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CHAPTER I.
VOYAGES AND TRAVELS.

THE continuance of the War, with circumstances of increased exasperation on both sides, has almost entirely excluded us from the continent; hence it is that the literature of the last year furnishes us with no very recent tour of any European district except the travels of Sir J. Carr into Holland and some of the adjacent countries. Mr. Semple, already advantageously known by his interesting account of the Cape of Good Hope, has published the observations made by him in a journey through Spain and Italy about three years ago. Some important additions have been made to our acquaintance with Asia; Mr. Cordiner's account of Ceylon, the result of a residence in that island of some years, will be read with pleasure and instruction; the journal of Mr. Buchannan's journey through several provinces of our Indian empire, though prolix, will repay the labour of an attentive perusal; and Mr. Waring's tour from Bassora to Schiraz affords many curious particulars relative to the present state of Persia. Three works descriptive of different parts of America have also issued from the English press during the last twelve-months; the most valuable is a translation from the French of M. Depons, giving an excellent account of the Spanish province of Caraccas. Mr. Herriott's account of Canada is for the most part a compilation, though an useful and well executed

one. Mr. Jansen's *Stranger in America*, narrates with much prejudice and partiality the worst points in the climate, and political circumstances of the United States, and in the manners of its inhabitants.

ART. I. *The Travels of Bertrandon de la Brocquiere, Counsellor and first Esquire-Carver to Philippe Le Bon, Duke of Burgundy, to Palestine, and his Return from Jerusalem over Land to France, during the Years 1432 and 1433. Extracted and put into modern French from a Manuscript in the National Library at Paris, and published by M. Le Grand D'Aussy, in the fifth Vol. of the Mem. de l'Institut. Translated by THOMAS JOHNES, ESQ. 8vo. pp. 336.*

THIS curious volume is introduced by a preliminary discourse, in which the French Editor, M. Le Grand D'Aussy reviews the French travellers anterior to La Brocquiere, beginning with Rutilius. He classes Mandeville among them, and quotes a passage from the MS. in the national library to shew that this veracious writer did not, as is usually asserted, compose his work in Latin and English also.

"JE eusse mis cest livre en Latin, pour plus briefment delivrez (to proceed more quickly, to abridge the labour). Mais pour ce que plusieurs aiment et entendent mieulx Romans (le François) que Latin, l'ai-ge (je l'ai) mis en Romans, affin que chacun l'entende, et que les seigneurs et le chevaliers et autres nobles hommes qui ne scèvent point de Latin, ou petit, (peu) qui ont esté oultre-mer, saichent se je dy voir (vrai), ou non."

"Besides, at the time of Mandeville, the french language was spoken in England. It had been carried thither by William the conqueror, and none other was allowed to be taught in the schools. All law proceedings, and acts of parliament, were recorded in French; and, when Mandeville wrote in French, it was his natural language. If he had used the Latin, it would have been with a view that other nations, ignorant of French, might read his work."

Mandeville may however have written in Latin afterwards,—and as to French being his natural language, it was no more his mother tongue than it was Chaucer's. The

very first sentence in this passage seems to assert that he could have written with more facility in Latin. M. Le Grand is not aware that his English version has been published, and that it is the only genuine edition of these travels, which have indeed all the wonders that he abuses, but withal far more merit than he is disposed to allow.

The MS. from which La Brocquiere's travels have been extracted, is part of the spoils of Brussels, written upon vellum, and splendidly illuminated. One of the miniatures represents the author on his knees, presenting his book to the Duke, he is in his Saracen dress, and has near him the horse which he rode from Damascus. A fac-simile of this would have been a useful frontispiece, and might well have supplied the place of a map of Tartary from Rubruquis' Travels, a map altogether irrelevant to the book whereto it is affixed.

Bertrandon de la Brocquiere wrote his travels by command of Philippe le Bon, "to animate and inflame the hearts of such noblemen as may be desirous of seeing the world, and in order that if any king or Christian prince should wish to make the conquest of Jerusalem, and lead thither an army over land, or if any gentleman should be desirous of travelling thither, each of them may be made

acquainted with all the towns, cities, regions, countries, rivers, mountains and passes in the districts, as well as the lords to whom they belong, from the duchy of Burgundy to Jerusalem." This exordium promises rather more than the book performs. He left Ghent in 1432 in company with many other Burgundian lords, who had vowed a pilgrimage to Jerusalem. They embarked at Venice, and landed at Jaffa, where the pardons commence for pilgrims to the Holy Land. This had been a strong place in the days of the Crusade; when La Brocquiere arrived there it had been entirely destroyed, having only a few tents covered with reeds, where pilgrims sought retirement to shelter themselves from the heat of the sun. As soon as any of these profitable travellers disembarked, interpreters hastened to offer their services as guides, and officers of the Egyptian Sultans to ascertain their number, and receive the customary tax which was levied upon them. They visited many curious stations in this country, where every place had its legend or its lie. During these expeditions La Brocquiere was seized with a fever, he was obliged to leave his companions, and trust himself to the care of an Arab, who undertook to conduct him to Gaza. This man led him to pass the night in the camp of his tribe, which consisted of above four-score tents, pitched in the form of a street; the Arabs applied their remedy of kneading the body, which procured him a good sleep; and though he had with him, two hundred ducats, and two camels laden with provision and wine, tempting, as he says, this prey must have been, no one did him the least harm, or took any thing from him. It is probable that this conduct of the Arabs, and the con-

fidence which it induced him to place in the honour of the Moslem, occasioned, or at least encouraged the resolution which he formed on his recovery of returning over land to France; a journey which was considered to be impossible. "I dare not," he says, "even now when I have performed this journey, assert that it is safe. I thought nevertheless, that nothing was impossible for a man to undertake, who has a constitution strong enough to support fatigue, and has money and health. It is not, however, through vain boasting that I say this; but with the aid of God and his glorious mother, who never fail to assist those who pray to them heartily, I resolved to attempt the journey."

A Genoese merchant advised him to go to Damascus, assuring him that he should find merchants there from Venice, Catalonia, Florence, Genoa and elsewhere, who would give him good directions how to proceed, and he gave him a letter to a Genoese named Ottobon Escot. This Escot he resolved to consult before he formed his plans, and accordingly went with Sir Sanson de Lalaing, one of his fellow pilgrims to Damascus; but his project of returning over land he did not communicate to him. His reception in this great city was not very auspicious; they had scarcely entered before about a dozen Saracens got round them, and one of them knocked off his broad beaver hat. La Brocquiere was about to return this salutation by knocking him down, when his guide luckily interposed, and saved him from the danger to which he would else have exposed himself. "I mention this circumstance," he says, "to shew that the inhabitants of Damascus are a wicked race, and consequently, care should be taken to avoid any quarrels with them. It

is the same in other Mohammedan countries. I know by experience that you must not joke with them,—nor at the same time seem afraid, nor appear poor, for then they will despise you; nor rich, for they are very avaricious, as all who have disembarked at Jaffa know to their cost."

This city had been ravaged and burnt by Tamerlane in 1401, yet so rapidly had it recovered, that La Brocquiere merely says, 'vestiges of this calamity remained,' and its population was estimated at 100,000. The Christians were hated there; every evening the merchants were shut up in their houses by persons appointed to that office, who came in the morning to open their gates when they pleased. Among the French who had come then to purchase spice, was Jacques Cour, afterwards famous in French history. Mr. Johnes intimates an intention, which we hope he will execute, of publishing a selection of papers illustrative of the life of this remarkable man, and of the history of France, during the reigns of Charles VI.—VII. and Louis II. At Damascus La Brocquiere saw the stone from which St. George mounted his horse when he went to fight the dragon. Sir Sidney Smith should have brought this relick from Syria, and deposited it in the chapel at Windsor.

Having satisfied their curiosity here, he and Sir Sanson returned to Baratt, where they found their fellow pilgrims waiting the arrival of a French galley from Alexandria.

"The galley arrived from Alexandria two or three days afterward; but, during this short interval, we witnessed a feast, celebrated by the Moors in their ancient manner. It began in the evening at sunset. Numerous companies, scattered here and there, were singing and uttering loud cries. While this was passing, the

cannon of the castle were fired, and the people of the town launched into the air, 'bien hault et bien loing, une manière de feu plus gros que le plus gros fallot que je veisse oncques allumé.' They told me, they sometimes made use of such at sea, to set fire to the sails of an enemy's vessel. It seems to me, that as it is a thing easy to be made, and of little expense, it may be equally well employed to burn a camp or a thatched village, or in an engagement with cavalry to frighten the horses.

"Curious to know its composition, I sent the servant of my host to the person who made this fire, and requested him to teach me the method. He returned for answer that he dared not, for that he should run great danger were it known; but as there is nothing a Moor will not do for money, I offered him a ducat, which quieted his fears, and he taught me all he knew, and even gave me the moulds in wood, with the other ingredients, which I have brought to France."

We do not understand for what reason Mr. Johnes has left this scrap of French untranslated. It is certainly desirable wherever the meaning of any passage is either doubtful, peculiarly obscure, or peculiarly important, that the *ipsissima verba* should be retained,—but they should be subjoined in a note, or if inserted in the text, accompanied with some explanation. Some curious inferences follow from what is here said of the Greek fire. The Saracens wished to keep the composition secret, yet it was to be obtained for so light a bribe as a ducat,—and when La Brocquiere brought the secret to Europe no use was made of it, at least not for the purposes of war, it is therefore to be presumed that it was less efficacious than gunpowder, which now began to be in common use. Perhaps the flying dragons which were afterward exhibited in royal fire-works were something of this kind. It should seem also that the ingredients were scarce in Europe or the traveller

would not have thought of bringing them with him.

Here the Esquire Carver communicated his intention to his fellow pilgrims, withstood all their dissuasion, and saw them set sail. He then engaged a *Moucre* as he calls him, to conduct him back to Damascus by way of Nazareth and Mount Tabor: this guide made him dress like a Saracen, the Franks having obtained permission from the Sultan to wear this dress when on a journey, for security. La Brocquiere visited many curious stations upon this pilgrimage. He saw the fountain from which the water was drawn, which was turned into wine at the marriage of St. Archétréclin. And 'who is he,' says the reader: ἀρχιτρίκλινος is the Greek word which our translators render the governor of the feast,—the writers of the middle ages took it for the name of a man and made a saint of him. The house of our Lady he did not see; not the smallest remnant existed, it is remarkable that he does not assign as a reason its removal to Loretto. Some vestiges there ought to have been for the credit of the miracle, because when the house was transported the foundations were left behind. Lassels, who was by trade a travelling tutor at the end of the seventeenth century, believed this monstrous miracle, and by a train of reasoning which might have made him believe any thing. "For my part, he says, though this be no article of faith, yet when I remember what was said in this chamber by the Angel to our Lady, to wit, *Non est impossibile apud Deum omne verbum*; nothing is impossible to God; I easily believe that he who placed this great world it-

self in a place where there was nothing before, can easily place a house there where there was no house before; and that he who makes an angel wheel the *Primum Mobile*, and the vast machines of the heavenly orbs quite round in four and twenty hours, may easily make angels translate this little chamber of our Lady from one part of the world to another. He then appeals to ancient records, solid depositions, constant tradition, and the belief of all the Catholick powers, and adds, besides, I can say this, that the walls are of such a stone as is not used in any house in all the country about, a great presumption that this wall is exotic." The *Casa Santa* had evidently not made its fortune in the days of La Brocquiere. This pilgrimage took up seven days before he reached Damascus.

"On the morrow of my arrival, I saw the caravan return from Mecca. It was said to be composed of three thousand camels, and, in fact, it was two days and as many nights before they had all entered the town. This event was, according to custom, a great festival. The governor of Damascus, attended by the principal persons of the town, went to meet the caravan, out of respect to the Alcoran, which it bore. This is the book of law Mohammed left to his followers. It was enveloped in a silken covering, painted over with moorish inscriptions; and the camel that bore it was, in like manner, decorated all over with silk.

"Four musicians, and a great number of drums and trumpets preceded this camel, and made a loud noise. In front, and around, were about thirty men,—some bearing cross-bows, others drawn swords, others small harquebuses, which they fired off every now and then*. Behind the camel followed eight old men, mounted on the swiftest camels, and

* The author does not mention what sort of harquebuses these were; but it is remarkable, that our portable fire-arms, the invention of which is very recent in Europe, were, at that time, in use among the Mohammedans of Asia.

near them were led their horses magnificently caparisoned and ornamented with rich saddles, according to the custom of the country. After them came a turkish lady, a relation of the grand seignior, in a litter borne by two camels with rich housings. There were many of these animals covered with cloth of gold.

"The caravan was composed of Moors, Turks, Barbaresques, Tartars, Persians, and other sectaries of the false prophet Mohammed. These people pretend, that having once made a pilgrimage to Mecca, they cannot be damned. Of this I was assured by a renegado slave, a Bulgarian by birth, who belonged to the lady I have mentioned. He was called Hayauldoula, which signifies, in the turkish language, 'servant of God,' and pretended to have been three times at Mecca. I formed an acquaintance with him, because he spoke a little Italian, and often kept me company in the night as well as in the day.

"In our conversations, I frequently questioned him about Mohammed, and where his body was interred. He told me it was at Mecca; that the shrine containing the body was in a circular chapel, open at the top, and that it was through this opening the pilgrims saw the shrine; that among them were some, who, having seen it, had their eyes thrust out, because they said, after what they had just seen, the world could no longer offer them any thing worth looking at. There were in fact, in this caravan, two persons, the one of sixteen and the other of twenty-two or twenty-three years old, who had thus made themselves blind.

"Hayauldoula told me also, that it was not at Mecca where pardons for sin were granted, but at Medina, where St. Abraham built a house that still remains*. The building is in the form of a cloister, of which pilgrims make the circuit.

"With regard to the town, it is seated on the sea-shore. Indians, the inhabitants of Prester John's country,

bring thither, in large ships, spices and other productions of their country; and thither the Mohammedans go to purchase them. They load them on camels, and other beasts of burden, for the markets of Cairo, Damascus, and other places, as is well known. The distance from Mecca to Damascus is forty days journey across the desert. The heat is excessive; and many of the caravan were suffocated."

"According to the renegado slave, the annual caravan to Medina should be composed of seven hundred thousand persons; and when this number is incomplete, God sends his angels to make it up. At the great day of judgment, Mohammed will admit into paradise as many persons as he shall please, where they will enjoy honey, milk, and women at pleasure."

La Brocquiere is distinguished from all preceding travellers by his greater good sense. His curiosity was better directed, and he had less credulity. He does not bring back one Arabian tale as matter of fact, and evidently entertained a reasonable suspicion of half the reliicks which were shewn him. Here at Damascus he obtained from the chaplain of the Venetian Consul, an account of Mohammed's life, and an abstract or version of the Koran, both in Latin, that he might present them to his Lord, the Duke of Burgundy. M. le Grand looks upon this Prince with no favourable eye, but does due honour to his memory as a man of letters and a munificent patron of literature. The Esquire Carver resolved to go from hence to Bursa with the caravan, and Hoyarbarach the chief of the caravan was persuaded to admit him into his company, and having placed his two

* Our traveller is mistaken. The tomb of Mohammed is at Medina and not at Mecca; and the house of Abraham is at Mecca, and not Medina, where pilgrims gain pardons, and where that great commerce is carried on.

hands on his head and touched his beard, he told me in the Turkish language that I might join his slaves; but he insisted that I should be dressed just like them.

"I went immediately after this interview, with one of my friends, to the market, called the Bazar, and bought two long white robes that reached to my ankles, a complete turban, a linen girdle, a fustian pair of drawers to tuck the ends of my robe in,—two small bags, the one for my own use, the other to hang on my horse's head while feeding him with barley and straw,—a leathern spoon and salt, a carpet to sleep on,—and lastly a paletot (a sort of doublet) of a white skin, which I lined with linen cloth, and which was of service to me in the nights. I purchased also a white tarquais (a sort of quiver) complete, to which hung a sword and knives: but as to the tarquais and sword, I could only buy them privately,—for if those who have the administration of justice had known of it, the seller and myself would have run great risks.

"The damascus blades are the handsomest and best of all Syria: and it is curious to observe their manner of burnishing them. This operation is performed before tempering; and they have, for this purpose, a small piece of wood, in which is fixed an iron, which they rub up and down the blade, and thus clear off all inequalities, as a plane does to wood: they then temper and polish it. This polish is so highly finished, that when any one wants to arrange his turban, he uses his sword for a looking-glass. As to its temper, it is perfect, and I have nowhere seen swords that cut so excellently.

"There are made at Damascus, and in the adjoining country, mirrors of steel, that magnify objects like burning glasses. I have seen some that, when exposed to the sun, have reflected the heat so strongly as to set fire to a plank fifteen or sixteen feet distant.

"I bought a small horse that turned out very well. Before my departure, I had him shod at Damascus; and thence, as far as Bursa, which is near fifty days journey, I had nothing to do with his

feet, excepting one of the fore ones which was pricked by a nail, and made him lame for three weeks, so well do they shoe their horses. The shoes are light, thin, lengthened towards the heel, and thinner there than at the toe. They are not turned up, and have but four nail holes, two on each side. The nails are square, with a thick and heavy head. When a shoe is wanted, and it is necessary to work it to make it fit the hoof, it is done cold without ever putting it in the fire, which can readily be done because it is so thin. To pare the hoof, they use a pruning knife, similar to what vine-dressers trim their vines with, both in this as well as on the other side of the sea.

"The horses of this country only walk and gallop; and, when purchased, those who have the best walk are preferred, as in Europe those who trot the best. They have wide nostrils, gallop well, and are excellent, costing little on the road; for they eat only at night, and then but a small quantity of barley with chopped straw. They never drink but in the afternoon; and their bridles are always left in their mouths, even when in the stable, like mules: when there, they have the two hinder legs tied, and they are intermixed all together, horses and mares. All are geldings, excepting a few kept for stallions. Should you have any business with a rich man, and call on him, he will carry you, to speak with you, to his stables, which are, consequently, kept always very cool, and very clean.

"We, Europeans, prefer a stone-horse of a good breed, but the Moors esteem only mares. In that country, a great man is not ashamed to ride a mare, with its foal running after the dam. I have seen some exceedingly beautiful, sold as high as two or three hundred ducats. They are accustomed to keep their horses very low, and never to allow them to get fat. The men of fortune carry with them, when they ride, a small drum, which they use in battle, or in skirmishes, to rally their men: it is fastened to the pommel of their saddles, and they beat on it with a piece of flat leather. I also purchased one, with spurs, and vermilion-coloured boots,

which came up to my knees, according to the custom of the country.

"As a mark of my gratitude to Hoyarbarach, I went to offer him a pot of green ginger, but he refused it; and it was by dint of prayers and entreaties that I prevailed on him to accept of it. I had not any other pledge for my security than what I have mentioned; but I found him full of frankness and good will, more, perhaps, than I should have found in many Christians.

"God, who had protected me in the accomplishment of this journey, brought me acquainted with a Jew of Caffa, who spoke the tartar and italian languages; and I requested him to assist me in putting down in writing the names of every thing I might have occasion to want for myself and my horse, while on the road. On our arrival, the first day's journey, at Balice, I drew out my paper to know how to ask for barley and chopped straw, which I wanted to give my horse. Ten or twelve Turks near me, observing my action, burst into laughter, and, coming nearer to examine my paper, seemed as much surprised at our writing as we are with theirs. They took a liking to me, and made every effort to teach me to speak Turkish: they were never weary of making me often repeat the same thing, and pronounced it so many different ways that I could not fail to retain it; so, when we separated, I knew how to call for every thing necessary for myself and horse."

He had now to acquire new customs and learn to sleep on the ground, to drink nothing but water, and to sit cross legged. It was still more painful to sit his horse with such very short stirrups as the Turks used, and he suffered so much at first that he could not remount without assistance, so sore were his hams. After a little while the manner seemed more convenient than ours, but he often remarks its inconvenience in war, and that no Turkish horseman could resist the thrust of a lance. His travelling gear consisted of a table-cloth, as he calls it, four feet in diameter, round, and having strings attached

to it, so that when the meal was over, it was drawn up like a purse with all its contents. He bought also at Hame, Turkish spoons, knives with their steel, a comb and case, and a leathern cup, all which were suspended to the sword. A Circassian mamaluke in the caravan, seeing him alone and ignorant of the language of the country, took him as a companion, and saved his life from some Turcomans who would fain have killed him, considering that he was but a Christian. La Brocquiere seems to have been pleased well enough with the food which he found, a boiled goose, drest, for want of verjuice, with the green leaves of the leek, served him and his friend the mamaluke for three days. A horde of Turcomans with whom they halted gave them three cakes of bread a foot broad, round, and thinner than wafers, which they folded up, "as grocers do their papers for spices, and filled with curdled milk, called yogort. They cook, he says, a nice dish with green walnuts. Their manner is to peel them, cut them into two, and put them on a string, then they are besprinkled with boiled wine, which attaches itself to them and forms a jelly like paste all around them. It is a very agreeable food, especially when a person is hungry." He talks of regaling himself eagerly upon sheep's trotters, and eating buffalo cream till he almost burst. Meat dried in the sun did not please him, he found it more difficult to drink with the Turks than to eat with them, and forewarns any persons that may travel through these countries from attempting it, unless they wish to swallow as much as will bring them to the ground. Whenever indeed the Turks broke the prohibition of their law against wine, they did it in good earnest,

His friend the mamaluke was nearly dying on the road after a night spent in drinking. "In such cases they have a very large bottle full of water, and as their stomach becomes empty, they drink water as long as they are able, as if they would rinse a bottle."—A whole morning's rinsing recovered him. This vice appears to have been more commonly, or at least more openly practised among the Moslem then, than it is at present. Sultan Amurat he says, had given the government of Greece to a Bulgarian slave, merely because he had the talent of drinking hard.

At Couhongue La Brocquiere met with two Cypriots sent there to renew the treaty between their king and the Karman as he is here called. They would have persuaded him to return with them to Cyprus, and abandon a journey which they considered impracticable. He however had found more fidelity and virtue among misbelievers than they perhaps thought possible. Here the caravan broke up, and he parted from his friend the mamaluke, who warned him to be very circumspect in his dealings with the Saracens, for there were some among them as wicked as the Franks. I write this, says he, to recall to my readers memory, that the person who from his love to God, did me so many and essential services, was a man not of our faith! One of the things which they prayed to God for in this country, was to deliver them from the coming of such a man as Godfrey of Bouillon. La Brocquiere proceeded with Hoyarbarach, who had only his own people with him; when they were half a days journey from Bursa, a Bulgarian renegado reproached them for having him in their company, saying it was sinful in them who were returning from

Mecca. They notified to him in consequence that they must separate; the distance was fortunately for him so little that he entered the town safely, and the first Christian whom he met happened to be the very person to whom his letters were addressed. At Bursa he saw a public sale of Christians for slaves; this he calls a lamentable sight, and relates that he had seen a black girl led through the streets of Damascus almost naked for the same purpose. Both sights had appeared to him equally shocking,—his travels are published nearly four centuries after they were written, and his countrymen at this day uphold the slave-trade.

"It was at Bursa, says the traveller, that I eat for the first time, caviare and olive oil. This food is only fit for Greeks, and when nothing better can be had." Like all travellers, he found the Greeks worse than the Turks. He joined company with some Genoese merchants bound to Pera, which then belonged to Genoa. There he met an ambassador from the Duke of Milan, on his way to Amurath, to negociate a peace between him and the Emperor Sigismond, and proceeded with him. While he was at Constantinople, the Greek Emperor having learned that he was a Burgundian, had it enquired of him if it were true that the Duke had taken the Maid of Orleans, which the Greeks would scarcely believe. Even the Greeks were astonished at the atrocious cruelty with which this extraordinary woman was treated, though perhaps superstition had more part than humanity in this wonder. La Brocquiere saw some tilting with alder-rods here, and notices it, like a good knight and a valiant, with due contempt.

Amurath chose to receive the ambassador at Adrianople. This Sultan was then in his full pride, not having yet been humbled by Scanderbeg. He was a little, short, thick man, with the physiognomy of a Tartar, a broad brown face, high cheek bones, and round beard, a great crooked nose, and little eyes, a lover of drinking, and generous when drunk. He drank indeed like a Turk and a Sultan, easily stowing away from ten to twelve *gondils* of wine, which the Editor computes at about three and twenty bottles; certainly no Christian, or common man could have coped with this sublime toper. The ambassador was instructed to entreat him to give up to Sigismund good part of his conquests; the answer was more reasonable than the demand,—that the Sultan had never met the Emperor's forces without beating them, and that it was showing some regard to his brother the Duke of Milan, to abstain from pushing his conquests further.—Such was the fear in which the Hungarians stood of him, that Belgrade was garrisoned by Germans; troops that knew the Turks could not be trusted there.

This circumstance leads La Brocquiere to a dissertation concerning the strength of the Turks and the best means of recovering the Holy Land. This is ably and impartially executed. He regards the Christians as stronger men and better warriors individually, but worse soldiers.—The discipline of the Turks being at that time excellent. When they wished to surprise the enemy, he says, ten thousand of them would make less noise than a hundred Christians.

Parthian-like, it was in their flight that they were formidable, and had most frequently been victorious, shooting their arrows while flying with unerring skill. But the Turkish bow was not strong, and their arrows were short. The conquest of Turkey he thought not difficult for a well-commanded army of French, English, and Germans. The Duke of Burgundy had planned a crusade and M. le Grand conjectures with good reason, that this part of the Esquire Carver's book was written with a view to it. This Editor speaks of the crusaders with that sort of contempt which has been fashionable for the last century, but for which, in truth there is little cause. No wars were ever more wise in their object, or more beneficial in their consequences. They gave Christendom a respite from war, and in all human probability saved it from the Ottoman yoke.

La Brocquiere travelled home through Pest, Buda, and Vienna. The following passage evidently relates to the secret tribunal. It occurred at Valse, when the traveller was the guest of the Lord.

"The morrow of our arrival, a bavarian gentleman came to pay his respects to the lord of Valse. Sir Jacques Trouset, informed of his arrival, declared he would hang him on a thorn in a garden. The lord de Valse hastened to him, and entreated he would not put such an affront on him in his own house. 'Well,' replied sir Jacques, 'should he come elsewhere within my reach, he shall not escape hanging.' The lord de Valse went to the gentleman, and made him a sign to go away, which he complied with. The cause of this anger of sir Jacques was, that he himself and the greater part of his attendants were of the secret company, and that the gentleman, having been also a member, had misbehaved*."

* This relates, probably, to the famous secret tribunal; and the Bavarian, whom Trouset wanted to hang, may have been a false brother, who had revealed the secrets of it.

He found the duke engaged in war on the frontiers of Burgundy, and appeared before him, dressed in the same manner as when he left Damascus. The duke commanded him to write his travels. "I always carried with me a small book, he says, in which I wrote down my adventures whenever time permitted, and it is from these memorandums that I have composed the

history of my journey. If it be not so well done as others could have done it, I must beg my readers to excuse me." He need not thus to have apologised: the book is remarkably good considering the age in which it was written, and we only wish that the French editor had given it unmutilated, and with literal exactness.

ART II. *A Tour to Sheeraz, by the Route of Kazroon and Feerozabad; with various Remarks on the Manners, Customs, Laws, Language, and Literature of the Persians: to which is added a History of Persia, from the Death of Kureem Khan, to the Subversion of the Zund Dynasty. By EDWARD SCOTT WARING, Esq. of the Bengal Civil Establishment. 4to. pp. 329.*

"FEW countries, says Mr. Waring in his preface, have been visited oftener than Persia; relations of this country, however, have often been given by persons who were ignorant of the language of its inhabitants: by others who have been too intent upon their own concerns to interest themselves about the manners or usages of a remote kingdom; and by some whose prejudices have not only directed their enquiries, but also commanded their opinions." There needed not this appreciation or depreciation of his predecessors to excuse himself in going over the same ground. The most beaten track will supply something new to a watchful and thoughtful traveller. The old writers upon Persia deserved more respectful mention—Pietro delle Valle, Chardin, Olearius and Herbert were excellent travellers, and this list of good names might be considerably extended. But few countries have been so little visited in later times: Since Hanway we have only the little volume of Franklin which is of any value. Olivier's promised work has not appeared; whenever it does it will beyond a doubt contain the fullest, most accurate, and most authentic information.

Mr. Waring sailed, it is not said from whence, to Bushire in the Persian Gulf.

"SOON after our entrance into the gulf, we suffered greatly from a severe gale of wind, called a Shimal, from the wind blowing from the north-west. These Shimals come on very suddenly; they usually last from two to five days, during which time hardly a cloud is to be seen, although the wind rages with uncommon violence.—The generality of gulfs, I believe, have two prevailing winds, the one fair, the other foul. A natural and obvious reason may be given for this circumstance in the Gulf of Persia. The high and stupendous mountains which skirt the shore, both on the Arabian and Persian coast, effectually prevent the wind from extending to the sea; so that, in fact, this gulf may be compared to a large funnel, which will only admit the wind to blow directly up or down. The other prevailing wind is called Shurquee, coming from the south-east; the chances are said to be, by experienced seamen, three to two in favour of the Shimal. The Shurquee is usually preceded by a very heavy dew, which is quite the reverse with the Shimal."

The company have a factory at Bushire; their trade is said not to be particularly advantageous, and good reason is assigned why it should not. The Persians get broad cloth from France, overland by way of Russia, cheaper than we sell it them.

A cloth is fabricated here from native cotton, nearly equal to nankeen. The water is brackish, and operates upon strangers like a dose of salts; even this they are obliged to bring ten miles. This evil might be remedied in a better state of society by means of aqueducts, but nature seems to have laid a curse upon this low country. At least one third of its inhabitants have something the matter with their eyes, owing to the excessive heat and dryness of the air, and the particles of sand with which every breeze fills it.

I found, says the author, that it would be necessary for me to appear either in the character of a gentleman, or a beggar; unfortunately I chose the former: why the choice was unfortunate does not appear from the account of the journey. His attendants were ten in number, very different men from the servants in India, where it is necessary to have two men to one horse, in Persia one man will take better care of seven. Some of these servants can generally chaunt many of the odes of Hafiz and Sadi, and Mr. Waring recommends the traveller at any rate to get one who can, as it serves to beguile the tediousness of a long march by night. What infinite good might be done by poets in a country where poetry is so popular.

Wherever the gentleman passed he found Major Malcolm and the English, who accompanied him on his embassy to the Court of Persia, remembered with the highest respect and admiration. This was owing to their liberality, and to the thorough knowledge which Major Malcolm possessed of the language of the country, and of its history and customs. This enabled him to converse without an interpreter, and to astonish the Persians by his information. I do not think, says

Mr. Waring, that time is likely to efface the impression it has made in Persia, or that any foreign power will supplant us in the esteem and regard of the Persian nation. The *Zafilu* or caravan with which this gentleman travelled, consisted of twenty mules. The reader will have stumbled at this most uncouth word, and like ourselves will want a *cue* to Mr. Waring's pronunciation.— But what will he say to such words as *Qooroosh*, *Qajjarand* *Ubrqoovu*!! These unutterable words are the more extraordinary, inasmuch as the author declares in his preface that though many persons have attached vast importance to the orthography of Indian or Persian words, he attaches none, and that where words have received the sanction of universal usage, he has followed the voice of the public. Now it so happens that of all the writers whom we have ever yet perused Mr. Waring is the one who has made the most violent alteration of words in common use; for instance he writes *Wuzeer* for Vizier, *Karuwan* *Suraes* for Caravanseras, *Shah Ubas* for Shah Abbas, and *Ulee* for Ali. Alterations so great that were it not for the occasional help of the context, no person, however well versed in the history and customs of the East could possibly recognize these familiar names when thus masqueraded.

The revenue in this low country is thus raised: a farmer pays rent for all the horses, asses, or oxen he may keep for ploughing. This method is less singular than Mr. Waring seems to suppose. In what does it differ from a tax upon beasts employed in agriculture? when the land is the property of Government the farmer is liable to be called on for any delicacy or rarity which he may happen to possess; this is not so bad as our detestable heriots: both customs originate in the same

spirit of tyranny, but ours is the most odious on account of the occasion when it is exercised. A curious distinction is made between villages which have neither cows, sheep nor fowls, and such as possess one or other of these live stock : the former are called Diks, the latter obtain the rank of Hushm. Whether there be any privileges attached to the rank is not explained—the difference marks the poverty of the land.

On reaching the mountains the country becomes fine, and is impressively described.

“ Our route this night lay over the hills, and the road was the whole way dangerously frightful. We had to pass several places, not above three feet broad, over deep and rocky precipices ; the roar of the rushing waters, and the stupendous height of the mountains, presented a scene terrific and sublime. The ascent was frequently so steep, that the mules who had gained the summit appeared to be directly above our heads, and you involuntarily trembled lest they should fall and crush you with their weight. We were more than three hours ascending the Kohi Mullooh, or hill of Mullooh, the whole of which time the horses were their own guides ; we contented ourselves with cinging to their manes, the best and only safe way of travelling over such bad and rocky ground. I often preferred walking ; but my companion, who was neither young nor active, and who even here could not keep himself awake, rode, and fell four times. We crossed a tolerably broad and rapid stream at the bottom of one of the hills, over which a bridge has been erected, but not quite finished, by Hajee Moohummud Husun. Owing to the rapidity of the current, this stream was not passable in winter ; but the public and liberal spirit of two merchants has rendered this part of the road free from all hazard or danger ; and travellers are more indebted to the Hajee, and his nephew, Hajee Ubdoool Humeed, than to any of the kings of Persia from Shah Ubas to A Moohummud.

“ We found it advisable to procure sixteen musketeers as a guard, owing to the

road having been lately infested by a banditti, who had plundered a caravan a few nights before. They could not have chosen a better place, as the narrowness of the road would not admit of more than one person passing at a time, and the hills on either side afforded them excellent lurking places to fire from with safety. Although we were more than thirty persons, armed with swords, matchlocks, or pistols, I am almost convinced that five resolute robbers might have plundered our caravan. However, we escaped all danger ; and the romantic scenery around us, whenever we could contemplate it with safety, amply compensated for the fatigue, the hazards, and the difficulties we had encountered. Frequently we lost sight of the moon, and as often did we appear to be on a level with it. Looking down from an immense height, we beheld its pale beams playing, as it were, amid the gurgling waters ; the noise of tinkling bells, the cries of the muleteers, and the reverberated echoes of the matchlocks, (for we kept up an incessant firing), was a scene so novel, and so unexpected, that I insensibly forgot the difficulties we had overcome, and the dangers we had to surmount.”

The city of Kazroon was supplied with water by an aqueduct of singular formation which has never fallen to decay. Pits, at the distance of two or three yards, are dug to an equal depth ; the earth on each side hollowed out, and the centre excavated to connect one pit with another. Here the author was introduced to a lineal descendant of Nadir Shah, who had been an independant governor of a district in Khorasan. This man's life is a curious specimen of the changes and chances of life in the East.

“ He had experienced almost all the vicissitudes which could fall to the lot of man, and was, at this time, Meer Akhor, or head groom, to Mihdee Ulee Khan, on a salary of twenty piastres a month. He owed his misfortunes to the treachery of a friend, who had brought to his assistance a body of troops, but who attacked him in the night, and cut off his only son. At two different periods he was confined in

a well for two and then three years, and was indebted for his escape each time to the disturbances which distracted Khorasan. He has made some attempts to regain his country; and some time ago endeavoured to persuade the merchants of Bushire to lend him twenty thousand piastres, on a promise of being repaid ten-fold, should his enterprise succeed. The freedom of his language astonished me more than any thing, for neither the Persian government, nor the governor of Kazroon, escaped his censures, although there were many persons present who would doubtless repeat his conversation. I was glad to see him depart. He appeared to be very illiterate, his brother completely so: indeed both of them seemed better qualified for the superintendence of horses, than for the management of an extensive and populous district. But learning does not seem in the East a necessary qualification for government."

On reaching Sheeraz, his place of destination, Mr. Waring was conducted to the house of Sheeka Nasir in the morning, and remained there till eleven at night. During the whole of this time, he says, I was under the necessity of sitting according to the Persian custom, (that is sitting on his heels) and the agony I suffered can only be conceived by those who have endured a similar penance: His conductor meantime perpetually lectured him upon the necessity of thus manifesting his good breeding. May it not reasonably be doubted whether any thing is gained by these awkward conformities to the custom of an arrogant people? It is certain that Lord Macartney lost nothing by refusing to go through the prostrations.

The account given of Sheeraz is less favourable and more probable than the representation which most writers have made of this famous city. Franklin says the thermometer in summer is never more than 77. Mr. Waring says it was never under 90, and often rose to

100. The accounts of its magnificence at different times are easily reconciled. That miserable country has been almost from time immemorial the seat of intestine wars,—in intervals of peace the city has flourished,—in times of tumult it has been laid waste. At least a fourth part is now in ruins. The memory of Kureen Khan, under whom Persia enjoyed a long interval of security, is regarded with the highest reverence. Sheeraz was his place of abode, and he ornamented it with many buildings merely for the purpose of employing the poor. Even the triumph of a hostile dynasty which has rooted out his race has not in the slightest degree injured his fame. Mr. Waring says he is the only prince whom he never heard abused. Many of his works were destroyed by the successful enemy of his race whom the author calls A Moohummud—Franklin calls him Akan. Whether this be more accurate we know not, being ignorant of the original language, but it has certainly a more plausible appearance.

Herbert speaks of a mosque at Sheeraz which had two pillars as high as St. Paul's, upon which Mr. Waring remarks it is rather singular that this has not been noticed by some other person. But Herbert speaks of *old* St. Paul's, and judging by the eye alone might well suppose these minarets to equal it in height. There is little description of the city to be found in this volume,—it had disappointed the expectations which the author had formed. The Prince and Queen arrived shortly after him,—all the handicraftsmen went to meet them, in select bodies, carrying small glass tubes filled with sugar, which as the prince approached, they broke and scattered upon the ground.—The troops which escorted them

were quartered with little ceremony; they were directed to provide themselves with houses, upon which they divided themselves into parties of eight or ten, and whenever they found a house to their liking, took possession of it, turning out its possessor with all his family into the street.

The death of Omar was celebrated about the middle of July. An image of this Caliph, who is to the Persians what Judas Iscariot is in Brazil, and Guy Faux in England, was exposed first to all the insults and reproaches of the mob, and then to their fury. But the Persian Omar is certainly an improvement upon Guy Faux, for though the figure be made as ludicrous as possible, it is hollow and full of sweetmeats, which afford the rabble a glorious scramble.

"The Arabs, who are Soones, cannot refrain from shewing their displeasure at this absurd custom, taxing the Sheeas with worshipping Ali instead of venerating the prophet. This is almost true of the poor people, with them Ali is every thing, they conceive that his name cannot be invoked in vain. I was told by a Persian that he once saw a lion, but that he cried out the name of Ali, and the lion ran away! Their oaths are in the name of Ali; and, instead of looking for assistance from God, Ulee mudud, Assistance O! Ali is the usual prayer. But the higher order of Persians make a manifest difference between Ali, the Wuzeer, and son-in-law of the prophet, and Moohummud, the *prophet of God*. They maintain that he was the only lawful successor of the prophet: but I never heard them assert, and I have conversed with them repeatedly upon this subject, that Ali was equal to the *divine lawgiver*. The absurd and impious speeches of an ignorant peasant, are not to determine the religious opinions of a populous nation. During the wars between Turkey and Persia, it is probable that the inveteracy of the Soones and Sheeas might have either degraded or exalted the character of Ali. It was the policy of the Persian government, at that period, to cherish this

prejudice; and so effectually had this been accomplished, that the tyrant, Nadir Shah, found it utterly impracticable to persuade the Persians to admit the legal succession of the three first Califs."

Whatever Mr. Waring may have heard, it is certain that according to the common belief of the Persians, Ali is at least equal to Mohammed. Chardin has given the translation of seven very curious poems, by Hassan Caza, which are written in letters of gold upon an azure ground, round the gallery of the tomb of Abbas 2. at Com.—The first of these is in honour of Mohammed, and the other six of Ali. The Poet begins by declaring that Ali has no equal but Mohammed,—but the praise heaped upon him is tenfold greater. These are some of the most remarkable verses.

What is the power of the stars and destiny in comparison with thine? and what is the light of the sun compared with that of thy understanding? Destiny does but execute thy commands: The sun is enlightened by the beams of thy knowledge.

The most powerful Creator of all things admired upon the sixth day of the creation that superiority of excellency which thou hast above all his other creatures.

The grandeur above all human possibility is an impossible comparison, but if any thing may compare with it it must be the power and authority of Mohammed.

Were there a place more exalted than the most high throne of God, I would affirm it to be thy place, O Master of the Faithful.

Whatever the gulph of predestination encloses, its wonders and its prodigies came not to light, nor were made manifest but by thy commandment.

The infallibility of predestination depends only upon thy conduct.

She is so modest as never to set her foot before thine.

The whole six psalms are in the same strain of extraordinary hyperbole. Hassan Caza even says, that had not the perfect being of Ali been in the idea of the Creator, Eve had been eternally a virgin and Adam a bachelor. The creed of a nation and the belief of a nation are not always in accord: undoubtedly a Persian would be shocked if he were told that Ali was the great object of his adoration, and so would a Spanish Catholic at hearing that he postponed both the Father and Son to the Virgin Mary; yet that this is actually the case is beyond a doubt.

One of the most curious facts respecting the Persian faith is stated by Franklin. They hold that Hossein foresaw his death, and voluntarily suffered it as an expiation for the sins of all who believe in Ali, and consequently that all who lament his death shall find favour at the day of judgment. That if Hossein had thought proper to exert his power, the whole world could not have hurt him, but that he chose to suffer death, in order that his followers might reap the benefit of it in a future state; and that at the day of judgment Fatima will present herself before the throne of God, with the head of Hossein in one hand, and the heart of her other son Hus-sun, who was poisoned, in the other, demanding absolution in their name for the sins of the followers of Ali. Here is redemption grafted upon Islam.

The character which Mr. Waring gives of the Persians is very

unfavourable. They have been called the Frenchmen of the East, and they seem to deserve the appellation, for of all eastern nations they are the most polite, the most faithless, and the most vicious. Upon the effects of their government, some valuable and original remarks are made.

"One of the most serious evils of a despotic monarchy is the spirit of tyranny which pervades every class and description of people. Each individual, to the utmost extent of his power, is a despot; and the connivance of the king is purchased with exorbitant presents*. This system of tyranny descends, in a successive series, from the king to the servants of his governors and officers of state; it returns, however, to its first source, and the government receives pecuniary satisfaction for the oppressive administration of its servants. Yet, notwithstanding the sufferings of the persons who live under a despotic monarchy, I have not the smallest notion that one half of the inhabitants in Persia have the least desire for a change in their government. The nobles would naturally support the authority of their sovereign; and the military, who enjoy a share in the plenitude of his power, would be unanimous in favour of despotism†. The affections of such people are centered wholly in themselves; if neither they nor their immediate relations are sufferers, they contemplate the miseries of their neighbours and countrymen, with indifference, apathy, and composure.

"In Persia the very dregs of the people live in the hopes of being able to make others as unhappy as themselves; and, instead of endeavouring to improve their condition in life (for how long may they enjoy it?) they content themselves with fruitlessly repining at their adverse fates, and at the blindness of their superiors in not discovering their merits. Happy it is for them that they are predestinarians!

* Hume's Essays, vol. i. p. 382.

† The Persians expressed their astonishment at the description I gave them of the governments of Europe, and always remarked, that the enjoyment of unlimited power, however precarious, was infinitely superior to established but limited authority.

"Mr. Locke seems to think, that by being exposed to the arbitrary power of one man, who has the command of one hundred thousand, you are secure from all other oppression. 'He being in a much worse situation who is exposed to the arbitrary power of one man who has the command of one hundred thousand men, than he that is exposed to the arbitrary power of one hundred thousand single men.'*" On the contrary, you are not only exposed to the tyranny of a despot, but are likewise subject to the rapacity and injustice of all your superiors. I have repeatedly seen the *servants* of the prince's dependents enter a village, and seize on whatever they required, without making the smallest remuneration to the inhabitants. If the villages evinced the least reluctance, they were threatened with the bastinado, the usual recompence a poor man in Persia receives from his superior, so secure are the people of being oppressed only by one person. It therefore appears to me, that you not only suffer all the dread and apprehension of a despotic monarchy, but also the violence and oppression of a lawless democracy.

"It may be perhaps owing to this circumstance, that we find despotic governments so fertile in rebellions; the lower classes of people are always intent on preferment, and, as they can lose but little from want of success, they have every thing to hope for if their chieftain succeeds. None of them think of redress; nor do they expect, in the event of their placing their commander on the throne, that they will be more equitably ruled, or more mildly governed. It is the hope of advancement which influences them to flock to the standard of rebellion; it is this which insures their fidelity, and stimulates them to exertion. But if the advantages on the adverse side be greater, they feel no compunction in deserting their chieftain in the midst of his enemies."

The present king Futih Ulee Shah has never been engaged in war, and the Persians frequently say he does not deserve the throne, because he has not won it by the

sword. With them courage is the only virtue; their favourite song is a lamentation for Lootf Ulee Khan, the last of the Zund family.

Lootf Ulee Khan was truly a hero. His unconquerable spirit, his never failing resources, and his ill fortune remind one of Gelaled-din. The greatest blemish on the character of the reigning Shah, is said to be his murder of Hajee Ibrahim; in him it may be, and probably was an act of cruelty and wickedness never to be forgiven, but Hajee Ibrahim was the betrayer of Lootf Ulee Khan, and righteously deserved his fate. The Shah is allowed to possess every exterior accomplishment, and the immense length of his beard is a perpetual theme of admiration. It appears by his portrait to be as long as a horse's tail, and very much like one. When he wears his regalia, and the sun shines on him, it is impossible to look upon him steadily, such is the blaze of his jewels, which are supposed to be the finest in the world. He is a poet, and Mr. Waring has translated some specimens of his compositions.

The Shah is not only a poet himself, but also a patron of others. The governor of Kashan was indebted for his appointment to his poetical talents. On his sending the king a present of a poem, he expressed greater satisfaction at the gift, than at the offering of another governor which amounted to some thousand pounds. Literature is said to be reviving under this reign, after a long season of neglect; but this interval of prosperity will be transient. Futih Ulee, though only seven and twenty when Mr. Waring was in Persia, had at that time above fifty children, the elder son Mihr Ulee

* Locke on Government.

Khan is illegitimate, and has therefore no lawful claim to the succession; he is much esteemed by the soldiers, and makes no scruple of saying that the sword shall either secure or deprive him of the throne. The late Shah who was fond of his nephew's children, once asked the boy, then not more than five or six, what he would do if he were king, and the young blood-hound instantly replied, that his first act would be to destroy him; an answer which provoked an order to strangle him. It might have been well if that order had been executed:—the present king's mother interceded and obtained his pardon, and that pardon will probably cost the lives of all her other grandsons, or at least their eyes. But it is of little consequence who is the butcher, butchery there will be, and this is one of the inevitable effects of polygamy.

The most important chapter in the book is that concerning the Wuhabees, a people who are perhaps destined to produce great changes in the world. Ubdool Wuhab, a native of Ujunu, a town in the province of Ool Urud, (Ubdool we suppose to be Abdallah, and Ool Urud the province which is commonly called Arud) was the founder of this reforming sect. He and his son Moolla Moohummud, to whom the origin of the sect is also ascribed, were both great travellers, and had studied under the best Moohummedan doctors at Bassora and Bagdad. They afterwards went to Damascus, and there began to avow their principles. What these principles are, Mr Waring has not clearly explained. He says they are accused of professing that there is one just and wise God; that all those persons called prophets are only to be considered as just and virtuous men, and that there never existed an inspired work, nor an inspired writer. Yet

it is a part of their belief, that a Moslem who deviates from the precepts of the koran, is to be treated as an infidel. It is therefore manifest that they acknowledge the koran, and it is also manifest that the new Caliph (if the title may be applied to the successors of the new lawgiver) or new man of the mountain lay claim to something more than human power, since they can persuade their followers to commit assassination, by promising heaven as their reward.

If this account of the faith of the Wuhabees, which is given by their enemies, were accurate, they might be supposed to be a people who perceived the errors and absurdities of the Mohammedan belief. It is however evident that their enemies regard philosophy as the worst imputation which they could fix upon them, and impute it to them without any just cause. Whatever their opinions may be, they follow the example of Mohammed in propagating them by the sword. In one respect they may be called the Lutherans of Islam, inasmuch as they make war upon the idolatry which has corrupted it. It is a part of their system to destroy magnificent tombs, those of Hassan and Hosein, a great object of Persian pilgrimage, were demolished by them in 1802. Mr. Waring met several persons who had been there at the time, and they all agreed in complaining bitterly of the cruelty of the reformers. He justly remarks, that the destruction of the holy sepulchres would be regarded as an enormous act of cruelty, and adds that some Armenians who had fallen in with a party of them, gave a very favourable account of their honesty and humanity. After Mr. Waring had finished his account, intelligence arrived of their having attacked and plundered Mecca and Medina.

It appears also that they keep the

coasts of the Persian Gulph in fear; often landing and carrying off what they can find, so that the wheat there is laid up in cavities in the rocks to conceal it from them. Is Mr. Waring right in supposing that the temper of the times has altered since the days of Mohammed? In our judgment he is not. The whole Eastern world is as much immersed in superstition now as it was then. Its laws and institutions are equally bad, and consequently equally insecure. The Wuhabees forbid the use of tobacco, opium, and coffee. In this respect therefore, at least, they act as moralists—this will give them an advantage in argument, and their fanaticism will secure to them superiority in the field. But on this side of Turkey they cannot spread,—Turkey will soon be partitioned, and then they would have to contend with European troops. On the side of Persia there is the old and rooted enmity between the Sheas and the Sunnis. The worship of Ali will stand in their way. Yet this is their only path to India. Maritime conquerors they cannot become, though they have begun by piracy,—we guard the coasts of India. The Arabian peninsula is at their mercy, and indeed almost in their power; from thence, impeded as they are on other sides, they may cross the Red Sea and work revolutions in Africa; but Africa offers no plunder, and even fanaticism cannot long exist without this substantial food. Many places in the Red Sea, already pay them tribute, and the people of Bassora expect to be attacked by them.

“Among other things which the Persians arrogate to themselves, is the power of resisting the force of animal poisons. This virtue is not participated in common; it is the reward of fasting and meditation, but which may however be conferred on whomever the person

endowed with this gift may think proper. It is called *Dum*, because whenever they extend this favour, they breathe on a piece of sugar, or any thing else, and bid the person swallow it. The Persians impose a firm reliance on this gift; so much so, that it is the usual practice, when the wheat is ripe for cutting, for a number of peasants to flock into Sheeraz, to acquire this antidote against noxious animals from a celebrated man called Sheikh Ghuffoor.

“Without incurring the stigma of credulity, or of using a *traveller's privilege*, I trust I may be allowed to relate what fell under my own observation. I had a servant, called Ulee Beg, who possessed this gift of the *Dum*, and the stories they told me of him I invariably treated with the greatest ridicule. Mr. Bruce, who is now at Bushire, told me, that he saw him catch two snakes, one of which bit him so violently, as to leave some of its teeth in the wound. This was easily reconciled, the snake was not poisonous; indeed, I believe none of them are at Bushire. Sometime after I was at Sheeraz, a very large scorpion was found under my bed; Ulee Beg was called, and he certainly took up the scorpion without the smallest hesitation, I saw the animal strike his sting repeatedly in the man's flesh, and he persisted that he felt no pain. I asked the other servants to do the same, but they refused; and the next morning, when I examined the man's hand, there was not the smallest sign of its having been stung. The sting of a scorpion is said to give exquisite torture; I have seen it swell the part to an enormous size. How the man escaped feeling any inconvenience it is impossible for me to guess, as I am confident he had no time to make any preparation, nor did he make use of any antidote against the effects of the sting of the scorpion. At the same time it would be truly ridiculous to assign the same cause for this escape as is most conscientiously believed by the Persians.

“This man now lives at Bushire; and should any person, visiting that place, wish to ascertain the veracity of this account, I have no hesitation in supposing, that this man will allow him to procure any kind of scorpion he may think proper, and that he will allow himself to be stung by it.”

Facts of this kind have been so often repeated, that there can be no doubt of their truth, and it is of the highest importance to discover the real cause. It is worth an especial mission to the East. Are these men proof also against hydrophobia?

Mr. Waring notices a phenomenon which as he remarks, supplies a curious note upon Milton.

"During our night marches (but particularly this night), I have remarked, that about two hours before the dawn of day there has been every appearance of day-break; the horizon has become quite light, and in the space of a short time has been succeeded by impenetrable darkness. I shall not attempt to account for this phenomenon, whether it may be owing to rising exhalations, or any other cause, but it is what I have observed very often, not only in Persia, but also in India. The Persians have two mornings, the *Soobhi Kazim* and the *Soobhi Sadiq*, the false and the real day-break. They account for this phenomenon in a most whimsical manner. They say, that as the sun rises from behind the Kohi Qaf (Mount Caucasus), it passes a hole perforated through the mountain, and that darting it rays through it, it is the cause of the *Soobhi Kazim*, or this temporary appearance of day-break. As it ascends the earth is again veiled in darkness, until the sun rises above the mountain, and brings with it the *Soobhi Sadiq*, or real morning. This story is similar in absurdity, and almost resembles the hypothesis of Cosmas Indicopleustes."

Upon his story of the inhabitants of Tungsteer, we can supply him with a note equally remarkable. This man found

"a watch which some one had dropped. He held it in his hand till he heard it beating, which he thought to be extraordinary, as it neither walked nor moved. He put it to his ear, and heard it more distinctly. After considering some time he cried out, *Ae qoorm saq too kodj, aee durbia*, "Wretch, where are you? come out!" and threw it in a passion on the ground. The watch still went; he then

very deliberately took up a large stone, and broke it to pieces. The noise ceased and congratulating himself upon it, he cries out *Akhir kooshteed*, "Have I killed you!"

Every West-countryman has heard this story told of a Somersetshire peasant, with the addition that his wiser companion told him it was a *Clickmundooodle*, which is the *worstest of all varmins*. Oh for a truly elaborate edition of Joe Miller! there is nothing which would throw more light upon the history of literature.

Mr. Waring returned by way of Bassora. The second part of his book relates to the language and literature of Persia.

The Persian spoken in India differs very materially from that which is spoken in Persia, both in idiom, pronunciation, and character; the former is as verbose as the latter is laconic. Several instances are produced, but nothing is said to explain this curious fact. It is that the Hindoo Moors have corrupted the Persian with Hindoo idioms. The fame of a Persian author rests very frequently on the affectation of his style,—he writes to be admired, not to be understood,—and this is more frequently the case with European authors also, than Mr. Waring seems to imagine. Their prose is infinitely more difficult than their poetry—neither is this peculiar to Persia. Homer is unquestionably the easiest book in the Greek language. Mr. Waring has contradicted Franklin respecting Timur, and that too in the rudest manner, with a sneer. He afterwards contradicts himself, and affirms what he had before denied. Timur, he says, (p. 25) notwithstanding the assertions of Messrs. White and Davy, and the still stronger assertions of a late writer, was undoubtedly an

illiterate barbarian, and he adds, in a note, Captain Francklin assures us, that he has in his possession a book written by Timur; the world must be anxious to see so singular a production." Yet in treating of Persian authors, he says, Timur Shah took uncommon pains in composing, correcting, and revising the history of his reign, and calls him a royal author.

A more copious account of the Shah Namu than has yet appeared elsewhere, is to be found in this volume, it is very much to be regretted, that far the greater part of the extracts are given in Mr. Champion's rhymes. Mr. Waring says, that this gentleman's performance, if not poetical, is assuredly superior to a bald translation; but better is a bald translation than a deceitful one. Mr. Champion's is confessedly unpoetical, and necessarily unfaithful. We are glad to extract from Mr. Waring's prose, the battle between Roostum and his son.

"Sohrab rushes on like a furious elephant, wielding his bright scimitar; or, as a wild boar, or a roaring lion, destroying whole ranks with his fatal noose. When Roostum beheld him, he trembled at the remembrance of his former prowess. When Sohrab beheld him returned to the field, his heart beat with the high blood of youth. He cried out, "Just escaped from the paws of the lion! do you oppose him again? why did not you seek another quarter?" They alighted from their horses; the fatal period approached. They began to wrestle, and seized each other by the waist; but wax, or the hard stone, yields equally in the hand of fate. They contended from morning till mid-day; fortune seemed to have deserted Sohrab; Roostum, raging with vexation, seized him by the two shoulders, and bent him to the ground. Fortune now lowered, and strength deserted Sohrab. Roostum, like a lion, struck him to the ground, but did not expect to secure him; he instantly drew out his poignard, and buried

it in the breast of the lion hearted warrior."

In this and other parts of the poem, the warriors are described as using *the noose*. How was this used!

The more specimens we see of Ferdusi, the more reason we see for doubting the high encomiums which have been past upon him. This does not however lessen our desire for a translation of the whole,—not in the manner of Mr. Champion, but in plain, unambitious prose, as literal as possible. Miserably are they mistaken who call such translations bald; if the original be really good, the more faithfully it is rendered the better, especially from language so remote as the oriental, in which the idiom not unfrequently affords matter for curious speculation. The thing has been tried and proved upon Hebrew poetry. The psalms have been repeatedly versified,—at least twenty times in our own language,—yet how undeniably inferior is every metrical version to that which is read in the churches wherein the translators aimed at nothing beyond accurate translation! To Persian scholars Ferdusi must be infinitely valuable, because, as we learn from Mr. Waring, he wrote before the language was improved, or corrupted by the present strange intermixture of Arabic. To every scholar this author must be highly interesting, because no where else is there to be found so great a portion of the old mythological stories of that celebrated country! In fact all that has escaped from the wreck of the Magi is comprised in this poem and in the Zend-Avesta. A Frenchman has given us the one, let our own countrymen give us the other. Mr. Waring says, that two or three copies of the Shah Namu at least,

are requisite for it to be read with any degree of accuracy or satisfaction, and that the works of Ferdusi, if not snatched from their approaching fate, will be rendered useless by the folly and ignorance of his transcribers. It remains for the present age, he adds, to rescue him from the hands of *barbarous Katibs*, and by printing an accurate copy of his work, to perpetuate the fame of the sublimest Persian poet. There is no want either of public spirit or of public liberality in England. Why is there not a society formed for the purpose of encouraging such great literary works as this would be, which, without some such patronage, cannot be undertaken? How very easily might a plan of this kind be engrafted upon some of the Literary Institutions in London.

From Hafiz Mr. Waring has given copious extracts and translations; literal we should not suppose them to be as they have no exotic idioms, but they have the merit of being in prose.

Are these Soofee poets as they are called, to be understood literally or allegorically? To this question which has been so often disputed, Mr. Waring replies, as we think with good reason, sometimes one way, sometimes the other. Nor should either their absurdity or their grossness make us hastily conclude that the writers did not mean to be spiritual. Whatever may be thought of Solomon's Song it is beyond all doubt that the Moravian hymns were composed for religious purposes, and with a religious meaning,—yet never was obscene buffoonery carried farther. The Methodists at their band-meetings use hymns and prayers of as melting and warming a nature as any they can adopt. Some of them, Mr. Nightingale says, are

the most luscious and enthusiastic productions that can be conceived, and he forbears for modesty to transcribe them. The Catholic poets have frequently fallen into the same excess. When we remember this, we may believe the Persians, and allow that their Soofee poets are as mystical and as absurd as they affirm.

With all their mysticism and morality, the Persian poets have contrived to do much harm to their countrymen and little good. Of this Mr. Waring produces some curious facts.

“Unfortunately the present race of Mooslims is much more inclined to benefit by the laxity of their opinions, than to observe the more rigid and austere precepts of their morality. There are a number of verses which every man has by heart; and when his conduct is represented as infamous or criminal, a verse of Sadee or Hafiz is recited as an immediate exculpation. One of the most common is, “a lie, purporting good, is better than a truth, exciting disturbance;” which is not, however, confined to this purpose, but is adopted as a justification of every possible falsehood. But to give a strong instance of this fact:—When Tippoo's ambassadors were at Madras, in the year 1792, and endeavouring, under the cloak of their character, to excite the ill will of the inhabitants against the British government, one of them, in a letter to his master, advises him to agree to a proposal, “upon the principle recommended by Hafiz, of *Sheeraz*, the mercy of God be upon him! *with friends cordiality, with enemies dissimulation.*” Another story is told of Sufdur Jung, the Nabob of Lucknow, which has probably been related of a number of other persons. A petition was delivered to him, which ended with the following couplet from Sadee: “O tyrant! the oppressor of the helpless! how long will your streets continue populous.” The Nabob, not in the least incensed at the insolence of the man, wrote the following couplet, from Hafiz, on the back of the petition: “I have been denied access

Edw. Lord

to the street of the virtuous; if you dislike this, change my destiny.*

"These verses are used upon every occasion; and it requires little argument to shew, that the verses which justify vice, will be oftener quoted than those which acknowledge the beauty of virtue."

The Persians have a species of poetry which they call Musnuwee, and which Mr. Waring explains as a kind of epic poem, generally on subjects of love, or the pleasure of the spring. The Luise of Voss, and the Herman and Dorothea of Goethe seem to be precisely such poems. One of their Musnuwees upon the Loves of Leila and Mejnoon has, we know, been translated, and it is to be hoped its publication will not longer be withheld. For whatever may be thought of the intrinsic merit of the Persian poems if considered as poems, they are assuredly of great value in illustrating the manners and opinions of a great nation. They are perused with infinite

delight in their own country, and the cause of that delight is well worthy of investigation. I see no reason, says Mr. Waring, why we should quarrel with an author about the means he uses to afford us pleasure; it is sufficient for us that his intentions should be answered. We see as little reason for it as Mr. Waring,—but the public at present will not agree with us. To quarrel with the author who endeavours to please them, seems to be the chief pleasure which they derive from his labours.

The concluding part of this very valuable volume contains a history of Persia from the death of Kureem Khan to the subversion of the Zund Dynasty. The materials for this have been collected, we are told, with considerable diligence and expence. It corrects the narrative given by Captain Francklin, and brings it down to a later period.

ART. III. *Travels through the Canadas; containing a Description of the Picturesque Scenery on some of the Rivers and Lakes; with an Account of the Productions, Commerce, and Inhabitants of those Provinces. To which is subjoined a comparative View of the Manners and Customs of several of the Indian Nations of North and South America.* By GEORGE HERIOT, Esq. *Deputy Post-Master General of British North America. Illustrated with a Map, and thirty Engravings.* Quarto. pp. 602.

FROM the arrangement or misarrangement of the title, one might be led to suspect that the descriptive portion of this volume, is that on which the author principally prides himself, and that he considers the drier detail of facts which compose the remainder, as of subordinate interest and importance. That Mr. Heriot's feelings were highly excited by the scenery which every moment burst upon him in some new and unexpected form of grandeur, as he travelled

through the Canadas, every page of his work evinces. To give those feelings utterance, and to communicate the inspiration to his readers, is certainly with him an object of no secondary ambition. The pen and the pencil, however, are not at all times successfully exerted: the plates, which are intended to embody, as it were, the descriptions, and give them a form and substance, are, in our estimation, positively bad; and of the descriptions which are to elucidate

* This story may remind us of Lord Carteret's answer to Swift:

"Res duræ et regni novitas me talia cogunt
"Molini—"

Lord

and explain the plates, we cannot speak in terms of such unqualified praise as our disposition prompts us. The indulgence of a taste for picturesque description is dangerous; it is a species of writing difficult of execution, and even when well executed should be sparingly introduced. The ear becomes satiated and palled with the repetition of "roaring torrents," "frowning rocks," and "dark impenetrable forests;" these are objects, which although to the actual view of the traveller, they successively present some discriminating variety of appearance, are too apt to be presented in terms of tiresome monotony to the reader.

The falls of Niagara toss and tumble over fifteen pages: here indeed, where the utmost power of language, perhaps, would be incompetent to convey an adequate and just idea of the object described, Mr. Heriot may be pardoned if he fails; nor can it excite surprise to see him, in the heat and tumult of his emotions, overstep the boundary which separates sublimity from bombast. We can also, however, lay the finger on several, where a distinct outline of the picture is drawn, and where the colouring is not gaudy or profuse. In the course of this article, we shall embrace some opportunity of presenting one or two of these.

Mr. Heriot has divided his work into two parts: the first contains the result of his personal observation on the picturesque scenery of the St. Lawrence; to this he has added some account of the climate, productions, and commerce of the country; the manners and character of the inhabitants, of the domiciliated Indians, and of those tribes which occupy or frequent situations on the borders of the great lakes. This part is distinguished by a geographical minuteness which

one rarely finds in a book of travels: no mountain rears its head unnoticed, every bend of the river is marked, every enlargement and contraction measured.

The gulph of St. Lawrence is about 80 leagues in length, and when the winds and currents are favourable, its passage does not usually exceed twenty-four hours, the distance from its mouth to the harbour of Quebec is 120 leagues; the width of its mouth at Cape Rosiers 90 miles. The most considerable of the rivers which pour their waters into the St. Lawrence, is the Saguenay, which is supplied from the small lake of St. John. The natives in possession of this tract of country, are named Mountaineers, and are descended from the Algonquins: they have some peculiarities worthy to be noticed. They are neither so tall nor so well formed as the savages to the north-west, and are strangers to that sanguinary ferocity by which many of the Indian tribes are characterized. On the contrary they are remarkable for mildness of manners; they are never known to use an offensive weapon against each other, or to kill or wound any person whatever. They never exhibit a cruel or vindictive spirit, even when excited by the potation of spirituous liquors: their dress is the same as that which now prevails among the other savages, who have intercourse with Europeans. The stuffs and silks for which they exchange their furs are often rich and costly; their furs are also of a superior quality, great attention being bestowed by the huntmen in cleaning and dressing the parchments. The number of the Mountaineers is about 1300, a missionary sent from Quebec resides among them, and has converted nearly one half of the tribe to the Christian faith. These holy efforts seem to have been attended with better success than others for

their more immediate and temporal interest : repeated efforts and much persuasion, we are told, have been vainly employed to prevail on them to cultivate their lands, and to plant Indian corn or potatoes. Although, like other tribes in a barbarous state, each individual is solely dependent for defence on the strength of his own arm and the resolution of his mind, these savages are collectively so pusillanimous, that at the appearance of an enemy they betake themselves to flight, and retire for safety into the woods.

The country along the St. Lawrence, from the Saguenay to Quebec, is generally fertile, particularly in the neighbourhood of the Ouelle, the St. Anne, and the St. Thomas, rivers which give their respective names to parishes which produce large quantities of corn, and afford excellent meadow-land along their coasts. The centre of the St. Lawrence is diversified with clusters of small islands, some of which are settled, and in part cleared of their native woods; the island of Orleans produces wild vines, whence it originally received the name of *Isle de Bacchus*; a number of orchards are also planted, yielding fruit of a good quality.

Quebec is built on a very elevated spot of great natural strength, and its extensive fortifications must command respect : the public buildings are more costly than elegant, strength and durability seem to have been the objects aimed at, whilst architectural beauty was disregarded. The cathedral church of the Catholics is a long, elevated, and plain building of stone, with the spire on one side of its front; it is capable of containing 3000 persons. The Jesuit's College is now converted into barracks, it was originally founded in the year 1635, but has been since rebuilt; it is a large stone edifice, three stories high, nearly of a square figure,

containing an area in its centre. The society here was once numerous, the benefits of the college were extended to all who were desirous of participating in its instruction, and many students came hither from the West Indies. When the order of the Jesuits was abolished in Europe, this establishment, although protected by the British government, began rapidly to decline. Of late years ship-building has been carried on here with considerable success, the neighbouring country affording materials in great abundance. Quebec, with its suburbs, contains about 1500 inhabitants. The streets are irregular and uneven, narrow, and unpaved. The houses are built of the same sort of stone as that of which the rock is composed, a species of black lime slate, splitting into thin laminae on the stroke of a hammer.

Near Quebec are the magnificent falls of the Montmorenci, which empties itself into the St. Lawrence. It is precipitated

"In an almost perpendicular direction, over a rock of the height of two hundred and forty-six feet, falling, where it touches the rock, in white clouds of rolling foam, and underneath, where it is propelled with uninterrupted gravitation, in numerous flakes, like wool or cotton, which are gradually protracted in their descent, until they are received into the boiling, profound abyss, below.

"Viewed from the summit of the cliff, from whence they are thrown, the waters, with every concomitant circumstance, produce an effect awfully grand, and wonderfully sublime. The prodigious depth of their descent, the brightness and volubility of their course, the swiftness of their movement through the air, and the loud and hollow noise emitted from the basin, swelling with incessant agitation from the weight of the dashing waters, forcibly combine to attract the attention, and to impress with sentiments of grandeur and elevation, the mind of the spectator. The clouds of vapour arising, and assuming the prismatic colours, contri-

bute to enliven the scene. They fly off from the fall in the form of a revolving sphere, emitting with velocity, pointed flakes of spray, which spread in receding, until intercepted by neighbouring banks, or dissolved in the atmosphere."

Jeune Lorette is a village about nine miles north west of Quebec, containing a number of domiciliated Indians: they live with the Canadians in a state of uninterrupted harmony. A missionary resides there, and has succeeded in effecting a semi-civilization among them: their ancestors originally frequented the vicinity of Lake Huron, near a thousand miles from Quebec, and were considered as one of the most formidable and fierce of any tribe that inhabited those quarters, dreaded even by the warlike Iroquois. These latter, however, by treachery at last subdued them, and those which escaped from the general massacre of the tribe, fled hither. They cultivate about 200 acres of land, which are planted with Indian corn or maize; a number of the men pursue the chase during the winter. They speak the French language with considerable facility, and punctually attend upon divine service, which is performed in a small but neat chapel.

In ascending the St. Lawrence from Quebec to Montreal, the country becomes less diversified in appearance, but progressively more rich in soil, and more improved in cultivation: the banks which are abrupt and precipitous, open into several little bays intermixed with rocks, woods, and settlements; population is more abundant, and villages are more thickly scattered.

Montreal stands on an island 30 miles long, and seven broad; the city is built in the form of a parallelogram, its streets are airy and regular. The fortifications which were originally constructed as a protection against the incursions of the Iroquois, by an act of the co-

lonial legislature are demolished. Montreal has several advantages over Quebec as a place of residence, the soil is richer, and the duration of winter not so long by six weeks. The markets are more abundantly and of course more reasonably supplied, this is especially the case during winter, when the inhabitants of the United States who reside on the borders of Lower Canada, bring for sale a part of the produce of their farms; quantities of cod and other fish are also conveyed thither in a frozen state from Boston.

The chief barriers of Montreal and its environs for many years after its establishment, were two villages of Iroquois Christians, and the fort of Chambly. The jurisdiction of the missionaries in the village Sault Saint Louis is considered as the most extensive of any of those among the domiciliated Indians in Canada. This village contains about 150 houses, built of stone, and upwards of 800 inhabitants, who are alike filthy in their persons and habitations. Their principal support is derived from the cultivation of their grounds, and from the breeding of hogs and poultry: they have nevertheless an insuperable aversion to a life of regular labour and industry, and in winter a third of them pursue the chase in hunting-grounds which lie at a considerable distance from this settlement, around Fort George, Ticonderago, and Crown Point, in the United States, extending sometimes along the coasts of St. Lawrence as far as the bay of Chaleurs.

The Outaouais river divides Upper from Lower Canada: its junction with the St. Lawrence forms Lake St. Louis, into which "The Cascades," two miles in length, pour their impetuous waters. Bateaux for the transport of merchandize from Montreal to Kingston, are conducted to the western

side, and ascend the first locks, where they are unloaded; the goods are then carted as far as the village of "The Cedars," distant about five miles, when the Rapids form another interruption. The empty bateaux are here dragged successively with ropes, by eight or ten men to each, who walk along the shore. The current from the Coiteau du Lac is so powerful that the bateaux-men are obliged to use their setting poles, which are about seven feet long, shod with iron: as the current impels the vessel towards the shore, the men place them along that side which is inwards, and together push it forwards at the same instant by the pressure of each against his pole. The bateau by these united efforts is forced up the stream, and the impulse is repeated by thus setting the poles in the bed of the waters, and repeating the same exertions. These bateaux are flat-bottomed boats, constructed of fir planks: they are about forty feet long, six across at the widest part, and narrow at each end. They are supplied with a mast and sail, a grappling iron, ropes, setting poles, and utensils for cooking; they are capable of conveying nine thousand pounds weight of goods, and are managed by four men and a guide. From 20 to 30 are kept in the service of government for transporting necessities for the troops, and articles of European manufactures to be distributed as presents among the Indian tribes. Thus there are engaged about 350 men, whose occupation it is during the summer months to struggle against the most tremendous rapids. Besides these, near 400 men annually ascend in bark canoes by the grand river Outaouais in a direct course to St. Joseph's on Lake Huron, and thence to the new establishment of Kamanastigua on Lake Superior.

The first town we meet with in

Upper Canada is Kingstown, which was begun in 1784, and has since continued in a state of progressive improvement; the soil is rich in the neighbourhood, particularly round the Bay of Quinte, where it is worked with facility, and produces many crops without the application of manure.

"York, or Toronto, the seat of government in Upper Canada, is placed in forty-three degrees and thirty-five minutes of north latitude, near the bottom of a harbour of the same name. A long and narrow peninsula, distinguished by the appellation of Gibraltar Point, forms, and embraces this harbour, securing it from the storms of the lake, and rendering it the safest of any, around the coasts of that sea of fresh waters. Stores and block-houses are constructed near the extremity of this point. A spot called the garrison, stands on a bank of the main land, opposite to the point, and consists only of a wooden block-house, and some small cottages of the same materials, little superior to temporary huts. The house in which the Lieutenant-governor resides, is likewise formed of wood, in the figure of a half square, of one story in height, with galleries in the center. It is sufficiently commodious for the present state of the province, and is erected upon a bank of the lake, near the mouth of Toronto bay. The town, according to the plan, is projected to extend to a mile and a half in length, from the bottom of the harbour, along its banks. Many houses are already completed, some of which display a considerable degree of taste. The advancement of this place to its present condition, has been effected within the lapse of six or seven years, and persons who have formerly travelled in this part of the country, are impressed with sentiments of wonder, on beholding a town which may be termed handsome, reared as if by enchantment, in the midst of a wilderness. Two buildings of brick at the eastern extremity of the town, which were designed as wings to a center, are occupied as chambers for the upper and lower house of assembly. The scene from this part of the basin, is agreeable and diversified; a block-house, situated upon a wooden bank, forms the nearest

object; part of the town, points of land clothed with spreading oak-trees, gradually receding from the eye, one behind another, until terminated by the buildings of the garrison and the spot on which the governor's residence is placed, compose the objects on the right. The left side of the view comprehends the long peninsula which incloses this sheet of water, beautiful on account of its placidity, and rotundity of form; the distant lake, which appears bounded only by the sky, terminates the whole."

York is on the banks of Ontario, a lake, whose length is 160 miles, and circumference 450: its depth, in many places yet remains unascertained. At the southern extreme of the lake, are the magnificent falls of Niagara, in describing which Mr. Heriot has put forth all his strength. To use an expression of his own, there is a roar and "intumescence," in this description, which perhaps was intended to emulate the thunder of the cataract itself. Sometimes, however, we have a distinct picture:—

"The effect produced by the cold of winter on these sheets of water thus rapidly agitated; is at once singular and splendid. Icicles of great thickness and length are formed along the banks, from the springs which flow over them. The sources, impregnated with sulphur, which drain from the hollow of the rocks, are congealed into transparent blue columns. Cones are formed by the spray, particularly on the American side, which have in several places large fissures disclosing the interior, composed of clusters of icicles, similar to the pipes of an organ. Some parts of the falls are consolidated into fluted columns, and the river above is seen partially frozen. The boughs of the trees in the surrounding woods are hung with purest icicles formed from the spray, and reflecting in every direction the rays of the sun, produce a variety of prismatic hues, and a lustre almost too refulgent to be long sustained by the powers of vision."

Lake Erie is much larger than Ontario, its length being near 300

miles, and its circumference 710. On the banks of the stream which connects it with Lake Huron, the settlements are frequent; peaches, grapes, apples, and many other species of fruit are here produced in the greatest perfection and abundance. The lands on either side yield in fertility to none on the continent of America, and this territory, says Mr. Heriot, may not improperly be styled the garden of the north.

Lake Huron is still larger than Erie, its length is 250 miles, and its circumference, including the coasts of the bays, 1100 miles.

Lake Michigan is 260 miles in length, and 945 in circumference; it is separated by a barren tongue of land, ninety miles in length, and twenty-four in breadth, from Lake Superior, which is the largest body of fresh water in the world; its length is 400 miles, and its circumference 1520. The navigation here is dangerous: this lake is subject to frequent storms, and a swell like the tide of the ocean rolls in upon its coasts. The soil on the eastern shore is rocky, shallow, and sterile, yielding only stunted trees, brambles, strawberries, raspberries, and other fruits of humble growth. Bears are attracted hither by their fondness for them, and the moose and fallow-deer range along the coasts.

After carrying us up to Lake Superior, Mr. Heriot closes the first part of his volume, by a summary history of Canada while it was in the hands of the French; its commerce, constitution, climate, &c. The commerce of Canada was long confined to the fur-trade, and the fisheries carried on at the Great Bank and on the coast of Newfoundland: by the mal-administration of the finances, although it yielded occasionally large fortunes to individuals, it did not enrich the parent state. Since its conquest

by the English, we have explored the St. Lawrence, and by means of an extended chain of settlements, have peopled more than fifteen hundred miles of territory. British farmers have introduced the science of agriculture; until their arrival in the colony, no sooner were the fields exhausted, than the inhabitants betook themselves to clear and cultivate new lands, being ignorant of the benefit to be derived from manures. The imports of Canada during seven years of its most flourishing trade, antecedent to the conquest, amounted annually to 160,000*l.* sterling; its exports did not average 80,000*l.* Not more than twelve vessels were engaged in the fishery for some years after this period, and about six were sent to the West Indies. In the year 1795, no fewer than 128 vessels, amounting to 20,000 tons, and navigated by above 1000 seamen, arrived in the St. Lawrence, and 395,000 bushels of wheat, 18,000 barrels of flour, and 20,000 cwts. of biscuit were that year exported from Canada. A large exportation of grain took place in 1799 and the three following years; the quantity in 1802 was 1,010,000 bushels of wheat, 38,000 barrels of flour, and 32,000 cwts of biscuit. Two hundred and eleven vessels were engaged in the export of those and other articles, and the tonnage was near thirty-six thousand: the value exceeded half a million sterling.

A company trading to the northwest for furs, sends annually to the ports on Lake Superior about 50 canoes, laden with merchandize. These canoes are formed of the bark of the birch tree, and closely lined with thin ribs made of a tough wood; the seams are sewed with radical fibres, called *watape*, and are afterwards covered with gum to exclude the water. The bottom of the vessel is nearly flat, the sides

are rounded, and either end terminates in a sharp edge: these canoes are loaded within six inches of the gunwale, they are navigated by eight men, each provided with a large paddle, and are estimated to carry 8400 lbs. weight. The men are engaged at Montreal, and proceed with their little fleet of canoes up the Ouatonais, till they come to a branch of that river which conducts them towards the Lake Nipissing. The length of this Lake is 30 miles, and it discharges itself in a stream of 108 miles, called French river, into Lake Huron; the voyagers navigate their canoes along the northern coast of this lake, and pursue their route to the cascades of St. Mary. These people are early initiated to encounter hardships; their coarse fare consists chiefly of the grease of the bear, and an ordinary flour made from Indian corn. Regardless of the perils they are about to encounter, they commence their toils with confidence and hope. "Whilst moving along the surface of the stream, says Mr. Heriot, they sing in alternate strains the songs and music of their country, and cause the desolate wilds on the banks of the Ouatonais to resound with the voice of cheerfulness. They adapt in rowing, their strokes to the cadence of their strains, and redouble their efforts by making them in time." When the voyagers approach the rapids, they draw all the canoes to the shore except one, which they join in dragging up, and lodge in a place of security; another is in like manner conducted to the head of the torrent, and then they continue to drag until the whole are assembled. At the cataracts they are obliged to unload, and the men assist each other in conveying the canoes and goods across the land, by carrying the former upon the shoulders of six or eight men, and the latter

upon the back. These carrying places are called *portages* of which there are thirty-six in the whole course. At night the men form encampments upon islands, or upon the borders of the river, and repose after the perilous labours of the day. In travelling to the north-west by the Outaouais river, the distance from Montreal to the upper end of Lake Huron is nine hundred miles: this journey, notwithstanding the number of *portages* and powerful currents to be passed, is performed in a light canoe in about twelve days, and in heavy ones within three weeks! The beaver-skin, among the savages, is the medium of barter: ten skins are given for a gun, one for a pound of powder, and one for two pounds of glass beads.

There can scarcely be found perhaps, two books better calculated to divert the tide of emigration from the United States to our own settlements in Canada, than Mr. Janson's and Mr. Heriot's. The former endeavours to excite disgust against the republicans in every possible manner; the latter, without any apparent design to allure settlers to the British colonies, certainly draws such a portrait as is very likely to have that effect on persons who, resolved to emigrate, have yet to make their election as to the country. That the advantages of the British constitution are enjoyed in this remote part of the empire, is no mean consideration: in Canada every person has within his power, the means of acquiring a subsistence. The necessaries of life are there to be procured at a cheaper rate than in most of the other parts of North America; the average produce of the soils in Lower Canada, may be estimated, Mr. H. says, at fifteen to one for oats, twelve for barley, six for pease, and eleven for summer wheat. The right of chase and of fishing is ex-

tended to every individual: taxes chiefly derived from wine and spirituous liquors, are not burdensome. The climate, although frequently inclining to extremes both in heat and cold, is nevertheless favourable to human health, and to the increase of population. In the year 1783, Canada contained about 123,000 persons: the population of Lower Canada at present is not less than 150,000, and that of the upper province 80,000, making a total of 233,000 souls.

The native Canadians are inoffensive, honest, hospitable: contentment of mind, and mildness of disposition seem to be the leading features of their character. They are polite and unembarrassed to strangers, simple in their manners and modest in their demeanor. They are indolent, uninformed, and of course attached to ancient prejudices; their constitution is robust, and when necessity demands exertion, they patiently undergo great fatigues.

"They are, with some degree of justice, taxed with ingratitude; this may perhaps proceed from their natural levity, which incapacitates the mind from receiving a sufficient impression of obligations bestowed. They are bad servants, because indolence and a spirit of independence make the yoke of subjection, however light, to appear to them burdensome and unpleasant. They who are masters are, on the contrary, kind and indulgent to their domestics. Accustomed to concern themselves only in their own affairs, they are not remarkable for constancy in friendship."

The Canadians are universally fond of dancing.

The climates of the two Canadas are materially different: from the position of the settled part of the upper province it is comparatively mild. The winters are of short duration, and without much frost: it sometimes happens that in the course of that season there is hard-

ly any snow. The Lakes are rarely frozen at any great distance from their coasts, except Lake Superior, which from its northerly situation is usually covered with a solid body of ice, for an extent of seventy miles from land. Frost and snows remain in Lower Canada five or six months in the year; the prevailing winds are from the north-west and the north-east. When blowing from the former quarter, they pass over a vast and dreary tract of territory, and a prodigious chain of mountains covered with snow. The mercury in Fahrenheit's thermometer sometimes sinks to 36° below Zero: but it seldom long continues so low. The clearing and cultivation of lands however, are perceptibly softening the climate: winters in the vicinity of Quebec have remitted several degrees of their former severity. Mr. Heriot says, that an intelligent priest in the island of Orleans, kept a correct meteorological table for half a century, and his successor continued it for eight years longer. From their observations it appears that the medium of cold had diminished eight degrees within that period. The St. Lawrence is seldom frozen so far down its course as Quebec, although immense bodies of ice, crowding upon each other, continue to float up and down with the tides. The ice on the rivers in Canada acquires a thickness of two feet and upwards; that on the borders of the St. Lawrence, called the *bordage*, sometimes exceeds six feet in thickness.

The second part of Mr. Heriot's work will detain us but a very short time, not that it is in any degree deficient in interest or amusement; on the contrary, by many readers it will be considered as containing a larger share of both than the former part; but that it is in a great measure compiled from the works of other writers. It treats of the manners and customs

of the American Indians, and we have no hesitation in saying that it gives a more comprehensive account of these wide spread savages, and a more interesting comparison of their habits, ceremonies, and pursuits, than we recollect to have seen in any other author. In drawing up the account, Mr. H. has availed himself of the documents found in the library of the Jesuits at Quebec, and of the narratives furnished by various modern travellers. "A portion of the information has also been derived from living observation, communicated by men on whose veracity reliance could be placed. A residence in Canada for a series of years, has afforded to the author opportunities of witnessing the modes of life pursued by several of the Indian nations, and has enabled him to adduce what he has himself observed as well as to reject what he deemed improbable in the writings he consulted." PREF.

We cannot conclude this article without taking notice of an observation which Mr. Heriot has made as to the uniformity of the American complexion:

"Although many of the Americans differ from each other in stature and features, yet in complexion there is very little variation. The tawny colour verging towards that of copper, is peculiar to the native inhabitants of the whole of this continent. This effect cannot be attributed to the degrees of temperature in the climate, to the air which they respire, or to the nature of their aliment; for in no part of this extensive region has the European complexion, throughout a descent of many generations, undergone any change from its original colour."

It is curious that Dr. Stanhope Smith adduces the variation which has taken place in America, of the European complexion, as an example of the influence which climate has upon it. "Another ex-

ample of the power of climate, says he, more immediately subject to our own view, may be shewn in the inhabitants of these United States. Sprung within a few years from the British, the Irish, and the German nations, who are the fairest people in Europe, they are now spread over this continent, from the thirty-first to the forty-fifth degree of northern latitude. And notwithstanding the temperature of the climate, notwithstanding the shortness of the period since their first establishment in America, notwithstanding the continual mixture of Europeans with those born in the country, notwithstanding previous ideas of beauty that prompted them to guard against the influence of the climate, and notwithstanding the state of high civilization in which they took possession of their new habitations, they have already suffered a visible change. A certain countenance of paleness and of softness strikes a traveller from Britain, the moment he arrives upon our shore. A degree of sallowness is visible to him, which, through familiarity, or the want of a general standard of comparison, hardly attracts our observation. This effect is more obvious in the middle, and still more in the southern, than in the northern states. It is more observable in the low lands near the ocean, than as you approach the Apalachian mountains; and more in the lower and labouring classes of people, than in families of easy fortune, who possess the means and the inclination to protect their complexion. The inhabitants of New Jersey below the falls of the river, are somewhat darker in their colour than the people of Pennsylvania; both because the land is lower in its si-

tuation, and because it is covered with a greater quantity of stagnant water. A more southern latitude augments the colour along the shores of Maryland and Virginia. At length the low lands of the Carolinas and of Georgia degenerate to a complexion that is but a few shades lighter than that of the Iroquois." With respect to the native Indians, Dr. Smith acknowledges that there is a greater uniformity in their countenance, than is to be found in any other region of the globe of equal extent; yet, says he, there is a sensible gradation of colour till you arrive at the darkest hue of this continent in the nations on the west of Brasil. Here the continent being wider and consequently hotter than in any other part between the tropics, it is more deeply coloured: and the Toupinaniboes and Toupayas and other tribes of that region bear a near resemblance in their complexion to the inhabitants of the Oriental zone. No people in America indeed are to be found so black as the Africans, but in travelling from the great lakes to Florida or Louisiana, through the Indian nations, there is a visible progression in the darkness of their complexion, and at the councils of confederate nations, or at treaties for terminating an extensive war, you often see Sachems and warriors of very different hues.

On the whole, we certainly think respectably of Mr. Heriot's work: a considerable portion of the matter it contains is collected from extraneous sources, some of them very accessible and well known; still however a mass of information is presented to the reader, which will hardly fail to interest and amuse him.

Art. IV. *The Stranger in America; containing Observations made during a long Residence in that Country, on the Genius, Manners, and Customs of the People of the United States; with biographical Particulars of public Characters, Hints and Facts relative to the Arts, Sciences, Commerce, Agriculture, Manufactures, Emigration, and the Slave Trade.* By CHARLES WILLIAM JANSON, Esq. late of the State of Rhode Island, Counsellor at Law. 4to. pp. 500. with Plates.

THE necessity of foresight in the conduct of human life is so universally acknowledged as to have given birth to the maxim, "look before you leap." He who takes the leap without calculating his own strength to cover it, and regardless of the danger, has no right to grumble at any disaster which may result from his rashness. In early life a desire of visiting foreign countries inflamed the bosom of Mr. Janson; he proceeded to France, when the description given of America by some French officers who had served in the revolutionary war, induced him to cross the Atlantic. Ignorant, as it should seem of the character and habits of the people with whom he intended to pass a considerable portion of his life, the flattering and delusive picture which his imagination had formed of Arcadian simplicity, unsullied honesty, unviolated truth, soon faded away and gave place to the grave realities of life: hope was succeeded by disappointment, and the gaudy colours of the one gave by contrast a darker hue to the other. Every page of this volume breathes dissatisfaction, even to disgust; the Americans are every thing that is unamiable, every thing that is uncivil, every thing that is insincere. Mr. Janson was thirteen years in America; his speculations in land and commerce failed, and he was detained in the hated country thus long by the miserable expectation of recovering in some future speculations the losses he had sustained in his past.

The writings of such splenetic travellers as this, however gloomy,
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are not entirely without their advantages. Although so far from agreeing with those political philosophers who consider emigration as in itself an evil, that we are rather disposed to encourage and regulate, than to check the flow; still we hold it in the last degree unjustifiable to encourage it by any false or delusive description of the country towards which it tends. With this feeling, and on this principle, we should certainly recommend to the perusal of these repelling pages all those who, from whatever cause, are projecting an emigration to America. Here is no flattery; this is a counsellor who feelingly informs his countrymen what they are to expect on the shores of the new world. It may be suspected, however, in mitigation of his censures, that Mr. Janson was not the most conciliating in his own conduct: on board the ship which took him out he was nick-named *the grumbler*; and by his own account he was regarded as "proud and haughty by the Americans, in spite of his endeavours to adapt his behaviour to their satisfaction;" nor could he during the long time that he resided among them, form a true friendship with any individual among them. Depend upon it the whole fault did not rest with the Americans. "Their rooted aversion against the inhabitants of Britain" was to Mr. Janson, as it would be to any patriot Englishman, a source of perpetual uneasiness, and doubtless is one principal reason why, in return, his tender charities are so sparingly bestowed upon them. It happen-

ed that the day after Mr. J.'s arrival at Boston from Europe, was the anniversary of the declaration of American independence: it is customary on that day for orations to be delivered throughout the different States of the republic, in commemoration of an event so glorious to their arms. Mr. Janson followed the throng which eagerly surrounded the pulpit, but on hearing the orator animadvert with severity on the conduct of the English during the war, his bile was excited. "I could not see the policy of this proceeding; the very Indian on making peace with his enemy *buries the hatchet*, which denotes an oblivion of all animosities; yet the descendants of Britain to this day continue to impress on the mind of the rising generation the most rancorous hatred against the country from which they sprung." What policy there might or might not have been in such an oration it is not for us to determine; but Mr. Janson does not seem sufficiently to have reflected that the declaration of American independence is a proud and momentous æra in American history, and that the object of this commemoration is to keep alive the spirit which led to it, and to record the struggle which it cost. The prominent events of the war are too recent and are too closely associated with the subject, to be overlooked in an oration which professedly treats of it; and little does Mr. Janson know of human nature if he supposes that the letting loose of those "horrible hell-hounds of savage war," as Lord Chatham called the cannibal Indians whom we employed with their murderous tomahawks and scalping knives against our brethren and countrymen of the same language, laws, liberties, and religion with ourselves—little does he know of human nature, if

he imagines that the remembrance of such foul and barbarous deeds will die away in the short period of a single generation. But it is time to recur to the work itself.

The usefulness of a book of this sort, and indeed of almost any other sort, depends in no slight degree upon a judicious arrangement of the materials; the memory requires every assistance, which a natural association of subjects can give it for the recollection of facts; and it will moreover be conceded that the mind receives a deeper impression, when the relation of those facts is accompanied with such valuable inferences and observations as they are calculated to suggest. What merit is due to the work before us on either of these grounds will presently be seen.

In his preface, Mr. Janson wastes an unnecessary sentence to assure us that in collecting the notes which form the substance of this volume, he had originally no intention of committing them to the press. "He disclaims the vanity of aspiring to a place in the class of authors; had this been his ambition, he might have gratified it several years ago with equal facility." No such suspicion we venture to pronounce will even come across the reader's mind. Of all the works which have passed under our notice in the course of the year, this is one of the most random and irregular; the materials are jumbled together in the strangest imaginable manner. No glimpse is to be caught of a plan, no attempt is made at any thing like arrangement. All is confusion: one chapter gives a statistical survey of the United States, and the next goes back to the history of America and the search for gold in the province of Maine by some English adventurers; the following takes us to Connecticut;

in three short pages that State is dismissed *pro tempore*, and in the succeeding chapter we are amused—really much amused with the interesting adventures of Generals Whalley and Goffe, two of the judges who condemned Charles I. and who fled for refuge to America. The next chapter is meteorological, and that which succeeds it (extracted from a work of Mr. Hazen, who was a land surveyor seventy years ago), describes the fecundity of fish in New England, and the multiplication of wild pigeons in North Carolina!

The first circumstance which excited the attention of our traveller when he landed at Boston, was the inquisitiveness of the people, and he says that if the Americans have any national trait of character, it is this, "intrusive curiosity." Was it very surprising that on the arrival of a ship at Boston half a score voices should enquire what news it brought from Europe? Mr. Janson, however, asserts that it is not to acquire useful information that these people "pester strangers," and his reason for thinking so, is that they act in the same manner towards each other. So because they are inquisitive towards each other, it is inferred that their enquiries from strangers result from sheer impertinence, and have not for their object, the obtaining of any useful information. We must leave our readers to trace the logic of this inference; we cannot assist them.

Large quantities of a coarse rum are distilled at Boston from damaged molasses; in this employment there are nearly forty large distilleries engaged, whilst throughout the whole extent of New England, comprehending the four States of New Hampshire, Massachusetts, Rhode Island, and Connecticut, together with the Pro-

vince of Maine, there are not more than two or three ill-supported breweries of malt liquor. The baleful effects of this preference to ardent spirits are felt in every part of the Union; for drinking, Mr. Janson very gravely assures us, is apt to produce quarrels, and quarrels, he continues with equal gravity, are very apt to produce fighting, and in fighting we all know that many a hard blow is given and taken on both sides.

Finding the heat at Boston very oppressive, in about a week after his arrival Mr. J. left it, and proceeded to New London in Connecticut. Volney in his very amusing and valuable work on the climate and soil of the United States, speaking of the temperature, says, that in the same day you have spring, summer, autumn, and winter, the frosts of Norway and the suns of Africa. These African suns and the innumerable insects animated by their rays seem to have annoyed our "Stranger in America" as much as any thing. In the summer of 1795, the newspapers were filled with accounts of people being killed with a coup de soleil. Volney states the evil, but to Mr. Janson, alone, is due the merit of suggesting the remedy—he recommends every "stranger" to wear a white hat!!

Our author is singularly happy now and then in his descriptions: speaking of the Nipegon and Michipicooton, two large rivers which empty themselves into Lake Superior, he says that not far from the former is a small river remarkable for a perpendicular fall of upwards of six hundred feet from the top of a mountain. Gentle reader what thinkest thou this magnificent object is compared to? "Surveyed at a distance," says Mr. Janson, "it appears like a white ribband suspend-

ed in the air." A comical fellow once compared a flock of distant sheep grazing on a verdant pasture to white maggots crawling on a green cloth. This is no bad simile, but must yield to the other. A whole river falling six hundred perpendicular feet, compared to a strip of white four-penny ribband dangling in the air. Oh admirable! Foote himself, in his merriest mood would not have hit upon any thing half so ludicrous. After having, as our duty enjoined us, exposed some of the prominent defects of Mr. Janson's work, the more agreeable office remains to be performed of evincing to our readers that it is not destitute of useful information and anecdote.

"The United States, according to an American geography, are estimated to comprise upwards of a million square miles, or six hundred and forty million acres of land, exclusive of the lakes, and other large waters of that country. This estimate was made previous to the purchase of Louisiana,* the extent of which has never been accurately defined. Already a region too extensive to be subject to one general government, the people of the northern and southern states differing as much in manners as in climate, they have, by this acquisition, added an extent of territory nearly equal in magnitude to the federal states. Since the peace of 1782, this country has been extending its limits on the frontiers by purchase, and treaties with the different

tribes of Indians. The thirteen states are already swelled into sixteen, and the territories of Mississippi and Indiana, each sending a delegate to congress, will, doubtless, very soon be added to the number. The province of Maine, in the north, has also long looked forward to become an independent state; and when Louisiana is incorporated with the union, it is not improbable that we may find twenty-six united states of America for some short time recorded in history.

The present population of this extensive country, justifies the assertion, that many centuries must elapse before the whole is under cultivation. In the year 1791, a census was taken by order of government; when the inhabitants were found to be in number

3,929,326

In 1801, by another census then taken, there were -

5,305,638

Making an increase in ten years of - -

1,376,312

According to this average, exclusive of the great increase of population by emigrations from Europe since the year 1801, there must be, exclusive of Louisiana, 6,337,072 souls, under the federal government. If the whole of this country were under improvement, it would require, allowing forty acres of land to each, sixteen millions of families; and, estimating such families at five persons, it would support eighty millions of souls. In this way it has been calculated in America, that to people the whole territories belonging to the United States, including Louisiana and the Floridas, it would require three hundred and twenty millions. It likewise ap-

* The cession of Louisiana by Spain to the ruler of France, formed one of the articles of the treaty of Saint Ildefonso,—a treaty which has never yet been carried into full effect on the part of the latter. The purchase of that extensive country by the United States, is an event too recent and too well known to require any farther notice from me. Though the acquisition of the Floridas has not been officially announced by the American government, yet no doubt exists, that the sum of two millions of dollars, shipped for France about a year ago, on the demand of Buonaparte's diplomatic agent Turreau, was the price of those provinces. The conduct of Napoleon in this transaction, is well worth an observation. By means of a treaty which he never intended to execute, he obtained the sovereignty over those vast regions; but knowing that, from the naval superiority of England, he could derive no advantage from these distant possessions, he transferred them on the point of the sword to the Americans, whom he bullied into a purchase, in order to recruit his exhausted treasury. From the readiness with which they have complied with all his requisitions, I should not be surprised to hear that he had disposed of his imperial island of Hayti, as another good bargain, to these com-
plaisant republicans.

pears, that were the population of this immensely extended republic proportioned only to that of Great Britain, instead of five or six millions, it ought to contain two hundred and thirty-nine millions of inhabitants."

The consequence of such a vast disproportion between the territory and the population of the United States, must in a rising commercial country be an eager demand and competition for labour and a very high reward for it. In the immeasurable ridge of the Alleghany mountains, are large veins of coals, and though that article is there procured with far greater facility than at Sunderland or Newcastle it is more than three times the price. "Iron and other metals are supposed to lie buried in these mountains, but the variety of objects which are daily presenting themselves to the citizens of the United States in trade and speculation, have hitherto prevented their being explored." The deficient population of America makes every thing dear on which the slightest labour is bestowed: the price of provisions is low, house-rent is moderate, and the public taxes are too insignificant to be felt. It is on the score of trouble that every thing is dear in America; if you comment upon the high price of an article, you are sure to have the answer end with "and then consider the trouble."

As we before mentioned, Mr. Janson finding Boston too hot, proceeded to Connecticut: in the account of his excursion, mode of travelling, and accommodations on the road, we have a whimsical picture of American manners. In order to view the country at his leisure, he purchased a horse, which, with a pretty good bridle and saddle, cost sixty dollars. He set off early in the morning, and stopped at a decent looking inn

to take breakfast. In a short time was brought a hot beef-steak swimming in grease and smothered with onions; this delicate morceau was succeeded by a dish of fried eggs and bacon. Some vile coffee, execrable Yankee rum, and sour cyder, completed the elegant dejeuner.

Once again mounted, our traveller proceeded on his journey, but mistaking the road did not arrive at his inn till some time after the customary dinner hour. On asking for something to eat, the landlord coolly told him that they had all dined long ago, and just at this moment espying some hogs in his garden, he ran out to repair the mischief they had done, leaving his disconsolate guest to entertain himself as he pleased. Take the following description of a traveller's accommodations in Mr. Janson's own words.

"Arrived at your inn, let me suppose, like myself, you had fallen in with a landlord, who at the moment would condescend to *take the trouble* to procure you refreshment after the family hour, and that no *pig*, or other trifling circumstance called off his attention, he will sit by your side, and enter in the most familiar manner into conversation; which is pre-faced, of course, with a demand of your business, and so forth. He will then start a political question (for here every individual is a politician), force your answer, contradict, deny, and, finally, be ripe for a quarrel, should you not acquiesce in all his opinions. When the homely meal is served up, he will often place himself opposite to you at the table, at the same time declaring, that "though he thought he had eaten a hearty dinner, yet he will pick a bit with you." Thus will he sit, drinking out of your glass, and of the liquor you are to pay for, belching in your face, and committing other excesses still more indelicate and disgusting. Perfectly inattentive to your accommodation, and regardless of your appetite, he will dart his fork into the best of the dish, and leave you to take the next cut. If you arrive at the dinner-

hour, you are seated with "mine hostess" and her dirty children, with whom you have often to scramble for a plate, and even the servants of the inn; for liberty and equality level all ranks upon the road, from the host to the hostler. The children, imitative of their free and polite papa, will also seize your drink, slobber in it, and often snatch a dainty bit from your plate. This is esteemed wit, and consequently provokes a laugh, at the expence of those who are paying for the board. No check must be given to these demonstrations of unsophisticated nature; for the smallest rebuke will bring down a severe animadversion from the parent."

Religious sects in America are as numerous, and some of them as extravagant as they are in this country: soon after Mr. Jefferson's advancement to the Presidency, the tythes of the Episcopal clergy were entirely abolished, and the Church lands sold for the use of government. In the New England States, Presbyterians and Baptists are most numerous; New Jersey contains a mixture of Quakers, Baptists, and Presbyterians. Quakers preponderate in Pennsylvania; Roman Catholics in Baltimore, and Methodists shed their poison among the lower classes in Virginia. In the Carolinas religion is said to be at a low ebb, and in Connecticut it is very troublesome. There the traveller is compelled to take his rest at the miserable tavern where he may have arrived until Monday morning. Mr. Janson says, that "many instances have occurred of travellers on horseback who have attempted to pass a meeting house during service being forcibly dismounted and compelled to hear a doctrine repugnant to their tenets." In all the other States, Maryland excepted, the principal merchants and men of property are of the Church of England.

"Amongst the numerous religious sects in the United States, there is one,

which for extravagance of action, during their orisons, is certainly pre-eminent. These people are called *Shakers*. The first society was formed at Harvard, in the State of Massachusetts, by Ann Leese, who denominated herself their *mother*; and she associated herself with William Leese, her *natural* brother, as her second; John Parkinson, who had formerly been a baptist preacher in England, the chief speaker; and James Whitaker, second speaker.

"These people had converts in numbers, and from distant parts, who laid up stores of provisions for such as tarried at Harvard. Their meetings, which continued day and night for a considerable time, consisted of preaching, singing and dancing; the men in one apartment, the women in another. These meetings were attended by converts from a great distance, who staid from two to twenty days. They had missionaries in the country making proselytes, and confirming others in this fancied millenium state. Those were taught to be very industrious at home, that they might be able to contribute to the general fund, and many devoted their whole substance to the society. They vary their exercises of devotion. Sometimes they dance, or rather jump, up and down in a heavy manner till they are exhausted by the violence of the exercise. The chief speaker will sometimes begin to pray, they then desist to listen to him, and when he has finished, immediately renew their dancing with increased vigor. Then generally follows the shaking, as if shuddering under an ague, from which they have received the name of shakers. They sing praises to David during the dancing; but I could not learn what holy man or saint they invoke in their shaking fits. The women are equally employed in the fatigues of these exercises under the eye of the mother in another apartment, where they jump and scream in dreadful concert. Sometimes there will be short intermissions, but in a minute or two, one of the chiefs will spring up, crying, "as David danced, so will we before God;" the others follow this signal; and thus, alternately dancing, praying, and singing, they pass night after night, and often until morning. Mother Leese's followers have formed societies at New Lebanon and Hancock, in the state of New York, and in other

parts the shakers, who call themselves believers, are spreading with enthusiastic rapidity."

These dancing devotees are bitten with the same insanity as the Jumpers are of North Wales. Mr. Janson was present at a baptism by immersion in Rhode Island: the day was one of the severest in the month of January; the thermometer stood at 10 degrees below zero.

"The ice, which was about a foot thick, had been cut through to the distance of twenty or thirty yards, but so intense was the frost, that some of the elect were obliged, with poles and staves, to keep the hallowed water from freezing. A few minutes would have cemented the whole again. In order to turn the hearts of unbelievers, and to reclaim such as have gone astray, the baptists on these occasions are particularly prolix. They assert that the spirit enures them to this rigid penance, making to them the day mild, and the water of the summer's temperature. I had waited for the end of the minister's exhortation, after which he was to lead his flock to the water, until my limbs ached with cold. At length the penitents appeared. They consisted of the members of the meeting, two and two; then followed the devotees, about twelve in number, of both sexes, in long gowns, resembling a *robe de chambre*. At the head of the noviciates was the priest, alternately praying and singing, in honour of Saint John the baptist; and thus without slackening his pace, or altering his dress, he plunged into the freezing stream, till he was nearly breast high in the water. His disciples, with wonderful resolution, hand in hand, followed; while the members who had already been purified by immersion, ranged themselves along the margin of the deep. The pastor then turned round, and began a solemn exhortation on baptism, which continued a few minutes; a dreadful interval in his situation! He then seized the nearest devotee, and with great dexterity immersed him entirely in the water. Ano-

ther short prayer succeeded, then another immersion; and this was repeated till the whole had thus received the holy sacrament. They returned, giving thanks to God, after suffering the severity of the freezing water, at such a season, about ten minutes."

From Connecticut Mr. Janson goes to New York, which of late years has far exceeded Philadelphia in a commercial point of view; it is the depôt of European goods for the supply of retailers in every State of the Union. From New York we accompany him to Philadelphia, the rapid growth of which beautiful city in size, and its improvement in wealth, splendour, and trade, have rarely been equalled in commercial history. Philadelphia* is built on an extensive plain, five miles above the confluence of two navigable rivers, the Delaware and the Schuylkill; the former is a mile in breadth and of sufficient depth to admit ships of 1200 tons to the wharfs. The Schuylkill is about half as wide as the Thames at Lambeth, and is also navigable for smaller vessels as high as the city. The ground plot is laid out with great regularity; nine streets of two miles in length run from river to river, east and west, and twenty-three of one mile in length intersect them at right angles from North to South. These streets are fifty feet wide, and distribute the plan into squares, the interior of which was designed for yards and gardens, but has been otherwise appropriated. The population of the city is nearly 80,000 souls. The admirable plan of the founder has in some instances been deviated from: the bank of the river has been built up with a row of houses, and a street has been formed, called

* Mr. J. has given a plan of the city and a representation of the tree (yet standing) under which William Penn treated with the Indians for possession of the soil.

Water-street, extremely contracted and dirty; here it is that the dreadful contagion which spreads death and desolation through the city, makes its first and fatal appearance. The thermometer in the summer time is often above 90 for several successive days; sometimes for a few hours at 93 and 95. In the winter a total stop is put to navigation for weeks together by the ice; Philadelphia has nevertheless sent from twelve to fifteen hundred sail of vessels in one year to different parts of the world.

Philadelphia is by far the most populous and splendid city of the United States, notwithstanding that Washington is the federal city and the permanent seat of government: the approach to this latter is execrable; the roads are never repaired, deep ruts, rocks, and stumps of trees impede the progress of the traveller and expose him to danger.

"Arrived at the city, you are struck with its grotesque appearance. In one view from the capitol hill, the eye fixes upon a row of uniform houses, ten or twelve in number, while it faintly discovers the adjacent tenements to be miserable wooden structures, consisting, when you approach them, of two or three rooms one above another. Again, you see the hotel, which was vauntingly promised, on laying the foundation, to rival the large inns in England. This, like every other private adventure, failed: the walls and the roof remain, but not a window! and, instead of accommodating the members of Congress, and travellers of distinction, as proposed, a number of the lowest order of Irish have long held the title of *naked possession*, from which, were it ever to become an object, it would be difficult to eject them. Turning the eye, a well finished edifice presents itself, surrounded by lofty trees, which never felt the stroke of the axe. The president's house, the offices of state, and a little theatre, where an itinerant company repeated, during a part of the last year, the lines of Shakespeare,

Otway, and Dryden, to empty benches, terminate the view of the Pennsylvania, or Grand Avenue.

"Speculation, the life of the American, embraced the design of the new city. Several companies of speculators purchased lots, and began to build handsome streets, with an order that soon promised a large and populous city. Before they arrived at the attic story, the failure was manifest; and in that state at this moment are the walls of many scores of houses begun on a plan of elegance. In some parts, purchasers have cleared the wood from their grounds, and erected temporary wooden buildings: others have fenced in their lots, and attempted to cultivate them; but the sterility of the land laid out for the city is such, that this plan has also failed. The country adjoining consists of woods in a state of nature, and in some places of mere swamps, which give the scene a curious patch-work appearance. The view of the noble river Potomack, which the eye can trace till it terminates at Alexandria, is very fine. The navigation of the river is good from the bay of Chesapeake, till the near approach to the city, where bars of sand are formed, which every year encroach considerably on the channel. The frigate which brought the Tunisian embassy, grounded on one of these shoals, and the barbarians were obliged to be landed in boats. This is another great disadvantage to the growth of the city. It never can become a place of commerce, while Baltimore lies on one side, and Alexandria on the other; even admitting the navigation to be equally good—nor can the wild and uneven spot laid out into streets be cleared and levelled for building upon, for many years, even with the most indefatigable exertions."

The capitol, of which two wings are finished, is of hewn stone, and will be a superb edifice; the President's house is a neat, plain piece of architecture, still unfinished. Mr. Janson says, that his whole salary would be insufficient to complete it in a style of suitable elegance. So thinly is the city of Washington peopled, and so little is it frequented notwithstanding the sittings of congress,

that quails and other birds are constantly shot within a hundred yards of the capitol! Strangers, says our author, after viewing the offices of state are apt to enquire for the city, while they are standing in its very centre! The seat of American government has no custom-house, no imports, not even a mercantile house within its walls!

Whilst Mr. Janson was at Washington (in Oct. 1805) a deputation arrived from the Osage nations: this was a master-piece of policy. In the year 1803, President Jefferson projected an expedition of discovery to explore the head of the Missouri, and thence if possible to penetrate to the Pacific Ocean. Captains Lewis and Clarke, who at the head of 32 picked men, well armed, conducted this dangerous enterprize, when they arrived in the heart of the Missouri country, had the dexterity to prevail upon the Chiefs of the Osage nations to send a deputation to Washington; thus guaranteeing their own safety through these savage territories by sending hostages to their government.

The Indians affected great gravity and reserve, conceiving it beneath their dignity to express emotions of surprise, or fear, or joy. To their clothes were fastened little bells which jingled as they walked: they were ornamented with feathers, shells, ivory trinkets, fox's-tails, &c.; from the nose of each was suspended a small piece of silver, and from each ear a fish-bone or some other ornament. They visited the house of representatives; the face of the first chief was painted all over with the colour of brick-dust—that of the next in rank was half reddened; another, a fourth part. Others were half black and the remainder of the natural colour. A single lock of hair fell from the

back of their heads, on which was suspended an enormous fox's-tail, or a bunch of feathers.

Doctor Mitchell gave an entertainment to these Indians; in return, they amused him with a specimen of their songs. This is one of them: "My brave companions and friends of high renown! hither have ye come from far distant lands, to behold your great sire of this country (the President) and to listen to his talk! The great master of life hath preserved you from accidents and from sudden death. He hath fed you and defended you from your foe,—from the cold, and from piercing winds, that you might be made happy in the sight of the father of this land! Ye red men! Since ye came hither ye have seen the face of your great white father. He has cherished you as his own children. He has made your beating hearts rejoice! Great chief of the Osages! fear not to follow our steps. Leave awhile thy sylvan home: the path which we have trodden is free and clear. For thee it will grow wider and smoother! When thou art inclined to march we will form behind thee a lengthened file. Dauntless, thus will we for awhile quit our woods and vales to listen to the voice of our white father."

The Osage Indians made their appearance at the theatre as performers, having stipulated with the managers for half the net profit of the house, and a supply of rum during the entertainment. Their dance consisted in stamping round the stage in different figures and screaming discordantly. The war-dance was terrific, and the scalping scene was a dreadful picture of that inhuman practice among savage nations. The act of taking off the scalp of the supposed victim was executed with such adroitness, a false scalp being

substituted, that the deception was not to be perceived. Before the conclusion of the performance, these chiefs became so drunk that the spectators were very anxious to quit the house; and on the following morning one who had been a principal actor was found dead in his bed.

Mr. Janson has related some few particulars of the expedition to explore the Missouri; but as he gives us reason to hope that we may soon have an account of the discoveries of Captains Lewis and Clarke from their own pens, we shall for the present, content ourselves with simply stating that it was attended with complete success. The party (with the exception of one man who died) returned to the seat of government in good health after an absence of two years and six months. In a letter from Lieutenant Clarke on his return, dated St. Louis * Sept. 23, 1805, he says that he has no hesitation in declaring that they had discovered the best route which exists across the continent of North America in the proposed direction. He computes the distances thus: from the mouth of the Missouri to the foot of the Rapids below the great falls of that river 2575 miles; thence by land, passing the Rocky Mountains, to the navigable part of the river Kooskooke 340; then down that river 73 miles into Louis's river, an easterly branch of the Columbia: down this to the main river Columbia 154; and from the Columbia to the Pacific Ocean 413 miles, making the total distance from the confluence of the Missouri and the Mississippi to the discharge of the Columbia into the Pacific Ocean 3555 miles. The tide flows up the Columbia 182

miles, to within 7 miles of its Rapids.

Accompanying Mr. Janson in his Southern route, we are now come to the Carolinas, in which States and in Georgia the horrible customs of *gouging*, *butting*, &c. seem more particularly to prevail. Butting is a mode of assault copied from the brute creation, and is executed in the same manner as is practised in battle, between rams, bulls, and goats. An American boxer is equally dexterous with his feet, hands, and teeth: "a fellow named Michie, in my presence," says Mr. J. "boasted that he could kick any man six feet high under the chin, and break his jaws." Sometimes a man sharpens his teeth with a file and exults in the number of noses and ears he has bitten off. The most savage custom is that of *gouging*: when two boxers close, each endeavours to twist his fore-fingers into the "ear-locks" of his antagonist. When these are fast clenched, the thumbs are extended each way to the nose, and the eyes are turned out of the sockets: the victor is loudly applauded for his expertness, and the poor eyeless wretch derided for his misfortune. Mr. Janson relates several gouging anecdotes; he once saw the brutal *thumb-stroke* given to a Carolinian who had been dared to the combat by a Georgian. The first eye was for the honour of the state to which the victor belonged, and Georgia received the shout of triumph.

In no part of the world are combats between man and man conducted with more fairness and less ferocity than in this country. The laws of boxing are honourable; they allow of no foul play—no advantage is to be taken of a prox-

* At the confluence of the Mississippi and the Missouri.

rate antagonist—no weapon to be used but the clenched fist. A bruiser would scorn to strike his man upon the ground, to kick him or to bite; if for the moment his fury urged him to take an unfair advantage, the surrounding crowd would instantly hoot him off the field as a coward, or perhaps show their indignation at his ferocity by ducking him in a horse pond. The consequence of this system is that one never hears of a man being mutilated in single contest, and although the newspapers daily relate to us some accidental or pitched battle, it is but very seldom that death ensues. In some of the western counties of this kingdom, and in Scotland, where the laws of boxing are not understood, these contests are said to be excessively savage and ferocious; the art of gouging is happily unknown, but every thing short of it, kicking, biting, &c. are practised, and mutilation and death more frequently ensue. So long as human passions have their play, men will seek revenge for injuries, and find some way of chastising insolence and repelling affronts. It is not beneath the legislator to regulate what he cannot suppress, and to encourage those modes of settling disputes which are least injurious to individuals and to society. Duelling is better than assassination; boxing is better than gouging. We recommend the President of the United States to send for a few of the Belchers, and the Mendozas, and the Chickens; they may draw up a code of laws to be circulated throughout the republic, and contribute still more to *civilize* the Carolinians and Georgians by a practical illustration of their excellence.

In the Carolinas the lower classes of people are in the most abject state of poverty and igno-

rance; their habitations are more wretched than can be conceived, the huts of the poor in Ireland and even the meanest Indian wigwam display more ingenuity and greater industry. Carolina rivals Hybla itself in the profusion of its bees; they build in the hollow parts of large trees, and the hunting of them is an object of pleasure and profit to the inhabitants. On the great Alligator river, which branches out of the large waters of Pamlico and Albermarle Sounds, the country seems peculiarly congenial to the bee; each family has a number of hives in its garden, and barter honey and wax for clothing and winter stores.

Mr. Janson passed a few days at the house of a wealthy planter of the name of Foster, who resides on a branch of this river; his kitchen was attended by a *cook-wench* and two or three young *wenches* (as the female slaves in this part of the world are uniformly called), the latter going about their domestic business in *puris naturalibus*, perfectly naked. These girls were about three parts grown, and waited at table upon the two gentlemen, and upon Mr. Foster's daughter, who was about sixteen, in the same pristine nudity! Mr. Janson not being able to conceal his surprise and disgust at the circumstance, his host replied with an oath, that "he could not make the b——s wear clothes; that he had two months before given out their summer suits, but that in a few days after they had torn them in pieces, to avoid the incumbrance of wearing them." The negroes here all go naked till unequivocal marks of puberty appear.

Thank God! that deep infamy, the black slave trade is now removed from Britain; in America too a speedy period is appointed for its termination. South Caro-

lina was the last to throw off this weight of ignominy, but it has at length consented. There are however, according to calculation, in this boasted land of freedom, nearly one million slaves for life; exclusively of some thousand European emigrants (from Ireland and Germany particularly) who have sold themselves for a certain term of years, in order to defray the expence of bringing them across the Atlantic, and are thence called *Redemptioners*! What inference would a stranger draw concerning the state of those countries in which this *white* slave trade is carried on by American captains! what must he think of those countries, to escape from which men voluntarily barter away their liberties for five, for seven, and sometimes fourteen years! In the year 1801, fourteen thousand persons were landed from Ireland by the Philadelphia ships alone; guineamen with slaves, says Mr. Janson, were never crowded like the American ships from Londonderry to Philadelphia with Irish passengers. A small ship of only 215 tons, which by act of Parliament could legally carry only 34 passengers, actually took on board 530, which together with the ship's crew made a total of 542 persons; being nearly double the number ever attempted to be stowed in a slave ship of that burden. The emigration from Ireland at the time alluded to was doubtless increased by political disturbances; but the ebb is constant though not uniform from Ireland, Scotland, Wales and Germany. In some parts of Pennsylvania the country for many miles is inhabited entirely by Germans who retain their native language, and pursue their ancient customs. Mr. Janson has furnished us with too many instances of the savage punishments inflicted upon negroes, but as the importa-

tion of fresh slaves is prohibited, and consequently as slavery itself, so far as future generations are concerned, is abolished, we would willingly draw a veil over the hateful subject, and if possible obliterate it from the memory of mankind.

In North Carolina, not far from Norfolk, lies the "dismal swamp," a vast plain, slightly inclined, containing 250 square miles, or 150,000 acres. Our traveller ventured with a friend to hunt deer in this labyrinth of wood.

"In North Carolina there are a number of swamps of this description, but very inferior in extent. I crossed one in Alligator county, called the Little Dismal. It was about five miles across, which saved fifteen in going the high road; but this difference of distance was not so much my object, as a desire to penetrate into the interior of this desert. I was on horseback, and had for my guide a negro man on foot, belonging to a planter of my acquaintance, who went before me, guided by notches cut in the trees. My horse had frequently gone the road, and appeared conscious of the difficulty, recognizing the marshy places; and trusting to his judgment, he avoided many broken pieces of ground with a sagacity inherent in that well-trained animal. I carried my gun in my hand, loaded with slugs, and more ammunition slung across my shoulders. About midway, and about two hundred yards before me, I saw a large quadruped nimbly climb a tree. The negro, looking in a contrary direction, did not perceive the motion, and, eager to fire, I did not inform him. We went a foot's pace, and when within gun-shot, I discovered the beast through the foliage of the wood, and immediately fired. The shot took effect, and my astonishment was great to see a monster, of the species of the tiger, suspended by his fore feet from the branch of a tree, growling in tones of dreadful discord. The negro was greatly terrified; and my horse, unused to the report of a gun fired from his back, plunged, and was entangled in mire. Losing the reins, I was precipitated into the morass, while the negro vociferated, "Massa, Massa, we are lost!" Rece-

vering, I beheld the ferocious brute on the ground, feebly advancing towards us. By an involuntary act I presented my empty gun, at sight of which, conscious, no doubt, that the same motion had inflicted the smart he felt, the creature made a stand, gave a hideous roar, and turned into the thickest part of the swamp, while, in haste and great agitation, I reloaded my piece. The poor slave, whose life to him was as dear as mine could be to me, held up his hands, and thanked the God he worshipped for his deliverance. I was unconscious of the danger I had courted till he told me that the beast I encountered was a panther, larger than any he had ever seen despoiling his master's flocks and herds, and that when pursued by man, those animals rally with great ferocity. Had I been apprised of this, I should have sought my safety in flight, rather than have begun an attack; but I conjectured the creature to be of no larger dimensions than a wild cat, when I fired."

Bears frequent these mighty swamps, and Mr. Janson has amused us with the relation of some battles, single-handed, between the bear and the man.

Independently of the value of the vegetable productions of North and South Carolina, tobacco, rice, cotton, indigo, &c. it has recently been discovered that some parts of the former state are rich in gold mines. A bed of gold ore was discovered in 1804, by some children who were fishing in a creek, and who brought home some of the metal to their father, Mr. John Read. A quantity to the amount of eleven thousand dollars, was coined at the mint of the United States in Philadelphia; the ore was very pure. Since the discovery these boys have daily picked up from 100 to 120 penny weights, and Mr. Read himself found a lump of ore weighing 28 pounds, which it was supposed, when fluxed would be worth 1400l. British money. In consequence of these flattering appearances a company has been established and

has purchased 35,000 acres for 110,000 dollars. Some other *runs* have been discovered, and seem likely to produce a considerable quantity of ore.

Before we conclude this article we shall endeavour to bring within a narrow compass, such scattered information on the state of America as may be interesting to some or other of our readers.

1 *The Army.* Americans shew a just aversion against standing armies, and rely for defence on the militia; four regiments of the line compose their regular troops, with artillery, and these are chiefly stationed on the frontiers. At the seat of government there are seldom more than a hundred and fifty soldiers. The following is the total of the militia of the United States.

Artillery . . .	7083
Cavalry . . .	17675
Foot . . .	476095
Number liable to militia duty, Jan. 30, 1806.	2220

503,073 Total, exclusive of officers.

2. *Navy.* This is quite in its infancy. Mr. Jefferson built a number of small vessels three or four years ago, of about 100 tons burden, called gun-boats, provided with two pieces of ordnance. Mr. Janson says, that at his last visit to the navy yard he found six frigates dismantled and laid up in ordinary, and one nearly equipped for sea: these with two or three small vessels of war in the Mediterranean, he says, constitute the American navy.

3. *Manufactures.* These also are at a low ebb. A company is proposed to be established for the purpose of encouraging the sale of American manufactures in wool, cotton and linen; the funds are

to arise from subscription; a warehouse is to be opened for the reception of marketable goods, where the articles are to be deposited at the makers' prices. They are then to be inspected by competent judges of the commodity, who shall say how much in their judgment they ought to be sold for. The company is then to advance one half in cash on the amount of the price fixed, and the other half when the goods are sold, subject to a very small deduction for the expences of the establishment. But little good is to be acquired from such associations as this: to invite the supply without encouraging the demand is beginning at the wrong end. Gun-powder, iron ordnance, firearms, and paper, are manufactured in the United States; hats and shoes are made in large quantities.

4. *Arts, Sciences, and Literature* are not likely to thrive in a country where there is no superfluity of hands; the people of America have neither leisure to invent luxuries, nor fortune to pay for them. Except in public buildings there is little employment for the architect; Philadelphia and New York yield a scanty livelihood to half a dozen painters and engravers. Literature has every encouragement which a free and untaxed press can give; libraries are established in different towns, and America is not without its taste for letters. English publications are reprinted in a cheap form, but works of magnitude and expense cannot be undertaken without a previous list of subscribers. Newspapers and periodical magazines are numerous.

5. *Jurisprudence.* These people are litigious; law is of easy access, and the expence moderate: the common law and indeed the whole jurisprudence of the country is grounded upon the English sta-

tutes, except where they are repugnant to a republican form of government. Primogeniture is disallowed in cases of intestacy, and the property is equally distributed among the widow and children. Although the common and the penal code of England is adopted in America, the punishments differ. Capital punishments are only inflicted in cases of murder and treason. Solitary confinement for various terms of years according to the enormity of the offence is the wise and humane substitute.

6. *Agriculture.* This is the rock upon which, according to Mr. Janson, most British emigrants have split. Charmed with the idea of settling in a country where land is to be had in fee, almost for asking for, immediately on their arrival they apply to the land jobber who produces plans out of number, and titles indisputable. The emigrant makes his purchase probably in Kentucky or the Tennessee country; land on the coast being mostly under cultivation, of inferior quality, and of higher price. When he arrives at his new estate, he is very likely to find it pre-occupied by *squatters*, that is to say, families of white people who have taken possession and held it for many years by this usurped right. It is often impossible to oust these people who have thus *squatted* themselves into possession. Suppose, however, that there is no incumbrance of this sort, the British farmer must, together with his family, carry to a great distance into the interior a number of people to clear his ground from the timber. If he brings them with him the chances are that some of them will desert, nor has he any hope of hiring them in America, unless he offers wages which will absorb his profits. So that settled lands, if our traveller

is to be credited, are but little cheaper in America than in England; it often happens that a man has to wander through immeasurable wilds from State to State before he can settle with any reasonable chance of success. The want of roads, which throughout the United States are execrably bad, the distance from markets or from any navigable stream, often renders the produce of an exuberant soil of comparatively little value. Long credit is a circumstance which also bears hard upon the emigrant: after having expended perhaps his last dollar (to put the extreme case which Mr. Janson has suggested), he must yet wait sixty or ninety days before he can realize the produce of his industry. An English farmer must throw off the prejudices of his English system of agriculture: the sooner he conforms to the practice of the country, and adopts the manners of the people with whom he lives, the sooner will they cease to treat him as a stranger; and upon the English they look with an eye of peculiar jealousy.

Kentucky and the banks of the Ohio yet continue to attract settlers; the soil is very rich, and the quantity of Indian Corn raised in this western settlement is great. It bears a low price, however, in consequence of its abundance, and of the distance of markets: a quarter of a dollar-per bushel is about the medium price, but if the planter sends a cargo to New Orleans the barge load will cost him two or three hundred dollars. The best lands produce thirty, forty, or more bushels per acre, each weighing from fifty to sixty pounds. Every article of life in Kentucky is about half the price which it bears on the sea coasts. Beef two-pence to three-pence a pound, pork two-pence, and other articles in the same proportion.

After having thrown every possible discouragement against settling

in America to the farmer, Mr. Janson sets before the Mechanic his gloomy prospect. The husbandman flies into the interior for employment; the same object detains the mechanic in the spot where he lands, probably at New York, Philadelphia, or Baltimore, "in the very jaws of the yellow fever." The husbandman, he continues, may perchance avoid it by speedy flight, but the more unfortunate mechanic is doomed to face death in all its terrors. "I can aver that not one European in a hundred has of late years survived two summers without undergoing the dreadful ordeal of the fever, now attached to the climate." A description now follows, which is intended to be very pathetic, of his groans, and his sighs, and his unavailing repentance: it concludes, however, with acknowledging that he may earn a dollar and a half a day by his labour. For such wages where provisions too are cheap, a man will undergo considerable hardship, and expose himself to considerable risk.

Two or three pages are now devoted to the prospects of success which labourers in the three learned professions have in pursuing their respective avocations in America. The lucrative business of the courts of law is almost engrossed by natives who have extensive connections. Himself a practitioner in Rhode Island, Mr. Janson speaks feelingly on this subject: had he depended solely on his legal exertions, his situation would not have been very enviable.—Many a brother of the long robe who haunts the courts of Westminster Hall has too much reason to make the same complaint! The practice of physic is a better speculation: a medical man with tolerable address may plant himself in any town in the United States with a fair chance of success. The church is also open to all who chose to enter it as preach-

ers: no testimonials of capacity are required, nor are any doctrinal fetters forged. Mr. Janson concludes by hinting that after what he has said, no man of independent fortune *who is not an enemy to his country* will emigrate to America.

His object in publishing this Common-Place-Book, for it is nothing else, is certainly to dissuade his countrymen from that measure. Grievously disappointed in his own speculations, he is charitable enough to distribute with no sparing hand his cautionary advice: every thing is bad, and every thing is abused. Now, it may be presumed that few persons will emigrate who are not, for some real or imaginary cause dissatisfied with their present condition in life, and who do not risk the change with a view to better it. To deride these unfortunates were cruel; to seduce them into a belief that the land to which their hopes are directed flows with milk and honey, and yields to the cultivator spontaneous produce, were treacherous. On the other hand it is unfeeling to bid them despair of bettering their condition in a country where the necessaries of life are certainly abundant, and where labour is richly remunerated. The population of America continues rapidly to in-

crease, and it produces a sufficiency of corn to allow of a large annual exportation into this country. Our object, as we stated in the early part of this article, would be to regulate, not to check the flow: that emigration is not detrimental to our agriculture or our manufactories is equally demonstrable, as that it has no permanent effect in reducing our population. A certain quantum of capital, and a certain quantum of industry are withdrawn, but they are both put into activity in some other region, and the product of them is exchanged for the productions of the parent country. If that other country be a colony of our own, the advantage is more obvious because more immediate; and perhaps the most useful regulation that could be adopted would be to encourage our superfluous or discontented hands to betake themselves to Canada. Let there be an inducement to prefer the banks of the St. Lawrence to those of the Mississippi, the Ohio, or the Delaware, and the benefits of emigration instead of being divided between two countries, would then in a great measure be monopolized by one, and that one would be our own.

A few engravings decorate this volume, of moderate execution.

ART. V. *Observations upon the Windward Coast of Africa, the Religion, Character, Customs, &c. of the Natives; with a System upon which they may be civilized, and a Knowledge attained of the Interior of this extraordinary Quarter of the Globe, and upon the Natural and Commercial Resources of the Country.* By JOSEPH CORRY. *With an Appendix containing a Letter to Lord Howick on the most simple and effectual Means of abolishing the Slave Trade.* 4to. pp. 163.

ONE of the most worthless books that we have seen: old matter hashed up again, and only rendered new by the blunders of the compiler.

ART. VI. *A Journey from Madras through the Countries of Mysore, Canara, and Malabar, performed under the Orders, of the most noble the Marquis Wellesley, Governor General of India, for the express Purpose of investigating the State of Agriculture, Arts, and Commerce; the Religion, Manners, and Customs; the History natural and civil, and Antiquities, in the Dominions of the Rajah of Mysore, and the Countries acquired by the Honourable East India Company, in the late and former Wars, from Tipsoo Sultaun. By FRANCIS BUCHANAN, M. D. Fellow of the Royal Society, and of the Society of Antiquaries of London; Fellow of the Asiatic Society of Calcutta; and in the Medical Service of the Honourable Company on the Bengal Establishment. Published under the Authority and Patronage of the Honourable the Directors of the East India Company. Illustrated by a map and numerous other Engravings. In three Volumes, 4to.*

THE object of Dr. Buchanan's Travels is fully stated in the title of his book. A copy of his journal, which was written with exemplary patience and minuteness day by day, was transmitted to the directors of the East India Company, and deposited in their library. Mr. Wilkins who has charge of that Institution, justly thought that its publication would be useful; and recommended that measure to the patronage of the Court, who encouraged it accordingly with becoming liberality. The work was put to press while the author was abroad; he had, therefore, no opportunity of condensing and arranging it, as he would else have done. Common readers will certainly be deterred by the frequent use of Indian terms, and the quantity of uninteresting detail in these volumes; and every reader will wish that the information on important subjects, had been presented in a more methodical form; but the apology which Dr. Buchanan offers is valid.

According to the Governor General's instructions, the "first great and essential object" of this traveller's attention, was to be the agriculture of the country. A very considerable portion of the work is therefore devoted to this subject, at least four fifths of the whole. Undoubtedly no object can be more worthy the attention of the government of India: it is equally certain, that none can be less important to the whole class of European readers; and

there is so much of this, that we fear Dr. Buchanan may say, as Fra Paolo said before him, of a greater work, *Tengo per fermo che quest' opera sarà da pochi letta, & in breve tempo mancherà di vita, non tanto per difetto di forma, quanto per la natura della materia.* He may also say, *Ma a me basta che sia per giovare a qualcuno, a quale conoscano io che sia per farne suo profitto, la mostrare.* Those readers who have an interest in such details, will find no impediment in the language wherein it has been necessarily conveyed; and will have no occasion to recur to the vocabulary at the end of the volumes, for an explanation of terms with which they must be already familiar. For all but such practical readers, the following summary of the state of Agriculture will suffice.

"A meliorating succession of crops is utterly unknown; scarcely any attention is paid to the improvement of the breed of labouring cattle, and still less to providing them with sufficient nourishment. The religion of the natives, indeed, is a powerful obstacle in the way of agriculture. The higher ranks of society being excluded from animal food, no attention will, of course, be paid to fattening cattle; and without that, what would our agriculture in England be worth? We could have no green crops to restore our lands to fertility, and but a scanty manure to invigorate our crops of grain. I am afraid, however, that the reader, in perusing the foregoing accounts, will have formed an opinion of the native agriculture still more favora-

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ble than it deserves. I have been obliged to use the English words ploughings, weedings, and hoeings, to express operations somewhat similar, that are performed by the natives; and the frequent repetitions of these, mentioned in the accounts taken from the cultivators, might induce the reader to imagine that the ground was well wrought, and kept remarkably clean. Quite the reverse, however, is the truth. Owing to the extreme imperfection of their implements, and want of strength in their cattle, a field, after six or eight ploughings, has numerous small bushes remaining as upright in it as before the labour commenced; while the plough has not penetrated above three inches deep, and has turned over no part of the soil. The view of the plough and other implements in the annexed plates, will sufficiently account for this circumstance. The plough, it must be observed, has neither coulter nor mould-board, to divide, and to turn over the soil; and the handle gives the ploughman very little power to command its direction. The other instruments are equally imperfect, and are more rudely formed than it was possible for my draughtsman to represent."

It should seem that immediate good might be done, by introducing our better implements of agriculture: there is no religious prejudice to prevent the nations from adopting them; and their superiority is so evident, that it would overcome that stupid obstinacy, which is to be found in the people of all countries who are sufficiently removed from savage life, to think themselves civilized; and which is the most stubborn of all prejudices. Yet their superstitions concerning the cow form an impediment to any great improvement in agriculture, which it would not be easy to overcome, as long as the East India Company pursue their unwise and unchristian system of flattering idolatry. The idea of putting a cow to labour shocks the natives: they cannot hear it mentioned with patience; and in Mysore they relate with great satisfaction that their last Raja

put several Brinjaries to death for this offence: for it is customary with that tribe to make cows carry their baggage. Yet let it not be supposed that there is any feeling of humanity mingled with this superstition. Although the killing an animal of this kind is by all Hindoos considered as a kind of murder, Dr. Buchanan says he knows no creature whose sufferings equal those of the cattle of Hindostan. They are not slaughtered; but they die a premature death, worn out by hunger, fatigue, and ill-usage.

The Roman Catholic religion is, by its number of fast days, detrimental to agriculture, like the Hindoo, though in a less degree. Under both systems it would be wise, therefore, to attend to horticulture in preference.

A century and half ago, all Malabar is described as one great village, by one of the best travellers that ever visited it. That country had then recovered from the shock which the Portuguese had given to its prosperity: their conquests indeed produced little effect upon the interior; and the destructive ambition of Orangzebe, had not then prepared the way for the Mahrattas, and for the future miseries of all India. Malabar never suffered more than from our wars with Tippoo. Cornwallis's marches from Bangalore, may still be traced every where by the bones of cattle; thousands of which perished through fatigue and hunger. Tippoo laid waste the country on one side, and the invading army on the other, and at least one half of the inhabitants perished of absolute want! In the whole Nagamangala country, the population is now but half of what it was before the campaign, although it has had eight years to recover! This is the calculation of the officers of government; and Dr. Buchanan says, to judge from the desolation that he sees around him he

should conclude the loss to be greater*. In some places the inhabitants are hardly able to defend themselves from the beasts of prey with which, from its depopulated condition, the country abounds: the elephants also have increased to such numbers, that houses and villages are deserted, because the people cannot make head against them, nor preserve the crops from their ravages! *C'est d'un Conquerant a reparer une partie des maux qu'il a fait. Je definis ainsi le droit de conquête; un droit necessaire, legitime & malheureux, qui laisse toujours a payer une dette immense, pour s'acquitter envers la nature humaine.* Without conceding to Montesquieu the necessity or lawfulness of contracting it, it must be acknowledged that we owe a heavy debt to Hindostan!

Whenever the natives mention Hyder, they speak of him in terms of the highest respect. Cruel as this conqueror was, he endeavoured to improve the country, and to ameliorate the condition of the inhabitants. A striking instance of this wise policy occurs in his conduct towards the *Punchum Bundum*, one of the impure tribes; of whom the greater part are slaves, and who are by far the most hardy and laborious people of the country. So sensible was he of their value, that it was a main object with him in his incursions to carry them away: he settled them as farmers; and having thus improved their condition, exercised his power to take away the stigma under which they laboured, and ordered that they should be called cultivators, not by their proper name which is considered op-

probrious. Tippoo had none of this enlightened policy: instead of attempting to soften the superstitions of others, his aim was to extend his own by force. Swine were very numerous in his country, till his Mussulman's conscience rose against them; and he succeeded in exterminating them round about Seringapatam. At one time he circumcised all the Hindoos whom he could catch,—it so happens that this sort of conversion is effectual in Hindostan: however involuntary it may be, the convert immediately becomes a good Mussulman, as otherwise he would have had no cast at all. One proof of this of many that the superstition of that country contains in itself the seeds of its own destruction, more than any other that ever yet oppressed and degraded mankind.

There is reason to believe that many of those persons who have persecuted opinions with the most cruelty, have secretly regarded them the least; inflicting tortures and death, more willingly, perhaps for this reason, that while they despised stubborn virtue as a folly, they felt inwardly humbled by its presence. This was not Tippoo's case. He was truly the fanatic which Orangzebe only affected to be; and his bigotry and zeal attached to him all the lower Mussulmans. None of them have entered into our service, though many are in great want; and they revere his memory as one who died a martyr in defence of their religion. We extract an interesting account of this extraordinary man, whose name occurs so often in the History of Modern India.

*No person it is hoped will suppose that any censure is intended upon the memory of Marquis Cornwallis. The author has protested against any such inference, and we join with him in the protest. The name of Cornwallis will go down with honour to posterity were it only for his conduct in Ireland, where to the utmost of his power he discouraged a system of cruelty never to be mentioned by an Englishman without shame for his country, and execrations on the authors of that shame. The Hindoos are sensible that he avoided doing them any injury, as far as was practicable.

"The palace of the Sultan at *Seringapatam* is a very large building, surrounded by a massy and lofty wall of stone and mud, and outwardly is of a very mean appearance. There were in it, however, some handsome apartments, which have been converted into barracks; but the troops are very ill lodged, from the want of ventilation common in all native buildings. The private apartments of *Tippoo* formed a square, in one side of which were the rooms that he himself used. The other three sides of the square were occupied by warehouses, in which he had deposited a vast variety of goods; for he acted not only as a prince, but also as a merchant.

"These goods were occasionally distributed among the *Amildars*, or governors of provinces, with orders to sell them, on the Sultan's account, at a price far above their real value; which was done by forcing a share of them upon every man in proportion to his supposed wealth. This was one of the grand sources of oppression, speculation, and defalcation of revenue. The friends, or wealthy corruptors of the *Amildars*, were excused from taking a large share of the goods; while the remainder was forced upon poor wretches, whose whole means, when torn from them, were inadequate to the estimated value of the goods; and the outstanding balances on this account were always large.

"The three sides of the square formerly used as warehouses, are now occupied by the five younger sons of *Tippoo*, who have not yet been removed to *Vellore*. They are well looking boys, and are permitted to ride, and exercise themselves in the square, when they are desirous so to do; they are also allowed to view the parade, and to hear the bands of music belonging to the troops in garrison.

"The apartment most commonly used by *Tippoo* was a large lofty hall, open in front after the Mussulman fashion, and on the other three sides, entirely shut up from ventilation. In this he was wont to sit, and write much; for he was a wonderful projector, and was constantly forming new systems for the management of his dominions, which, however, he wanted perseverance to carry into execution. That he conceived himself to be acting for the good of his subjects, I have no doubt; and certainly believed himself endowed with great qualities for the management of civil affairs; as he

was at the pains of writing a book on the subject, for the instruction of all succeeding princes: his talents in this line, however, were certainly very deficient. He paid no attention to the religious prejudices of the greater part of his subjects; but every where wantonly destroyed their temples, and gloried in having forced many thousands of them to adopt the Mussulman faith. He never continued long on the same plan; so that his government was a constant succession of new arrangements. Although his aversion to Europeans did not prevent him from imitating many of their arts; yet this does not appear to have proceeded from his being sensible of their value, or from a desire to improve his country; it seems merely to have been done with a view of showing his subjects, that, if he chose, he was capable of doing what, ever Europeans could perform: for although he made broad-cloth, paper formed on wires like the European kind, watches, and cutlery, yet the processes for making the whole were kept secret. A French artist had prepared an engine, driven by water, for boring cannon; but so little sensible was the Sultan of its value, that he ordered the water wheel to be removed, and employed bullocks to work the machinery."

The praise of good intentions cannot be denied to *Tippoo*; and religious zeal, however mistaken, partakes of virtue; but he must forever be detested for his cruelty. His prisoners were sent to the hill-forts, where, if unwholesome air and scanty food failed to do their work of death soon enough, it was hastened by throwing branches of euphorbium and dead animals into water already loathsome and pernicious. I saw an Englishman once who had been confined in one of these forts. He had been a midshipman, and was one of those prisoners whom Suffrein delivered up to Hyder, to be by him compelled to apostatize from their religion, and detained in hopeless captivity. During this confinement the prisoners were fettered in pairs: not with chains, which allow some

change of posture; but with a bar of iron having a ring at each end. His yoke fellow died, and he remained four and twenty hours linked to the dead body. Hunger was what he complained of most; they had no other food than what their keeper would beg for them, and frequently remained one, two, sometimes three days, without it. This gentleman related an anecdote of Tippoo, which I do not remember to have seen mentioned. He had conceived a strange notion, that if the great tendon torn from the leg of a living man, were fastened to an Indian rocket, and the rocket let fly at random, it would strike any person whom he wished to destroy; and many were the wretches who fell victims to this diabolical superstition. When the experiment was to be made, his guards were sent out to seize the first man they met.

The private apartments of this tyrant sufficiently shew the miserable state of alarm in which he existed.

"From the principal front of the palace, which served as a revenue office, and as a place from whence the Sultan occasionally showed himself to the populace, the chief entry into the private square was through a strong narrow passage, wherein were chained four tigers; which although somewhat tame, would in case of any disturbance become unruly. Within these was the hall in which *Tippoo* wrote, and into which very few persons, except *Meer Saduc*, were ever admitted. Immediately behind this, was the bed-chamber, which communicated with the hall by a door and two windows, and was shut up on every other side. The door was strongly secured on the inside, and a close iron grating defended the windows. The Sultan, lest any person should fire upon him while in bed, slept in a hammock, which was suspended from the roof by chains, in such a situation as to be invisible through the windows. In the hammock were found a sword and a pair of loaded pistols."

A horrible instance is related of

the way in which war is carried on in these unhappy countries. The Polygars who had been reinstated by Lord Cornwallis, refused submission to Tippoo after the English had retreated. He sent an army to reduce them. One of their forts made a gallant defence; but was at length, for lack of ammunition, compelled to surrender upon terms. The terms were broken, the chief officers hanged; and every soldier, seven hundred in number, had either a hand or a leg cut off with the large knife which the leather-dressers use: the only favour shewn them was the choice of the limb that should be severed. The same mutilation was inflicted upon seven hundred of the neighbouring peasantry, who had assisted in the defence of the place. They had no other means of stopping the hæmorrhage, than by applying rags dipped in boiled oil, and very few survived the operation.

There are writers who talk of the gentle Hindoos, and inveigh against the tyranny of the Europeans in Asia. In some this is pure ignorance, in some it is wilful misrepresentation; and some perhaps talk nonsense upon system, and supposing that man and beast are subject to the same general laws, infer that man cannot be cruel unless he is carnivorous. It may be said that the instances above related are of Moorish cruelty, not of the Hindoos. Tippoo's government, when compared with that of the Mahrattas, was excellent. There are few among the Mahratta Chiefs, who do not support their troops by avowed plunder. Pestilence, or beasts of prey, says Dr. Buchanan, are gentle in comparison with Hindoo robbers,—they put to the torture all those who fall into their hands, to make them discover their concealed property. Of all systems which craft has ever devised to enslave and brutalize mankind, the Braminical is the worst. The intro-

duction of the Mohammedan religion into Hindostan is an evil, because that religion presents an obstacle to the progress of Christianity which has hitherto been insuperable, and which will continue to be so till Christianity be taught in a purer form than any missionaries have yet learned it. In every other point of view it has been comparatively a blessing to the country. The creed of the Moors is infinitely purer, the ceremonial law less burthensome; the political institutions bad as they are, incalculably better than the detestable system of casts even though that system has in a degree infected them.

These volumes contain much interesting matter concerning the superstitions of Hindostan, and throw considerable light upon them. The differences of opinion and the subdivision of sects appear to be far more numerous than they have hitherto been supposed, and none of them want the will to persecute the others. They relate with great complacency the extirpation of the Jainas whose priests were ground in an oil-mill! Should the worshippers of Seeva ever obtain a sufficient majority, Veeshnoo may one day share the fate of his brother Brahma, and like him be deposed from his divine honours. Never was there a house more divided in itself than this of the Bramins. Scarcely any two of them relate the same legend in the same way; and there is nothing in which they are all agreed, except in their own pretensions to preeminence, and their uniform system of deluding the people.

The character and pretensions of the *Gurus* (Sages) as they are called are better explained in this work than we remember to have seen them elsewhere. They possess an absolute authority in all religious matters, among which is included the chastity of the women. It is believed that they are incarnations

of Seeva, and that when they die they are re-united to him; this is more particularly the case with the four superiors, who are called *Thrones*. They live in colleges or *Matams*, where they educate pupils of their own families to succeed them. The pupil is made a *Guru* by receiving from his master a particular *Upadesa*. *Upadesa* is a mysterious sentence which the Hindoos receive from their *Gurus*, and constantly mutter at their devotions. It is delivered orally, and to write it down, or reveal it, are crimes of such an enormous magnitude as to be quite unknown;—it is as unheard of a sacrilege as it would be for a Papist to seal a letter with a consecrated wafer. But the *Upadesa* which is given to the *Gurus*, and by which Seeva is immediately made incarnate in them, is far more mysterious than what is bestowed on the people.

The *Gurus* are not forbidden to marry; but if they marry, their divine character ceases. The consequence is that no prohibition is needful,—the privileges attached to their supposed divinity are so great that they are never known to be forfeited.

“The *Brāhmins*, when in sickness and distress, invoke with fear and trembling the power of *Bhairava*, and of the female *Sacti*; who were formerly, perhaps, considered by the natives as the malignant spirits of the woods, mountains, and rivers; and worshipped by sacrifices, like the gods of the rude tribes which now inhabit the hilly region east from Bengal, and whose poverty has hitherto prevented the incursions of the sacred orders of their more learned western neighbours.”

Many evidences of this appear. *Nagamangala*, or the Blessed with Serpents, must have been named by some forgotten sect of *Ophites*, whose God *Sanchanaga*, or the King of the Serpents, has found a place in the mythology of the conquerors. Local Deities have been

left in quiet possession of their honours. The Mother of the Hill is twice mentioned. Dr. Buchanan visited some mines where she was worshipped, and honoured with an annual sacrifice to prevent her from overwhelming the workmen. The miners, (always a superstitious race like sailors, and for a like reason) put themselves also under the protection of Mute Raya, or the Pearl King. Here are some new sovereign Princes to go with the King of the Crocodiles, and Mr. Lewis's Kings of the Elements. There is a *Godama* among the Hindoo Deities;—have the Bramins borrowed him from us, supposing him to be the Demogorgon of our oaths; or will Captain Wilford and General Vallancey show that we swear by a Sanscrit God, whose worship was imported into the Sacred Isles of the West when the Druids came from Hindostan?

Epilepsy is supposed to be possession, one of the most common and most natural superstitions, and one in which the Roman Catholic and the Hindoo agree. The awe with which the Turks regard idiocy is a superstition less common, and more beneficial. There is no sight at once so awful and so humiliating as that of an idiot, and it would be well if something of a Turkish reverence towards these unfortunate persons could be instilled into our own rabble.

But of all the religious customs in Hindostan there is not a more remarkable one than that of killing a jack-ass, in order to render a whole village or town desolate. An instance of this was likely to happen at Gubi.

“FROM the pride of two contending sects, the *Comaties*, and the *Banijigas*, Gubi has lately been in a very disorderly state, and has even been in danger of destruction. The former having erected a temple to a sainted virgin of their tribe, who threw herself into the flames, rather

than gratify the lust of a tyrannic *Raja*, the *Banijigas* took offence, pretending that such a temple was contrary to the customs of the town; there never before having been in that place any such building. Both parties being obstinate, the one to retain the temple, and the other to destroy it, *Purnea* last year ordered the town to be divided by a wall; on one side of which the *Comaties* and their adherents should live, and on the other their adversaries. The *Comaties* hitherto had on their side some show of reason, as they did not attempt to force any one to honour their saint; but now they became exorbitant in their pretensions; they would not submit to the order of *Purnea*; and said, that the custom of the town was for all parties to live together, the *Bráhmans* excepted, who occupied the fort; and that it would be an infringement of the rules of cast for them to be forced into a separate quarter. The *Banijigas*, to show their moderation, now offered to leave the town altogether and to build a suburb on the opposite side of the fort, where at present there are no houses. To this also the *Comaties*, on the same grounds, refused their consent. The quarrel has lately been inflamed, by the chief of the *Comaties* having, during a procession, entered the town on horseback with an umbrella carried over his head; which are assumptions of rank, that the *Banijigas* have beheld with the utmost indignation. *Purnea*, I suppose, thinks that they are least in the wrong, and has appointed one of this cast to be *Amildar*. He arrived here yesterday with positive orders to assemble a council of wise men; and, these having determined what the custom originally was, to enforce that with the utmost rigour. The *Amildar* seems to be a prudent man, and not at all heated with the dispute; in which moderation he is not imitated by any one of the inhabitants, except the *Bráhmans*, who look with perfect indifference upon all the disputes of the low casts. How far the plan proposed would be successful, however, it is difficult to say. Both sides are extremely violent and obstinate; for in defence of its conduct neither party has any thing like reason to advance. If justice be done, both sides will complain of partiality, and murmurs are now current about the necessity of killing a jack-ass in the street. This may be considered as a slight matter; but it is not so, for it would be at-

ended by the immediate desolation of the place. There is not a *Hindu* in *Karnâta* that would remain another night in it, unless by compulsion. Even the adversaries of the party who killed the ass would think themselves bound in honour to fly. This singular custom seems to be one of the resources, upon which the natives have fallen to resist arbitrary oppression; and may be had recourse to, whenever the government infringes, or is considered to have infringed upon the customs of any cast. It is of no avail against any other kind of oppression."

Alas we in England have no such resources! Happy had it been for us when the Income tax was first proposed, or when Lord Henry Petty (the Rehoboam of Taxation, whose little finger was heavier than his predecessor's loins)—happy had it been for us, if we could have resisted this 'infringement upon the customs' of Englishmen by sacrificing a Jack-ass!

The divisions and subdivisions of Casts differ in different places, and are well nigh innumerable. "The circumstances which seem chiefly to add dignity to a Cast are, its being restricted from the pleasures of the world, especially those of the table; the following no useful employment, and the being dedicated to what they call piety and learning." This however is not the case, as we shall see hereafter, in Malabar. The consequence is, as it always will be wherever opinions of this kind predominate, that cant and hypocrisy are universal; and that the man you deal with groans, ejaculates, lifts up the whites of his eyes, while he is cheating you. We have long suspected that the British Government submitted too unsuspiciously to the absurd customs concerning Casts, and these volumes contain good proof that this is really the case, founded on the opinion and practice of Major Macleod, the collector of the northern division of the Corinbetore province.

"Major Macleod is a gentleman extremely beloved by the natives under his authori-

ty, and very conversant in the manners of the *Hindus*, to whose prejudices he shows every reasonable attention. He thinks, however, Europeans in general give too much credit to the assertions of the natives concerning the rules of their cast; which are commonly alleged as an excuse for declining any duty that is disagreeable. He does not permit the hereditary chiefs of casts to settle the disputes of their followers by fine or excommunication; and has had no difficulty in making persons be again received into society, who had been made outcasts owing to the pique or caprice of leading men. In cases of complaint against any one for his having infringed the rules of cast, he orders an assembly of the most respectable people of the tribe to meet in public office before the *Tahsildar*, who inquires into the business; and, after having consulted the assembly concerning their real customs, decides on the nature of the guilt, and its appropriate punishment. Any person who is troublesome, and refuses to submit to the decision of the *Tahsildar* and assembly, is immediately banished from the district. He has had no great difficulty in allaying the disputes between the right and left hand sides. He has caused arbitrators from both sides, men of prudence and temper, to meet in the public office, and there to come to an agreement concerning what the custom should be. A copy of this agreement is given to each of the parties, and another to the *Tahsildar*, who is ordered to enforce it both by fine and corporal punishment. When it has been necessary to divide any town into separate quarters for the two sides, the party insisting on any adversary's removing to his own quarter must build for him a new house. Any man may retire from his adversary's quarter, whenever he pleases."

Nations are more jealous of their forms than of their faith. Tippoo might have circumcised every Hindoo in his dominions, and the consequences would not have been so dreadful as those which resulted from our wise regulations about tails and whiskers. We carry the principle of liberality too far abroad, as if to make amends for setting it at defiance at home. We flatter the superstitions which we ought barely to tolerate, and tolerate those

which it is not only our duty but our interest to abolish. No European has ever been so popular among the Hindoos as the great Albuquerque, the founder of the European dominion there, and it is expressly stated that one main cause of that popularity was because he would not suffer widows to burn themselves. The Mohammedan religion spread rapidly in Hindostan because it broke through the detestable system of Casts. Our system is even more impolitic than the intolerance of Tippoo or Orangzebe. The natives necessarily conclude that we have no religion at all because they see us respect theirs and neglect our own,—send offerings to their temples and build no churches for ourselves. The end aimed at is not answered; this criminal homage to idolatry does not conciliate the idolators. Even in Mysore the most discontented subjects are the Bramins, though they have so lately suffered persecution.

Every temple of any consequence has a set of dancing women attached to it, who are all prostitutes to the Bramins! In ordinary sets they are common to every body, but those belonging to temples of extraordinary sanctity are reserved entirely for this race of priests, surely the most impudent that have ever imposed upon mankind.

The whole of this work presents a most discouraging picture. When Dr. Buchanan entered Malabar, he says, “with an establishment the expence of which has far exceeded the revenue, and compleat protection from invaders, and a most tender regard to avoid the punishment of the innocent, it might have been expected that this province would have been found in a situation very different from what I am compelled to represent it.”

These volumes contain a full and minute account of the extraordinary system of society in Malabar. Dr.

Buchanan travelled with authority, and has every where been able to obtain more accurate information than ordinary travellers could do. The Nairs, or according to the genuine plural of the word, the Naimar, all pretend to be born soldiers, and former writers have thus represented them. They are pure Sudras, and are subdivided into eleven ranks. The whole of them formed the militia of Malabar, directed by the Namburis (or Bramins) and governed by the Rajas.

“The Nairs marry before they are ten years of age, in order that the girl may not be deflowered by the regular operations of nature; but the husband never afterwards cohabits with his wife. Such a circumstance, indeed, would be considered as very indecent. He allows her oil, clothing, ornaments, and food; but she lives in her mother's house, or, after her parents death, with her brothers, and cohabits with any person that she chooses of an equal or higher rank than her own. If detected in bestowing her favours on any low man, she becomes an outcast. It is no kind of reflection on a woman's character to say, that she has formed the closest intimacy with many persons; on the contrary, the Nair women are proud of reckoning among their favoured lovers many *Bráhmans*, *Rájas*, or other persons of high birth: it would not appear, however, that this want of restraint has been injurious to population. When a lover receives admission into a house, he commonly gives his mistress some ornaments, and her mother a piece of cloth; but these presents are never of such value, as to give room for supposing that the women bestow their favours from mercenary motives. To this extraordinary manner of conducting the intercourse between the sexes in *Malayala*, may perhaps be attributed the total want, among its inhabitants, of that penurious disposition so common among other *Hindus*. All the young people vie with each other, who shall look best, and who shall secure the greatest share of favour from the other sex; and an extraordinary thoughtlessness concerning the future means of subsistence is very prevalent. A Nair man, who is detected in fornication with a

Shanar woman, is put to death, and the woman is sold to the *Moplays*. If he have connection with a slave girl, both are put to death; a most shocking injustice to the female, who, in case of refusal to her lord, would be subject to all the violence of an enraged and despised master.

"In consequence of this strange manner of propagating the species, no *Nair* knows his father; and every man looks upon his sisters' children as his heirs. He, indeed, looks upon them with the same fondness that fathers in other parts of the world have for their own children; and he would be considered as an unnatural monster, were he to show such signs of grief at the death of a child which, from long cohabitation and love with its mother, he might suppose to be his own, as he did at the death of a child of his sister. A man's mother manages his family; and after her death his eldest sister assumes the direction. Brothers almost always live under the same roof; but, if one of the family separates from the rest, he is always accompanied by his favourite sister. Even cousins, to the most remote degree of kindred, in the female line, generally live together in great harmony; for in this part of the country love, jealousy, or disgust, never can disturb the peace of a *Nair* family. A man's moveable property, after his death, is divided equally among the sons and daughters of all his sisters. His landed estate is managed by the eldest male of the family: but each individual has a right to a share of the income. In case of the eldest male being unable, from infirmity or incapacity, to manage the affairs of the family, the next in rank does it in the name of his senior."

Strange as this mode of succession is, it has prevailed in parts of the world so remote from each other that in each place the custom must have been indigenous. It was the custom of the *Natchez* in Louisiana, and of the original natives of *Hayti*. The cause is obvious,—manners must have previously become so universally depraved that no man knew his own children, and human nature had thus been deprived of one of its best affections.

In the North of Malabar a system prevails more honourable to human nature. The want of individual affection has been felt there, and the mode in which monogamy is established is truly curious.

"The female *Nairs*, while children, go through the ceremony of marriage, both with *Namburis* and *Nairs*; but here, as well as in the south, the man and wife never cohabit. When the girl has come to maturity, she is taken to live in the house of some *Namburi* or *Nair*; and after she has given her consent to do so, she cannot leave her keeper; but in case of infidelity to his bed, may be punished with death. If her keeper have in his family no mother nor sister, his mistress manages the household affairs. The keeper, whenever he pleases, may send his mistress back to her mother's house; but then, if she can, she may procure another lover. A man's house is managed by his mother so long as she lives. When she dies, his sister comes for the fifteen days of mourning. She afterwards returns to her lover, and remains with him until he either dies or turns her away. In either case, she returns to her brother's house, of which she resumes the management, and brings with her all her children, who are her brother's heirs. A *Nair* here is not astonished when you ask him who his father was; and a man has as much certainty that the children born in his house are his own, as an European husband has; while these children are rendered dear to him by their own caresses, and those of their mother, who is always beloved, for otherwise she would be immediately dismissed; yet such is the perversity of custom, that a man would be considered as unnatural, were he to have as much affection for his own children, as for those of his sister, which he may perhaps never have seen. Of all known manners of conducting the intercourse between the sexes, this seems to be the most absurd and inconvenient. That prevailing in the southern parts of *Malayala*, avoids all the domestic unhappiness arising from jealousy, or want of continued affection; but that here, while it has none of the benefits of marriage, is attended with all its evils."

Dr. Buchanan censures this cus-

tom too severely. The absurdity and inconvenience lie in the laws of succession, not in the mode of intercourse between the sexes. Concubinage of this kind is to all intents and purposes marriage with a liberty of divorce, which is assuredly most mischievous. It has been devised manifestly in preference to the heart and soul-withering system of the south: that system these northern Nairs have forsaken as far as they could; and all the inconvenience which they suffer is in consequence of those laws of succession resulting from the former system, which they could not elude. One thing is worthy of remark. The Nair women are remarkably clean in their persons, above all the other natives of India. May not this be in some degree attributed to their peculiar intercourse with the other sex, in the south to attract as many lovers as they can, in the north to preserve the affections of the one to whom they are attached?

Bad as the polyandrian system of Malabar is, it is infinitely less mischievous in its consequences than polygamy; women are considered in it as equal and reasonable beings, and those disputed successions avoided, which have kept every Mohammedan monarch in a state of barbarism, and left no alternative to the Sultans but fratricide or war. One most curious and triumphant fact against those detestable reasonings which would persuade us that polygamy results from the laws of nature is adduced in these volumes. In those parts of the peninsula where an accurate census has been taken, there appears to be an excess of males above the female population. There is therefore not necessarily an excess of females in hot climates, and wherever it is found to be the case it is far more probably the effect of polygamy than the cause.

The Namburis, or Bramins of

Malabar, will neither eat nor drink with the Bramins of other countries, whom they consider as very inferior to themselves in dignity; this contempt is reciprocal: but the eastern Bramins keep up their dignity better. The younger sons seldom marry, lest the race should become too numerous; they live with the elder brother, and are the favourite paramours of the wives of the Rajas and of the chief Nairs; the young women of rank and beauty seldom admitting any person to their bed but a Bramin, and especially a Namburi. Their chief is called the Tamburacul; this rank is hereditary, for the children of the Namburis are their heirs: if the Tamburacul has no sons he adopts one of his family. They pretend that before the office of Raja became hereditary by the appointment of Cheruman Permal, the princes of the country were their vicegerents, and they still perform a ceremony somewhat analogous to our custom of anointing the king, by which they affect to dispose of the government; this is mere ceremony as they have no authority to reject the next heir. The present Tamburacul is an idiot; his attendants were men of good sense, and gave Dr. Buchanan all the information which he required. The laws of Menu seem to be totally unknown to the Namburis, few of whom are men of learning. Many have lost cast by having committed murder, or eaten forbidden things, and in that case their children generally become Mussulmans. Tippoo caught and circumcised many of them, and they also became good Moors.

Dr. Buchanan has not obtained much information concerning the Malabar Christians, but what he has obtained upon this interesting subject may be properly transcribed.

"Opposite to our encampment was a Nazaren, or Christian village, named

Cunning Colung Curry Angady, which looks very well, being seated on a rising ground amid fine groves of the *Betel-nut* palm. The *Papa* or priest waited on us. He was attended by a pupil, who behaved to his superior with the utmost deference. The *Papa* was very well dressed in a blue robe; and, though his ancestors have been settled in the country for many generations, he was very fair, with high Jewish features. The greater part of the sect, however, entirely resemble the aborigines of the country, from whom indeed they are descended.

The *Papa* informed me, that his sect are dependant on the Jacobite patriarch of *Antioch*; but that they have a metropolitan, who resides in the dominions of *Travancore*, and who is sent by the patriarch on the death of his predecessor. None of the *Papas*, or inferior clergy, go to *Antioch* for their education, and all of them have been born in the country. My visitor understood no languages but the *Syriac*, and that of *Malayala*. He preaches in the latter; but all the ceremonies of the church are performed in the *Syriac*. In their churches they have neither images nor pictures, but the *Nazarens* worship the cross. Their clergy are allowed to marry; my visitor, however, seemed to be not a little proud of observing celibacy, and a total abstinence from animal food. He said, that, so far as he remembers the number of the sect seems neither to be increasing nor diminishing. Converts, however, are occasionally made of both *Nairs* and *Shanars*; but no instance of a *Moplay* having been converted, nor of a *Namburi*, unless he had previously lost cast.

"The *Papa* says, that the *Nazarens* were introduced, 1740 years ago, by a certain saint named *Thomas*, who, landing at *Meila-pura*, took up his residence on a hill near *Madras*, and which is now called after his name. He afterwards made a voyage to *Cochin*, and in that neighbourhood settled a church, which is now the metropolitan, as the Portuguese drove all the *Nazarens* from the eastern coast. St. Thomas afterwards returned to *Meila-pura*, where he died. At that time *Malayala* belonged to the *Bráhmans*, who were governed by a *Rája* sent by *Sholun Permal*, the sovereign king of the south. The *Papa* then related the history of *Cheruman Permal*, nearly as I have given

it (page 348, 9.) on the authority of the *Namburis*; only he says, that this traitor, after having divided his usurped dominions, died before he reached Mecca. It was in his reign that the Mussulmans first arrived in India. They landed at *Challiem*, a place near *Vaypura*. The *Papa* says, that the metropolitan has an account of all his predecessors, from the time of Saint Thomas, with a history of the various persecutions that they have been subjected to by the governing powers, the worst of which would appear to have been that inflicted by the Portuguese. He promised to send me a copy of this kind of Chronicle, but has not been so good as his word.

"A *Bráhman* of the place says, that when any slaves are converted by the *Nazarens*, these people bestow on them their liberty, and give them daily or monthly wages. He said also, that the *Nazarens* are a very orderly, industrious people, who live chiefly by trade and agriculture.

"In the afternoon we went to the *Nazareny* village, which contains many houses regularly disposed, and full of people. For an Indian town it is well built, and comparatively clean. It has a new church of considerable size. An old church is situated at some distance on a beautiful rising ground. It is now unroofed; but the walls although built of indurated clay only, continue very fresh and strong. The altar is arched over with the same materials, and possesses some degree of elegance. The burying ground is at the west end of the church, where the principal door is placed. From its being very small, the graves must be opened long before the bones are consumed. As the graves are opened for new bodies, the old bones are collected, and thrown into an open pit near the corner of the church, where they are exposed to the view of all passengers."

Dr. Buchanan's wish to obtain a history of these Christians was communicated to the Metropolitan, who promised to send him a copy of their chronicle. That promise had not been fulfilled when these papers were sent to Europe. Another priest whom this traveller afterwards saw, denied that the *Nazarenes* give liberty to converted slaves, and main-

tained that the sect was rapidly increasing. This latter assertion must be imputed to vanity; the former Dr. Buchanan supposes was made lest these conversions should be attributed to the desire of emancipation, more than to the apostolical virtues of his brethren. It is much to be wished that the history of these people were properly investigated. The Portuguese writers all speak of them under the influence of Romish prejudices, and little is to be learnt concerning them from any other sources.

The roads in Malabar are generally narrow paths on the little banks which separate the rice plots; for, says Dr. Buchanan, the state of Malabar has always been such that travellers wished to be at a distance from inclosures, or strange houses, which afforded too many lurking places for the assassin. This assertion is in contradiction to all the old writers who have described or visited Malabar; they all assert that under the guidance of a Nair, though but a child, all Malabar might be traversed in safety. But the state of the whole of Hindostan has long been growing worse and worse; and there is a carelessness in the natives which results from utter hopelessness. The banks are every where neglected, either from indolence or want of encouragement, or from both, according to Dr. Buchanan; the farmers neglect to keep them clean, and they get choked up with mud. In other places villages are deserted, the banks are filled up in this manner, or the mounds give way. The present state of the country affords little reason to hope for any amelioration; the people, even in those parts which enjoy the blessing of our government, (a blessing assuredly it is) have little love for their European masters: no means are taken to enlighten them; we have communicated to them none of our institutions, and should our baseless

empire be overthrown, not a vestige of English dominion would remain.

In fact Hindostan is too wide a field for conquest, and too populous a country for colonization. Never was any empire so precarious. Another Orangzebe among the Moors, another Seevajee among the Mahrattas, and we should be extirpated root and branch from the peninsula. Every war, however brilliant its success may be, lessens our superiority in fire arms, and every victory is purchased more dearly than the last. The country having all its old kingdoms broken up is precisely in that state which is most favourable for great revolutions, and most likely to occasion them; and any revolution which can possibly happen, must be to our loss. Whatever robber may start up and become the founder of a new dynasty will be our enemy, whether he be Moor or Gentile. The only policy which could procure a party in the country whose fidelity could be relied on, is that of communicating to our subjects the language and the religion of England, and that policy we have neglected. Yet of all fortresses that could be erected, native churches would be the strongest. The received opinions, that it is highly difficult, and almost impossible to convert the Hindoos, proceeds from profound ignorance of the superstitions and history of Hindostan. Let but the missionaries be encouraged and increased, and their zeal aided by such human means as may allowably be used, and the success of Xavier will no longer be deemed miraculous.

Should a second edition of these volumes be called for, the author will probably methodize their contents. Meantime the authentic and valuable information which they contain amply repay the trouble of searching for it amid much unimportant matter.

ART. VII. *Some Account of New Zealand; particularly the Bay of Islands, and surrounding Country, with a Description of the Religion and Government, Language, Arts, Manufactures, Manners and Customs, &c. of the Natives.* By JOHN SAVAGE, Esq. Surgeon. 12mo. pp. 110.

WE certainly did open this volume with considerable curiosity, and as certainly we have closed it with proportionable disappointment. A man who had been dropt from the moon upon Carven Point at the Isle of Anglesea, would be as well qualified to give an account of the religion, government, manners, and customs of the English, as Mr. Savage, who landed at North Cove and never set step beyond the shores of the Bay of Islands, is to give an account of the New Zealanders. It is more than thirty years since Captain Cook last visited this island, and still farther back since the massacre of Captain Furneaux's men by the natives; we have scarcely heard any thing about New Zealand from these times. Captain Cook, it is well known, visited this island frequently; it was the common rendezvous in case of separation from his companion ship. We were extremely curious to learn whether any progress in civilization and the arts of life had taken place; or whether, notwithstanding the wisdom and humanity of the commander, the New Zealanders had ultimately derived nothing from their intercourse with Europeans but disease,—a disease disgusting in its appearance, and desolating in its effect, which they have no skill to remedy, and which, descending from parents to their progeny, carries with it the seeds of general contagion; we were curious to learn whether the goats had thriven and propagated, the sheep, the cocks and hens, the swine and other animals which had been left on the island by Captains Cook and Furneaux. An useful part of this book is a neat plate delineating the appearance of Cape North, and the entrance to the Bay

of Islands, with other lands in its vicinity; these are particularized, and the bearings and distances given, together with instructions for sailing into the bay, and for avoiding some rocks which are covered at high water.

The fern tree grows here in great abundance, and the root of it, together with fish, served as the principal food of the inhabitants when Captain Cook visited the island. They call it Haddawai, and the method of preparing it for food, Mr. Savage says, consists in beating it for some time with a stone, untill it becomes soft; they then chew it, and after having extracted the glutinous substance with which it abounds, exclude the fibrous parts. Potatoes are now largely cultivated by the New Zealanders. Mr. Savage says he could not learn when they first became possessed of this root. Captain Cook planted it for them; he also planted wheat, pease, kidney beans, cabbages, turnips, carrots, and many other of our esculent vegetables. On his second voyage he found that every thing in the gardens had been left entirely to itself, except the potatoes, some of which having been dug up and tasted, the natives had cultivated the rest. Whether any other memorials of the benevolence of Captain Cook remain, except this root, Mr. Savage does not inform us, probably because he does not know.

A specimen of the vague information communicated in this volume may be selected from any page one accidentally opens upon:

‘As far as I could learn, they have no larger animal than the dog, which is a native here, usually black and white, with sharp, pricked up ears, the hair rather long, and in figure a good deal

resembling the animal we call a fox-dog—the native name for which is Coraddee. It is possible the interior may produce quadrupeds of greater magnitude, all the others found here are such as we usually call vermin.

"The immediate neighbourhood of this bay is unfavourable to ornithological enquiry, on account of the scarcity of wood; but I have no doubt the interior must abound in a great variety of rare and beautiful birds: the only species I saw that struck me as new, was a pigeon, of beautiful plumage, large size, and delicious eating. Cockatoos and parrots, in great variety, are said to inhabit the woods, as well as an infinity of small birds."

The coasts of New Zealand abound in fish as Captain Cook's crew had the good fortune to discover: timber of an immense size, straight and clean, is also produced in great plenty. Their weapons of war, Mr. S. says, proves the existence of a hard wood somewhat similar to *lignum vitæ*; there is no reason, he continues to suppose, that the natives are acquainted with the existence of metal of any kind, since none was to be discovered in their tools or ornaments but such as had evidently been procured from Europeans. There is a green semi-transparent talc brought from the interior, of considerable hardness, with which they make their tools, and a number of ornaments. Captain Cook mentions this green talc as being worn by the men: he says it was usually carved into the resemblance of a man and was suspended by a string round the neck. The Indians he tells us use axes, adzes, and chissels, with which last they bore holes; the chissels were made of jasper or of the bone of a man's arm, and their axes and adzes of a hard black stone. Mr. Savage has given a plate, representing an ornament formed of the green talc, which they intend for a likeness of one of their deities: it is

worn round the neck by both sexes, particularly in any time of peril. "The natives have a great aversion from spirits, and I do not find that they have any mode of intoxication among them; they are consequently robust, cheerful, and active, and probably in many instances live to a great age." This is perhaps a solitary instance of temperance among savages: all the South Sea islanders are fond of Ava. The personal appearance of the natives of that part of New Zealand which Mr. Savage visited is striking: the men are usually from five feet eight inches to six feet high, well proportioned and strong; their countenances are open and expressive of courage and magnanimity. The features of the women are regular and pleasing, with long black hair and dark penetrating eyes; they tattoo their lips, and anoint their persons and hair with oil and red earth; their voice is soft and melodious. The complexion of the natives varies between the dark chesnut and "the light agreeable tinge of the English brunette."

Captain Cook remarked that the New Zealanders evinced less ingenuity in the structure of their houses than in any thing belonging to them: he says, they are from 16 to 24 feet long, 10 or 12 wide, and from 6 to 8 high. The frame is of small sticks of wood and the walls and roof are made of dry grass pretty firmly compacted; some of them are lined with the bark of trees, and the ridge of the house is formed by a pole which runs from one end to the other. The door is only high enough to admit a person crawling on his hands and knees, and the roof is sloping. There is a square hole near the door, serving both for window and chimney, near which is the fire-place. Concerning the dress, ornaments, weapons, and im-

plements, &c. of the New Zealanders, a more ample account is to be found in Captain Cook than we meet with here. They yet continue to eat human flesh, but it is only the flesh of a vanquished enemy, so that I apprehend, says Mr. S. that the character of the natives of this island, who have hitherto been considered as "cannibals of the worst description is not so horrible as represented!" The manners of these people he affirms are particularly kind and affectionate among each other.

There are two topics on which we could particularly have wished for more ample information than these pages afford, namely the religion and internal policy of these people:

"I have said but little concerning the religion and government of the natives of the Bay of Islands; there is considerable difficulty in obtaining information on these heads; independently of which, they are subjects that, in my opinion, require to be handled with great caution, even by those who are well qualified to treat of them; the less, therefore, according to my judgment, that is said upon either the better; and, probably, were we resident among them, we should find this line of conduct necessary to our personal safety.

"Presuming, therefore, that their form of government is such an one as is approved of, and supported by the common consent of the natives; and that their religion, whatever its fundamental principles may be, such as the mass of the people are well contented with, I shall not venture to interfere with the administration of the one, nor dispute the tenets of the other; but proceed to relate what information I have acquired respecting their more common habits of life, customs, arts, &c."

We must be content therefore with such niggardly information as we find. The New Zealanders have an idea of a variety of rewards and punishments in a future state; but what they conceive them to be,

and with what conduct in life they suppose them to be connected, Mr. Savage has not given us the least intimation. The New Zealanders have a priesthood, and the chief objects of their adoration are the sun and moon; the latter, which is their favourite deity, they believe to be the abode of a man, who at some distant period paid a visit to their country, and still continues to extend over it his protection. This is the deity designated in the bit of green talc which is so generally worn among them.

"When paying their adoration to the rising sun, the arms are spread and the head bowed, with the appearance of much joy in their countenances, accompanied with a degree of elegant and reverential solemnity; The song used upon this occasion is cheerful and not destitute of harmony; while that made use of upon the going down of the sun is mournful, and accompanied by such actions as evidently denote sorrow for his departure.

"The song upon these occasions is usually sung by one person, to which there is a chorus, in which the whole company join; and I believe that they not only unite their voices for the purpose of adoration, but that their hearts are also filled with the same sentiment.

"The song used to the moon is mournful, and their accompanying actions denote a mixture of adoration and apprehension."

After having cut or combed the hair, they are fed by their relatives for two or three days, declining the use of their own hands: between the beams of the ship in which Mr. Savage sailed were nettings filled with potatoes; under these the natives had a very great aversion to sit. Mr. S. fancies this was some religious superstition; possibly they were only afraid lest the potatoes should fall upon their heads. Near the town of Tippoonah is an island appropriated to the purposes of sepulture; one of Tippeehee's wives, being sick and thought to be past recovery,

was sent to this island to end her days; her majesty had two female attendants, who ministered to her wants, till death released her from her sufferings.

The form of government in the neighbourhood of the Bay of Islands and "*perhaps*" throughout the whole island, Mr. Savage "*believes*" to be aristocratical and hereditary: the chiefs of the Bay of Islands not only walk, but walk barefoot, while those of the interior, who are of higher rank, are carried in something like a hand-barrow on men's shoulders, whenever they vouchsafe to go abroad. The power of the chieftains appears to depend upon success in arms, yet they do not undertake any warlike enterprise without consulting the elders, nor "*probably*" without endeavouring to find out how the destinies are disposed towards them. The elders have great weight in the councils of the chiefs; and in all affairs except those of a military description they decide independently of them. What their criminal code is, Mr. Savage does not inform us; he says they have one, and as a proof of it, relates an anecdote of Awkeeterree, a noble who, having been absent some time from his tribe, discovered, upon his return, that one of his wives had been unfaithful to him. He immediately went in quest of her paramour, found him on the beach, and going behind him armed with an European cutlass, he nearly severed his head from his body. Any one but Mr. Savage would have seen that so far as this case goes, it tends rather to prove that the New Zealanders have no criminal code at all, and that each revenges his own injuries when he likes, and how he likes. Hanging, however, Mr. S. says, is one of the punishments of New Zealand, "but I will not take upon myself to say what crimes are

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thought to deserve it; it is probably theft; they express a great abhorrence of this crime, and among themselves, I believe, their practice corresponds with their professions of honesty."

Of their manufactures the principal article is mats; those worn as their ordinary covering are made of a strong bladed grass, woven coarsely so as to leave the outside shaggy, and to form a coating similar to thatch: it is two inches thick, and impervious to rain. It reaches half way down the thigh; and when they are seated or squatted down, Mr. Savage likens their figure to a large bee-hive, surmounted with the head of a New Zealander. The ordinary clothing of the men and women is exactly alike; and when a family is seated, "it gives you the idea of a village composed of a number of small huts, one of which is formed by each individual:" their heads, the hair being collected at the top and combed upwards, may very well be mistaken at a distance for chimneys. The war mat, and the mat to be worn on any ceremonial occasions, are highly ornamented: on these occasions too, the hair is well powdered and pomatumed, and the person anointed with a delectable composition of red earth and fish oil. Canoes, musical instruments, weapons, fishing-tackle, and ornaments, compose the short list of their manufactures.

The New Zealanders are divided into three classes; those educated for the priesthood; others for the exercise of arms; and the more numerous class, composing the multitude. These are distinguished by devices, variously tattooed, on their faces and persons. Mr. Savage has made an excellent drawing of Tiarah, a chief of the Bay of Islands, highly tattooed, and with his bee-hive mat on. The operation is

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very painful, and oftentimes attended with considerable inflammation: the honour, however, of a complete tattooing is an ample reward for the suffering. Mr. S brought a New Zealander, named Moyangher, over to England: an opportunity, however, occurred a few weeks after his arrival here of returning him to his native country, and he was sent back with such an ample stock of tools, &c. as will make him a

man of great consequence in his island. The account given of him is not interesting: he was here too short a time to have profited much by any instruction in the mechanical arts, nor indeed is it stated that instruction of this or any other was offered to him. He seems to have been brought over as a sort of show, and when the novelty was over, to have been sent back on the first opportunity.

ART. VIII. *The Oriental Voyager; or, descriptive Sketches and cursory Remarks, on A Voyage to India and China, in his Majesty's Ship Caroline, performed in the Years 1803—4—5—6. Interspersed with Extracts from the best modern Voyages and Travels. The Whole intended to exhibit a topographical and picturesque Sketch of all the principal Places which are annually or occasionally visited by our East India and China Fleets. The Routes to and from India, illustrated by the Tracks of his Majesty's Ships Caroline and Medusa, correctly set off on a Chart, extending from the British Isles to Canton.* By J. JOHNSON, Esq. Surgeon in the Royal Navy. 8vo. pp. 388.

THIS volume is dedicated to Lord Melville, not, says the author, from gratitude for past, or the smallest hope of future favours to myself individually; but because you have always been the LIBERAL FRIEND OF THE NAVY, and particularly of that department to which I have the honour of belonging. We are no friends to Lord Melville, but the praise here bestowed is deserved, and we copy the passage for the sake of bearing testimony to his merits as first Lord of the Admiralty. The Navy has had no such friend, neither before, nor since.

Mr. Johnson sailed in the Caroline from Cork with sealed orders. She had been fitted out for the home station, and had only three months provision on board.

"THE uncertainty of our destination, and our having been fitted out for channel service only, obliged us to adopt as strict a system of economy with respect to fresh water, as was compatible with the health of the ship's company. To answer this end, they were not confined to any allowance; from a conviction, that the idea of *limbation*, in water particularly, is not only

repugnant to a man's mind, but that the reflecting even on this circumstance, will excite a kind of thirst and inclination for more than he would otherwise require. At the scuttle-butt, therefore, every one might drink as much as he pleased; but no water was suffered to be taken from thence, except for the express purpose of cooking, or for the use of the sick."

The author is perfectly right. The experiment has, to our knowledge, been tried in the navy. In the Guinea-ships, those floating-hells for seamen as well as for slaves, the men are allowed as much water as they chuse, but they must drink it out of a musket-barrel which is kept at the mast-head, whence whoever chuses to drink must fetch it, and carry it back.

When the sealed orders were opened they proved to be for India. —A curious picture in the Governor of Madeira's residence is described. It represents the Governor in council deliberating whether or not the English troops which went to occupy that island last war should land. The English ships are in the distance. While the Governor is

in deep cogitation a cloud opens, a ray of light from the great luminary darts on his head, and he writes in legible characters 'let the English land.' The vineyards are unlike those in the mother country.

"One or more walks, about a yard or two wide, intersect each vineyard, and are included by a stone wall two feet high. Along these walks, which are arched over with laths about seven feet high, they erect wooden pillars at regular distances, to support a lattice-work of bamboos, which slope down on each side of the walk, till it is only a foot and a half or two feet high, in which elevation it extends over the whole vineyard. The vines in this manner are supported from the ground, and the people have room to root out the weeds that spring up among them. In the season of the vintage they creep under this lattice-work, cut off the grapes, and lay them into baskets; some bunches of these grapes weigh six pounds and upwards. Ripening the grapes in the shade contributes to give the Madeira wines that excellent flavour and body for which they are so remarkable. The enclosures of the vineyards consist of walls, and hedges of prickly pear, pomegranates, myrtles, brambles, and wild roses. The gardens produce peaches, apricots, quinces, apples, pears, walnuts, chesnuts, and many other European fruits, together with now and then some of the tropical plants, such as bananas, guavas, and pine apples."

Mr. Johnson extracts largely from former travellers, his object being as he says, to furnish the young voyager with an agreeable and useful companion on his first visit to the eastern world, and certainly this object is best accomplished by such a plan. Great part of his account of Brasil is taken from Mr. Tuckey's Voyage to New South Wales. We have never seen so shameless a defence of polygamy as this passage contains, founded upon an assertion that at Rio de Janeiro there are eleven women to two men: an assertion as destitute of probability as it is of authority.

A man who fell overboard was immediately attacked by the Albatrosses, and though he was one of the

best swimmers in the ship, these birds injured him so materially that he sunk before the boat could reach him. The voyage was however uncommonly prosperous, for though they sailed without knowing their destination, and consequently without the least preparation for so long a voyage, they lost not a man by sickness. They landed at Madras and thence proceeded to Bengal. Mr. Johnson examined the head of a crocodile to ascertain the truth of the received opinion that the animal raises its upper jaw. He says that instead of the head of the under jawbone being received into a cavity in the bones of the skull; it was on the contrary hollowed out to receive an articulating process from the skull; as if the former was meant to be the fixed point, and the latter the moveable one. When the animal opens his mouth, the lower jaw falls, and the strong muscles on the back of the neck draw back the head and raise the upper jaw at the same time. The reason of this construction is thus assigned. The legs of the Crocodile are very short, and its jaws very long, perhaps an eighth of its whole length; owing therefore to the lowness of its body and head, the lower jaw would come in contact with the ground, before the mouth was sufficiently extended. Mr. Johnson has forgotten that the Crocodile takes its food in the water.

It had been well for Hindostan if its inhabitants had made less war upon each other and more upon the wild beasts by which the whole of the country is so dreadfully infested. Fishermen are frequently taken out of their boats by the crocodiles, so indolent and so cowardly are the people, that they seem to make no effort to rid themselves of these curses. A creek about a mile from Kedge-ree has been the haunt of one for many years, who keeps the whole neighboured in alarm; were they to make war upon this monster, they could not possibly lose half his

yearly allowance of men even though they should carry it on with as gross mismanagement as if they acted under orders from the Privy Council itself. The tigers are still more destructive; they sometimes swim off from Sangur island to the native boats that anchor at night near the shore, and carry off the men.

No European bears transplantation so ill as the Englishman, and the reason is because no European persists so obstinately in his old customs. The Caroline suffered much from sickness in the Ganges, though she had escaped so well during the voyage: there were often as many as fifty or sixty men in the sick list; yet ships which lay higher up the river suffered more than eight times the loss, and the Indiamen lose more than men of war. Here is the melancholy tale of the effect of climate.

"At a neck of land called Melancholy Point, where there are the ruins of an old fort, we learned from an European whom we met here, the following little history, which he said gave name to the place:—A young officer in the army having married a lady in England, was ordered a short time afterwards to proceed to India with his regiment, while the lady's relations, or the gentleman's own circumstances, would not, at the time, permit her accompanying him. They were therefore forced to separate, and he proceeded to Bengal, from whence a correspondence was carried on for some years; when he at length persuaded her to undertake a voyage to India, which she accordingly did, and arrived safe at Sangur roads. He was at this time stationed in the fort, whose ruins I have mentioned, and on the very day of her arrival in the river, was seized with a fever of the country, which terminated his existence, before his wife, and a fine child, the pledge of their mutual affection, could reach the place where he lay! On her coming into the fort, and beholding her husband's corpse, she fell into a state of insensibility, which was succeeded by that of melancholy, and in six weeks she followed her husband to the grave! During the period of her decline she used to go out every day, and sit some hours on this point,

weeping over her child; hence it acquired, and still retains, the name of "*Melancholy Point.*"

The Caroline returned to Madras and was then sent to convoy the China fleet. Malacca, at which they touched, has been declining since it was first conquered from the Moors, and it will not revive under the English. Pulo Penang will take its place, and become as important in Oriental commerce as ever this famous city was in the days of its prosperity. We were surprised to find Malacca spoken of as blessed with the finest climate in the East Indies.

The author bought a *krees* here which the Malay who sold it, assured him was mortally poisoned: in drawing it out he cut himself between the fore-finger and thumb to his no little alarm;—an old man however who was standing by, opening a leaf of betel, took out a piece of *chunam* and applied it to the part; whether this application had any effect or not, Mr. Johnson had the satisfaction of finding that the Malay had cheated him, and that his *krees* had not the genuine poison upon it. He is of opinion that these weapons are generally poisoned merely by being heated red hot and then plunged into lime juice, the rust thus produced in the grooves of the blade, leaving a most dangerous wound.

There is perhaps no other country in the whole Eastern world of which we have such good accounts as we have of China. We are glad to find that Sir George Staunton has the high merit of introducing a more manly spirit into our intercourse with this insolent and ignorant government. Some years ago the wad of a gun fired from an Indiaman happened to strike a Chinese and occasion his death. According to the laws of China, the gunner was demanded, and though he had fired in obedience to command, and the misfortune was altogether

accidental, he was given up. What became of him was never known: the law is, that if the wounded person die within forty days, the offender shall be put to death; if he linger longer, banished into Tartary. Mr. Johnson may well call this a cowardly concession! The Chinese themselves, he says, considered it as disgraceful, and wonder that we should so readily give up a man for obeying the orders of his superior officer. We have now adopted manlier policy.

A Chinese will copy an European drawing with the nicest exactness, though in all his own, he sets perspective at defiance. They are excellent at taking likenesses, which indeed they preserve with unlucky accuracy; when some one who has wished to look better upon canvas than he does in the looking-glass, has found fault with the features, the Chinaman's answer is, *No hab got handsome face, how can hab handsome picture, massa?* If the Chinaman should come to London, he will learn better. Every native shop-keeper almost goes by some name which may attract the sailors, such as Jolly Jack, Ben Bobstay, Tom Bowline, &c. their advertisements are indited by the sailors, written down by a Chinese, and then printed, exhibiting, says Mr. Johnson, on each side of the street a Chinese edition of the most ludicrous specimens of English literature that are perhaps at present extant in any one collection. One or two of these might well have been given us.

The Portuguese of Macao are said to be a very degenerate race, marrying and blending with the natives, till the shade of distinction is completely obliterated. Degenerated they may be, and probably are; but their intermarriages neither cause the degeneracy nor prove it. The great founder of their empire in the east perceived that the best

measure of securing that empire was by raising up a mixed race, who speaking the language and professing the religion of their fathers, would be to all political purposes Portuguese. The consequence has been that that race has survived the Portuguese empire, and will continue its language and religion, when perhaps there may remain no other wreck of European dominion in India. Humbled, however, and degraded as the Portuguese at Macao may be, an honourable anecdote is related of their governor. A Chinese was killed in a fray with some of his people; the viceroy of Canton demanded that two Portuguese should be given up to be put to death. The Portuguese governor had more honour and humanity than the East India captain who sacrificed his gunner. He positively refused to comply: and instead of giving up the murderer, ordered him to be shot for the crime by his own countrymen before the eyes of the Chinese. The trade of Macao is greatly reduced, and the main business at present is that of smuggling opium.

Mr. Johnson, in consequence of a severe liver complaint, was obliged to leave the *Caroline* at Pulo Penang; we are glad to see the native name retained instead of the stupid appellation of Prince of Wales's Island. Princes may be complimented without disfiguring geography. Penang is the most flourishing settlement in the East Indies. This little Island which is about sixteen miles in length, and from six to eight in breadth, was given to Captain Light by the King of Neda, and first settled in 1786. Its rapid prosperity is proof sufficient of the advantages which it possesses. The greatest part of this island consists of a ridge of mountains, the whole of which are covered with immense trees. Between their eastern base

and the sea, facing the coast of Queda, there is a level slip of land from two to four miles in breadth, and ten or twelve long, highly cultivated and sprinkled with villas and bungalows, to which the Europeans retire for the enjoyment of country air.

Among the many advantages of this insular situation, a very important one to the inhabitants is that of having no wild beasts to annoy them. A tyger once swam across, but was soon shot: the whole *posse* of Penang would of course rise in arms against such a visitor. The buffalo, often becomes mischievous, and runs a muck in his way, to the great danger of all whom he meets. The termites, however, are the only serious plagues upon the island. Some of the Hindoo tribes eat these insects. This fashion is not likely to be imitated. In so small an island it should seem possible to extirpate them.

When the author had in some degree recovered, he sailed for Madras. Here he saw the jugglers perform, and he gives this account of one of their most famous performances, that of swallowing the sword.

"This sword has some resemblance to a common spit in shape except at the handle, which is merely a part of the blade itself, rounded and elongated into a little rod. It is from twenty-two to twenty-six inches in length, about an inch in breadth, and about one-fifth of an inch in thickness; the edges and point are blunt, being rounded, and of the same thickness as the rest of the blade: it is of iron or steel, smooth and a little bright.

"Having been visited by one of these conjurors, I resolved to see clearly his mode of performing this operation; and for that purpose ordered him to seat himself on the floor of the verendah, and having satisfied myself with respect to the sword, by attempting to bend it, and by striking it against a stone, I firmly grasped it by the handle, and ordered him to proceed.

"He first took a small phial of oil, and with one of his fingers rubbed a little of it over the surface of the instrument, then stretching up his neck as much as possible, and bending himself a little backwards, he introduced the point of it into his mouth, and pushed it gently down his throat, until my hand, which was on the handle, came in contact with his lips. He then made a sign to me with one of his hands, to feel the point of the instrument between his breast and navel; which I could plainly do, by bending him a little more backwards, and pressing my fingers on his stomach, he being a very thin and lean fellow. On letting go the handle of the sword, he instantly fixed on it a little machine that spun round, and disengaged a small firework, which encircling his head with a blue flame, gave him, as he then sat, a truly diabolical appearance. On withdrawing the instrument, several parts of its surface were covered with blood, which shewed that he was still obliged to use a degree of violence in the introduction.

"I was at first a good deal surprised at this transaction altogether; but when I came to reflect a little upon it, there appeared nothing at all improbable, much less impossible, in the business. He told me, on giving him a trifle, that he had been accustomed from his early years to introduce at first small elastic instruments down his throat and into his stomach; that by degrees he had used larger ones, until at length he was able to use the present iron sword.

"As I mentioned before, the great flexibility of their joints and muscles, the laxness of their fibres, and their temperate mode of life, render them capable of having considerable violence done to the fleshy parts of their bodies, without any danger of the inflammation, and other bad effects, which would be produced in the irritable bodies of Europeans: witness their being whirled round on the point of a pole, suspended by a hook thrust into the fleshy part of their backs, without experiencing any fatal consequences.

"There is, therefore, no great wonder, if by long habit, in stretching up their necks, they are able to bring the different windings of the passage from the mouth to the stomach into a strait line, or nearly so; and thereby slide down the sword

into the latter organ without much difficulty."

Mr. Johnson is decidedly of opinion that the established regulations of making every man sleep in his proper birth, and suffering none to lie about the decks, are very prejudicial to the health of ships companies in India. His observations are worthy of attention.

Officers on this station, where hardly any prize money is made, have to encounter great pecuniary embarrassment. The great price of all European articles completely counterbalances the cheapness of Indian ones. The discount is so great that he loses 20 or 25 per cent. The East India Company allow, indeed, table money, which is called *batta*; but it is in these proportions: Post Captains 500l. a year;—Masters and Commanders, 250;—Ward Room Officers, 24!—and nothing to the Midshipmen! No class of men are so ill paid as the officers in the navy; and some increase of pay ought certainly to be

granted upon foreign stations, where the value of money is so much less than in England.

Mr. Johnson returned in the *Medusa*, and the passage was the most rapid that has ever been performed between Bengal and England. She ran from the Ganges to the Lizard in eighty-four days, two of which were spent at anchor in St. Helena Roads; so that 13,831 miles were traversed in eighty-two days. This gentleman has given his information to the world in as many ways as possible. We have seen it in the monthly magazine, and in the contemporary voyages. The number of extracts which it contains, lessens its value to us, who have perused the original volumes, but must considerably heighten it to those readers for whom it has been principally designed; and to those we have no hesitation in recommending it as a useful and pleasant companion on their voyage.

ART. IX. *Travels in South America, during the Years 1801, 1802, 1803, and 1804; containing a Description of the Captain-Generalship of Caraccas, and an Account of the Discovery, Conquest, Topography, Legislature, Commerce, Finance, and Natural Productions of the Country; with a View of the Manners and Customs of the Spaniards and the Native Indians.* By F. DEPONS, late Agent to the French Government at Caraccas. In Two Volumes. Translated from the French. 8vo. pp. 887.

THE attempts of Miranda at establishing a free government in this part of South America gave a great degree of temporary interest to the subject of this work. The information which it contains is equally valuable, now that that interest has subsided, though the great majority of readers will probably not think so. Like shopkeepers, what they wish to lay in is a stock of articles in present demand. There will, however, always be some demand for this, while we remain masters of Trinidad.

M. Depons idly exaggerates the Caraccas in his introduction, affirming boldly, that no part of America,

whatever be its situation, can be compared, in point of fertility of soil, and variety and richness of production, with these countries. Had he never heard of Brazil? He resided four years in the provinces which he describes, and pledges himself for the fidelity of his description. His materials are methodically distributed, and we shall follow him chapter by chapter.

More is said of Columbus at the beginning of this work than is needful. Whoever writes respecting America (unless in a general history of it) should take it for granted that all this is known. The custom of

beginning all histories with Adam is at an end, and it is time that this was at an end also. A sketch is given in the first chapter, of the first conquest and settlement of these provinces. It was attended with greater difficulty than the subjugation of Mexico and Peru, because the invaders had to engage with many little independant tribes, over whom a single victory was of little importance: the glory gained was less; the cruelty exercised much the same; but as the few mines which were found did not answer, and have since been lost, the natives have escaped extermination, and the colonizers been compelled to wiser pursuits than their countrymen in the golden conquests. M. Depons does justice to the atrocity of the German adventurers; he does not render equal justice to their spirit of enterprise and the importance of the discoveries which they effected. He quotes Charlevoix, who is the worst of all authorities, and Robertson, who is not the best, when he should quote Pietro Martire, or Fernando Columbus, or Herrera, if it were necessary to quote at all, and he refers to a late writer named Oviedo, as if that name, without any thing to distinguish it, did not belong to one of the earliest and best historians of the New World. What is said of the *Repartimientos*, or Distribution of the Indians, must be transcribed.

"As soon as an Indian nation was subjected to the Spaniards, a convenient site was chosen to build a town, the better to secure the conquest. One hundred Spaniards formed the population of the new city, to which a cabildo was attached. They afterwards divided the city in portions among the new inhabitants, according to their rank and merit, and after having made an enumeration of the Indians, as exact as circumstances admitted, they shared them amongst the Spaniards, who thus acquired over them a right, not of property, but of superintendence. This

is what is called *repartimientos de Indios*, the dividing of the Indians.

" *Encomiendas.*

"This measure which, in order to become useful, required only more fixed regulations, together with a system better adapted to the great object which it was designed to secure, soon received, under the name of *encomiendas*, an extension, a consistence, a form of administration, which reflects honor upon the legislator. If this opinion does not appear ridiculous, it cannot, at least, but appear extraordinary; for, I believe, it is the first that has flowed from any pen, except that of a Spaniard, in favour of the *encomiendas*. It does not, however, follow from this, that I deny their being chargeable with abuses in their administration, but where is there any human institution which is not liable to the same objection? Our present object is to examine, whether the law is, in itself, rational, just and useful.

" *Their Object.*

"The effect of the *encomiendas* was to place under the immediate superintendence, under the authority even of a Spaniard, exemplary for his morals, the Indians who lived within a limited extent of ground corresponding to that of the *communes* in France. He had no right of property over them; whatever right he had, regarded only their actions. It was his duty,

"1. To protect them against all injustice, against every vexation, to which their ignorance of the civil laws exposed them.

"2. To unite them in one village, without the power of residing there himself.

"3. To cause them to be instructed in the christian religion.

"4. To organize their domestic government after the model of the social institutions, causing the head of a family to enjoy the respect due to paternal authority, an authority very feeble, not to say altogether unknown amongst the greater part of the savage Indians.

"5. To cause families to observe the relations which society establishes amongst all its members.

"6. To direct them in their agricultural and domestic labours.

" 7. To subdue in them all the inclinations, all the habits of savage life.

" In return for these attentions, the Indians were to pay the commissioned superintendants of the *encomiendas*, who were called *encomenderos*, a yearly tribute in labour, fruits, or money. When this tribute was once paid, the Indian was exempted from every other personal service.

" *Their Utility.*

" This establishment was, therefore, as may be observed, a kind of apprenticeship to the civil life, for at the same time that philosophy and humanity were contending for the liberty of the Indians, reason and policy required that some precautions should be taken, equally suitable to their total want of knowledge and to the rudeness of their manners."

The author then proceeds to ring changes upon Nature, Man, Society and Reason, and tells us with admirable profundity, that Society is the work of nature, since it is Nature that places man in society. A matter of fact writer, like M. Depons, who has really much valuable information to communicate, ought not to condescend to this sort of jargon, which he must be sensible has no meaning at all. He says well in saying, that his opinion upon the *Repartimientos* will appear extraordinary, for however plausibly the design of this system may be here represented, its effect was to finish that work of destruction which war and war-dogs, small-pox and famine, had left incomplete. In the islands the work was soon done; and if on the continent the natives are still found within reach of their European masters, it is owing wholly to the zeal and policy of the missionaries. This order of things, says M. Depons, subsisted as long as conquest was effected by force of arms; when apostolic missions supplied the place of military expeditions, the *encomiendas* had no longer any object, and consequently became useless. They ceased when there were no longer any Indians to consume,

The foundation of the various towns in this captain-generalship is related in the first chapter. There is nothing interesting in the history; and it is therefore related with due brevity. The second chapter relates to the chorography of this country. In some places the inhabitants are said " to enjoy the coolness of a perpetual spring, whilst in others the presiding Latitude exercises, without controul, the powers which the laws of nature have assigned to it." This is the first time we have ever seen Latitude personified.

This author adopts our term of the Caribbean sea: it would be well if we returned this courtesy, and called the West Indies the Antilles; it would be better if a new title were adopted, and those islands called the Columbians. Every writer inveighs against Americus Vesputius; this innovation would in some degree do justice to Columbus, and is one in which all nations would agree.—A remarkable error occurs at p. 89, where Porto Cabello is said to be better known by the name of Porto Bello: these places are more than 12 degrees of longitude asunder.

Chapter III. *Population, Manners, and Customs.* The Spanish Census of 1797 is the most complete that has ever been executed in Europe; but it did not extend to their colonies; and M. Depons had no other document than what the records of the Bishop supplied. Lists are thus obtained. Every person who confesses at Easter, which all above a certain age (seven, if we are not mistaken) are bound to do, receives a ticket from his confessor; when he communicates, he presents this to the officiating priest, and receives another in exchange. These last are collected, and the numbers compared. This system of check is easily eluded. Old women make it a trade to confess as often as they can, and sell the tickets; and va,

rious other modes are practised of eluding the troublesome business of confession; all of which tend to render this way of census still more incorrect than it would at best necessarily be. Admitting this unavoidable inaccuracy, M. Depons states the whole population at 728,000; the Indians are computed at one tenth, whites at two, slaves at three, and the descendants of freedmen at four. A miserable population this, for a province extending from the line to 12° North, and from longitude 62° to 75° West, from Paris! not two men to a square mile! M. Depons excuses this deficiency of men by explaining what are the "checks of population;" he omits a bad climate, and does not specify, in direct terms, a bad government. Spain, it is said, would be depopulated, were her inhabitants allowed free liberty to emigrate:—Woe be to that government whose subjects must be compelled to abide at home, when they could improve their condition by going abroad; For the last two centuries, no person has been permitted to go to the Spanish colonies, unless he could procure authentic testimonials of his morals and good behaviour; the object of this has been to keep out heresy; with respect to morals, the regulation is nugatory: there is more private morality in the United States, which were in great part colonized by convicts, and are still open to refugees of every description,—than is to be found in any other part of the world, except Great Britain. Popery is a demoralising system; and though these testimonials of good behaviour were to be inspected by that grand society for the suppression of vice, the Inquisition itself, they would keep nothing out—except that spirit of truth and freedom without which there can be no morality.

Foreigners find still more diffi-

culty in obtaining entrance into these settlements; they have little reason to desire it; for though it is an indispensable qualification that the person must be a catholic, he is always suspected, and always in danger. What a picture is that which follows of the situation to which such adventurers submit.

"If they are totally inactive, if they lead a life of indigence, intemperance, or what would most recommend them, of abject beggary, they may remain without molestation, under the humiliating protection of Spanish contempt. If they practice some trade or profession, they are liable to be denounced, persecuted, and treated as enemies, by all the Spaniards of the same trade or profession; they must lend their money to any person who chooses to apply for it; and as soon as their generosity ceases, persecution begins. If they have any acquaintance above the common, they are always suspected; for it is the general opinion of the Spaniards that every well informed foreigner must be an enemy to the laws of the country. No direct inquiry is ever made with respect to religion, unless the impiety of the individual is become notorious; they never have recourse to this measure, except when revenge has no other means of gratification, and then, nothing is more easy than to prove the irreligion of a foreigner who had always before passed for a good christian. Witnesses then swear that he has spoken irreverently of the holy mysteries; that he only goes to church in order to be guilty of indecencies; that he has treated the ceremonies of religion with derision, &c. &c. It is however true that the tribunals, divested of the prejudices of ancient times, do not apply the rigor of the law to this sort of delinquency; but people frequently get clear by some years' imprisonment, by paying the expenses of prosecution, or by suffering banishment."

Under a system of such restrictions, few Spaniards emigrate to Caraccas, not more than a hundred annually, but still fewer return. Once there, they take root, except the Biscayans and Catalonians, the

former of whom have retained some shadow of liberty, and the latter that unconquerable love of liberty for which they have struggled and suffered more than any other people under heaven. Restore but that liberty and that spirit to a nation every way deserving it, and Spain might leave its colonies open without fear of depopulation.

The Spanish Creoles think their own country the happiest in the world, resembling savages in this obstinate ignorance. The picture which M. Depons gives of this race is very unfavourable, though drawn by a friendly hand. The severest censure which he gives is conveyed in a compliment. "Their highest ambition," he tells us, "is to assimilate their manners to those of the French. A compliment more flattering cannot be paid to a young gentleman than to tell him he looks like a Frenchman: it is as much as to say he is a man of taste, courage and information."!! Two centuries ago a book was written upon the antipathy between the French and Spaniards, which the author attributes to the Old Serpent, "that accursed Leviathan," as he calls him, "knowing the marvellous good and notable profit which these two nations might have brought to the world if they had agreed." In every thing, great and little, their manners were utterly different, so that he says "I often thought to ask the midwife in what manner the French came into the world; for, seeing the contrariety that is between them and the Spaniards, methinks it is impossible for them to be born in the same manner." Beelzebub, it seems, knows better than to keep them at variance now; and with the help of the Prince of Peace, and Mr. Pitt, he has contrived to unite two nations, who are as opposite in interests as in character.

The Spanish and French charac-

ters, however, never can be assimilated. Slouched hats, and pantaloons up to the breast, of which M. Depons talks, prove nothing more than foppery in those who wear them; we have had enough proof in our country, that it is possible to import Parisian fashions without being Parisianized. The only point in which the two nations resemble each other is in their immorality; but whenever the Spaniard shall be blest with a purer religion, and a free government, this resemblance will disappear. Licentiousness is not rooted in his literature, his feelings, his habits, and his heart, as it is in the Frenchman.

The Spanish Creoles are more immoral than the Spaniards; it is the case with all Creoles, and is one of the accursed consequences which inevitably follow from the existence of slavery. M. Depons overlooks this cause, and attributes too much evil to the frequency of early marriages. They have their occasional evil, but unquestionably the good predominates. The Spanish laws, like the Turkish, allow some singular privileges to the wife; upon any complaint against her husband, that he keeps a mistress, squanders his money in debauchery, makes his wife unhappy, &c. her bare word is sufficient, and the husband is either, according to his rank in society, summoned to receive a reprimand, or clapped in prison and detained there till she condescends to ask his release. Complaints on his part are not received so lightly; and should he venture to make them, he may think himself lucky if he does not undergo the punishment which his wife perhaps deserves. By another curious regulation he cannot undertake a journey without her express consent: and if he does not return punctually at the expiration of this domestic furlough, the magistrate, on the first application of the wife,

peremptorily orders him to return, and return he must, be his business finished or unfinished. There is too much kneeling and kissing of hands, and administering blessings, between parents and children; in England we have none of this mummery, yet the fifth commandment is no where more dutifully observed. The more there are of these outward and visible signs, the less will there be of the inward and spiritual grace.

Etiquette is carried in this country to a point of perfection which might deserve the applause of even a Chinese: it is well remarked by the author, that where compliments flow thus in full tide, frankness will be at a very low ebb. That sort of social intercourse to which we are indebted for so much happiness and so much of our national character, is wholly unknown among them, but that intercourse never can subsist under any despotism, whether of church or state. The establishment of the Inquisition was destructive to all unreserved intercourse between man and man in Spain.

M. Depons never mentions Las Casas without contempt; and he coins for him the nonsensical appellation of *Indiomane*, or Indian-mad, in derision. But never will the name of Las Casas be mentioned without veneration by the friends of liberty and of mankind; he was the Thomas Clarkson of his age, as zealous, as active, as sincere, as intrepid, but less consistent and less successful. How it was that he was led to admit the propriety of enslaving the negroes, we have shewn on a former* occasion. It is consistent in M. Depons to revile Las Casas; under the Emperor Napoleon, that sworn enemy to the liberties of mankind, the living advocates of freedom must be murdered, and the

dead calumniated. Writing under the tyranny of this liberticide, the betrayer and the murderer of Toussaint, M. Depons calls the Slave Trade "a system which severe philosophy can never approve, but which rational policy regards as a misfortune attached to the interest of possessing colonies." Thus it is that all "devilish deeds" are excused by necessity, the tyrant's plea.

The slaves in the Captain-Generalship of Caraccas amount to above 218,000, three tenths of the whole population. Their treatment is thus described:

"The Spaniards, more familiar with their slaves, indulge a kind of vanity in teaching them more prayers and more catechisms than are known to the generality of christians. It is true they never cultivate their understanding sufficiently to make them comprehend the meaning of doctrine which is inculcated on them; the whole process consists in teaching them like parrots to articulate certain sounds, which is accomplished in the course of time and retained by dint of frequent repetition. The master acts as a kind of inquisitor towards his slave; obliges him to perform all those exercises of devotion which are commanded by religion, or have been established by custom, and deprives him as lies in his power, of every opportunity of becoming addicted to the vice of incontinence. In the country as well as in the city, every young female slave is locked up at night from the age of ten, till she gets married.

"They keep a sharp eye over their proceedings and allow them to be as little as possible out of their immediate inspection; but this extreme vigilance is far from having the desired effect. The painful restraints under which they are kept, tend to irritate, instead of appeasing their desires; the consequence is, that notwithstanding the apparent circumspection of the masters, the licentiousness of Spanish slaves is as great as that of the slaves of other colonies. If one would but take the trouble of minutely observing, he would soon discover that the habit of constraint disposes

* In the reviewal of 'No Slaves, No Sugar.' Vol. III. p. 674.

the former to be more prompt and less punctilious in the preludes of gallantry; more ardent to avail themselves of a precious opportunity; less delicate in their choice, and more wavering in their attachments. To these considerations add that of their extreme indigence, and you can at once ascertain the cause and extent of their prostitution. Frequently, very frequently, are they seduced and supported in their vicious course, by those very persons whose duty it is to be the guardians of their morals. How many wives united to their husbands in the sacred bands of matrimony daily see the nuptial bed polluted by their own slaves, without being able to revenge themselves upon the caprice by which they are injured, but by indulging inclinations equally guilty, which they have not always an equal opportunity of gratifying! But this question would lead me too far beyond the limits which my subject prescribes.

" Carelessness of Masters with respect to their Slaves.

"Prayer is the only article of provision for which a Spanish slave is indebted to his master. His food and clothing make but a very small, if any item of the account: and the law, which appears upon all occasions to be very favourable to liberty, is entirely silent upon these important articles. The consequence is, that with the exception of a small number of proprietors, whose hearts, are not altogether callous to the sentiments of humanity, they all keep their slaves with scarcely a rag to cover their nakedness; do not allow them any provisions, but what they raise themselves, upon a small spot of ground allotted to them for that purpose. Whether the season be favourable; whether the crop be abundant or scanty; in a word, whether the slave wallow in the enjoyment of plenty, or have not a crust to eat, all that is a matter of perfect indifference to the proprietor. It is easy to conjecture that theft, decay and mortality, must be the inevitable consequence of such wretched management. The subsistence of the household slaves is as badly provided for as that of the field slaves. The rations allowed them for the whole day is scarcely sufficient for breakfast. Intrigue, rapine, debauchery, must supply what is wanting.—They re-

ceive no other clothing than what is called the livery suit, because they only wear them when they follow in the train of their masters. As soon as they return home, they are either stripped as naked as worms, or covered with such tatters as deserve not the name of garments. Their treatment is different in the French colonies; for there, both house and field slaves are provided with a new suit at least once every year.

"In sickness, the Spanish slaves are entirely abandoned, to die or recover as nature determines. Not a single plantation is provided with a physician; and very rarely is any to be found even in the village where it lies. All the assistance which art affords to the poor slaves, whose constitutions are materially impaired by the fatigue of hard labour, is limited to the use of a few plants, which old women recommend, or administer without judgment or discrimination. In our plantations on the contrary, every day, at least every other day, a physician goes through his routine of duty according to positive agreement and visits hospitals, abundantly provided with medicine, even if they should contain no patients to require his assistance. Since I am so far advanced in the disagreeable task of telling severe truths, I must likewise say, that the slaves who live in the cities are almost equally neglected. The physician is rarely called till interest becomes alarmed at the danger of property. I have even seen masters, who, on the supposition of their slaves being possessed of some paltry resource, or shift of industry, obliged them to pay for medicine. I am assured that this is a general custom, although I confess I had not courage to make any direct inquiry."

Some laws have lately been made to ameliorate the condition of these unhappy beings; but they are of that kind which seems to have been enacted for the sake of satisfying some nervous conscience with appearances, and making a shew of humanity, which meant nothing. By one of these laws, the labour of every slave was to be rated by the police judges; by another, every slave was to have a separate chamber and bed; regulations which

could not possibly be fulfilled. The Spanish slaves have, however, some advantages over all others.

"In every other country, the slave is condemned for life to suffer under an unjust master. Amongst the Spaniards, he may quit the domain of him who abuses the right he has over his person. The law, however, requires that he should specify his reasons; but the judge who administers the law is easily satisfied on that point. The most trifling allegation, whether true or false, is sufficient to compel the master to sell the slave who does not wish any longer to serve him. He is not allowed to exact an exorbitant price. He must sell at whatever price he purchased him; and further, it must not exceed 300 dollars, whatever talent or qualification he may have to recommend him. All that has been advanced for him above that sum, is charged to the caprice of the purchaser, which cannot militate against the privilege which the law secures to the slave, of endeavouring to better his situation by changing his master. If his value suffer any diminution on account of bodily infirmities, the judge orders an estimate to be made, which fixes the real price of the slave who makes the application.

"Every slave, therefore, has it in his power to effect his own redemption by refunding to his master the sum which he originally cost him, or by paying down the sum of 300 dollars, in case he has advanced more than that amount. A written acknowledgement of the payment is considered as a sufficient document of his manumission, and entitles him to the rank of a citizen without the interference of either the law or fiscal department in a transaction of such importance, that all other nations have subjected it to more authentic forms attended with very considerable expense."

The people of colour form four tenths of the population. Of the women, it is said, nineteen out of twenty are prostitutes! Such is Creole morality. Marriages are sometimes seen between white girls and men of colour; and the cause of them is another disgrace to the Spaniards. The custom of exposing the base-born children of

the whites prevails here; and they are generally picked up by women of colour, or by negro women. The boys are taken care of by the church; the girls are left dependant upon the charity of the finder, and are ready to give their hand to the first man of colour who asks it.

Chapter IV. *The Indians.* This chapter is begun by some idle remarks upon the first peopling of America, which end, in the author's own words, by leaving the subject in the same obscurity as they found it. He talks like a true Frenchman about the man of nature, by which, if he means any thing, he means an *oran-otang*; for nothing else which ever went upon two legs can answer to his description; and he touches upon the subject of the languages of the American Indians, —a subject which he should have left untouched, unless he had known more about it. This is not said with any intention of detracting from the merits of M. Depons as an author: assuredly he has contributed much valuable information concerning a country which is little known, and is becoming of great commercial and political importance. Of that knowledge which results from personal observation, he possesses much; of that which results from reading, little; on subjects, therefore, which are incidentally treated, he is generally wrong.

The character of the Indians seems to be studiously depreciated. Their stature is said to be commonly from four feet and a half to five; if it be so, the breed has been dwarfed under the Spanish masters. This homage has usually been paid to human nature, that when any race of men are to be treated as beasts, their oppressors endeavour to prove that they are no better; and when the question of the humanity of the Indians was so strenuously argued, could this fact of their diminutive stature have

been proved against them, it would have been urged triumphantly.— With respect to their moral qualities, he says, laziness, taciturnity, thoughtlessness, stupidity, and falsehood, generally characterise them. This is not the place for entering into a subject which would require a volume to itself: suffice it here to remark, that in this character, all their good qualities are passed over in silence. “Many travellers, and almost all writers,” says M. Depons, “pretend that the Indians of North America make the noblest stand against their enemies, and the dearest sacrifices of their lives. Let these men warrant the bravery of the northern tribes, and I shall answer for the cowardice of the southern.” Yet he had before told us that all the Caciques of this very country defended their territories with persevering firmness and resolution, and praised its natives for their address, fortitude and love of independence. It is surely needless to bring any evidence against an author who thus contradicts himself.

M. Depons blames the excessive lenity of the Spanish laws in favour of the natives, which has rendered them as useless to society, as society itself appears useless to them! “One of the primary obligations,” he says, “which ought to have imposed on beings whose distinguishing character is idleness, was that of industry.” The wise man sees a blessing in that sentence pronounced upon Adam, that in the sweat of his face he should eat bread; but it is not by task-masters and the whip that industry is to be taught, and savage tribes are to be reclaimed. How that great end is to be accomplished has been shown well by the French missionaries; better by the Moravian; best of all by the Quakers, who of all men best deserve the title of Christian philosophers, and approach nearest to the true Christian polity.

The plan which M. Depons pro-

poses for managing the Indians, is that they “should be obliged to repair every day to the plantation appropriated to them, and to work on it from sun-rise to sun-set, except the hours of meals and during rainy weather.” The produce of this compulsory labour to be sold and divided in specie among the Indians: the establishment to be under the care of competent persons; and, after ten years of the management, the cultivated lands to be divided among the cultivators.

“There is not, perhaps, in the world, a creature more unfit for being trained in the principles of christianity than an Indian. Without capacity to comprehend divine truths, without sensibility to raise his thoughts to heaven, without maturity of reflection sincerely to believe in the existence of an only God, he thinks as little of the future as he does of the present state. He seems to pay attention; nay, even mutters the doctrine which is taught him, with a docility which has all the appearance of submission, whilst it is only the effect of carelessness and indifference. If the idea of an only God be already above his conception, what signify to him the mysteries on which the christian religion is founded? They are barriers which he does not think of approaching, much less of surmounting. What will always baffle the most zealous apostle to the Indians, is that they are utterly destitute of faith; and we know that without that gift of God which engages sincerely to acquiesce in the truths which he has revealed to his church, no man can be considered a christian. It is true the Indian never refuses his assent to any article of religious faith, but expresses his approbation of the morality which is preached to him; his incredulity only appears from the disgust which he discovers for religious exercises. As far as these exercises consist of mere show, he is amused with them; the ringing of bells, the singing of psalms, and the sound of musical instruments, which frequently accompany them, the view of illuminations and decorations, all seem to captivate the Indian; but catechisms, sermons, low masses and abstinences, are to him such disgusting objects, as are altogether intolerable. His behaviour at church is by no means a proof

that he came there from a spirit of devotion. His clothes are always in a very tattered condition, and are the more offensive to modesty, as they hardly cover his nakedness; nay, he frequently comes to church stark-naked, and lies squat on the ground during the whole time of divine service. He never discovers an inclination to join in prayer; he has more veneration for magic and sorcery, although he hears their absurdity continually exposed, than for religious worship, whose inestimable advantages are made the theme of incessant recommendation. What is more remarkable, the Indian who believes the christian doctrine, passes amongst his companions for a simpleton. Sorcery and conjuration are the only tenets which Indians can relish, or embrace. Old age, instead of recalling them to the true faith, on the contrary, effaces from their memory those slight impressions which they may have received in their youth, in favour of christianity. It is even not uncommon to see old squaws burlesque the very sermons they are hearing, and by this means attempt to destroy in the young Indians the salutary effects they might otherwise produce on their morals. These old squaws, scattered in different parts of the church, make their remarks on every thing that falls from the mouth of the preacher. When he speaks of the goodness and power of God, the old squaw replies in a low muttering: if he be so good and powerful, why does he not provide us food, without obliging us to labour for it? If he describes the torments of hell, the squaw replies: has he been there? who informed him of it; who is come from that quarter? If he expatiates on mortification and abstinence: why, says the squaw, does not the holy father, who preaches us such fine morality, practise it himself? If he speaks on the subject of confession, the squaw ascribes it to the curiosity of the priest, and contends that God has no need of knowing what the Indians are doing; so that with such commentaries, the sermon is more prejudicial than favourable to the progress of the faith."

Rude nations will listen to the preachers of a new faith, if they be better slight-of-hand men than their own priests; if they are more evidently and disinterestedly solicitous for their welfare, or if the

doctrines which they preach are more reasonable in a striking degree. The knowledge of the old missionaries supplied the place of slight-of-hand, and it cannot be doubted that they not unfrequently worked cures by faith, which both operator and patient equally believed to be miraculous. They, too, were of all men most disinterested. But the race is extinct. M. Depons describes their successors at present, as enjoying the veneration due to priests, and the homage rendered to sovereigns. As carrying on a trade at a thousand per cent. profit, in rosaries, scapularies, &c. &c. and making the Indians buy them, by telling them they will be damned if they do not, and as forcing them to labour beyond their strength, and allowing them no share of the profit arising from it. This is not quite consistent with that contempt of religion which he ascribes to the Indians in a passage already quoted; both, however, may be to a certain extent true. It is evident that of the two former qualifications which we have stated as efficient means of conversion, the present missionaries possess neither; to the third they have no pretensions; for the main doctrine in their faith, that of Transubstantiation, is of all insults that ever have been offered to human reason, the most monstrous. Their little success is, easily accounted for; one honourable exception is mentioned, that of P. Fabara, an Arragonces Capuchin, who is the friend and father of his flock.

Chapter V. *Civil and Military Organization.* The Captain-General is also Governor and President of the Royal Audience, and of all the Tribunals, except those which relate to the royal treasures and to commerce. Spain has always been fearful that some ambitious man will strip her of her colonies; the rebellions of Gonzalez Pizarro, and of Francisco Hernández Giron, have

never been forgotten; and every precaution has been taken to prevent her governors from possessing any rooted influence in the countries which they are appointed to superintend. They cannot possess, within the boundaries of their government, more than four slaves: they are prohibited from commerce. This regulation is certainly necessary, if public opinion and a sense of honour be not sufficient to supply its place. It is now little more than half a century since the Governor of Gibraltar established a monopoly of provisions there, and tried Captain Preston by a court marshal for buying a turbot for his dinner*. They are prohibited from marrying in the country, and they and their children are forbidden to attend weddings or funerals, or to become sponsors. These prohibitions are rather to prevent them from shewing any marks of particular favour than for any other purpose. They accord better with the suspicious government of Spain than with the honourable character of the Spaniard. The laws, says M. Depons, are excellent, and their precautions admirable. Is the object accomplished! "This, he adds, is a question which I must leave undecided." He answers it sufficiently by thus evading it. The appointments of the Captain General are 9000 dollars per year, what arises from his deciding causes in the first instance, and from the other perquisites attached to his station, nearly double that sum. His term of office is seven years. On its expiration he is subjected to a singular provision.

* The Captain's defence made some noise at the time; he exposed the meanness of the Governor, and concluded thus: "It is true I took a turbot at Land-port, not in contempt of or contrary to any lawful order; but in case of necessity, when I had nothing for my dinner but pease pottage, and I solemnly declare I will do the same again, as often as I shall be in the same unhappy circumstances, when necessity has no law."

"When a viceroy or governor is to be replaced, the council of the Indies, immediately after the nomination of a new titular, present three persons, to one of whom the king gives a commission to receive the *residence*, of the late viceroy, or governor. The choice usually falls on a legal character resident in America.

"The commissary of the residence repairs to the capital of the government. He announces by banns and by placards the particular day on which the tribunal of the residence of the late viceroy or governor will be formed, and the house it will occupy; inviting citizens of all orders, classes, and conditions, who may have complaints against the said viceroy or governor, to attend and give in their declarations, that justice may be done. This publication must be made in such a manner that no person can be ignorant of it. One statute of 9 October 1556, orders that it shall in particular be made known to the Indians, that they may demand reparation for any wrongs they may have suffered.

"The *residence* of governors continues sixty days, and the complaints must be tried within sixty other days, counting from the day on which they were made. The residence of viceroys is six months.—After these periods, no further complaints are admitted. The proceedings of the residence of viceroys, governors, &c. are forwarded to the council of the Indies, who decide on them definitively.

"During a long time all public functionaries had to undergo the proof of the residence; but by *cedule* (or decree) of the 4th of August, 1799, *alcades*, *regidores*, *alguazils*, *attornies*, &c. have been exempted; viceroys, presidents, governors political and military, intendants of armies, and intendants *corregidores*, are alone subjected to this test.

"This obligation is so rigidly enforced, that none of these officers can occupy a new station, without presenting a certificate to the authority which puts him in

possession, showing that no charge has been substantiated against him in regard to his former employ."

This system was formerly a source of infinite vexation to the Governors, who were thus exposed to the malice of all their enemies. Circumstances and times have changed—M. Depons, addresses his homage, in French phrase, to the wisdom of the law, and leaves us to understand that money renders it nugatory. It is now becoming the custom to appoint none but military men for governors; and the author censures the Spanish government for indiscriminately chusing in former times, soldiers, churchmen and lawyers: yet he elsewhere remarks, and with truth, that those periods in which churchmen have ruled, have ever been the most pacific, if not the most prosperous.

The constitution of the *cabildos* or municipalities, is of a republican character; this the court of Spain has discovered, and is taking measures to prevent their increase, and lessen their influence.

M. Depons praises the laws for every thing, except their efficacy. There appears by his account to be plenty of law and little or no justice: and the best of all law, the *habeas corpus*, is wanting.

Chap. VI. *Of Religious Organization.* The main use of the Inquisition at present is to keep out heretical books. Robinson Crusoe appears in their prohibited list. The age of fire and faggot is over in foreign countries, not for want of the flint or steel of bigotry and zeal, but because the fuel has been all burnt up. M. Depons states as the main evils which result from superstition in these colonies, the great possessions which are held in mortmain, to which no stop was put till in 1802; and the privilege of Asylum, this also has lately been diminished.

Chapter VII. *On the Agriculture*

and Preparation of Produce. On this chapter we need not stop. Its details require no comment, and admit of no compression.

Chapter VIII. *Commercial system of Spain with regard to its Colonies, and Commerce of the Eastern Part of Terra Firma.* The first conquerors were not so entirely blind to the advantages of commerce as M. Depons represents them. In the midst of his successes the great object which Cortes held out to the emperor was the discovery of the spice islands and a participation in the trade of the Portuguese. When this object had failed, and when the mines were discovered it is no wonder that both the government and individual adventurers lost sight of every thing beyond immediate advantage. Yet the spirit of enterprise and of discovery continued to a much later period than is generally supposed, as may be seen in the excellent work of Captain Burney. One main cause why these colonies advanced so slowly is to be found in the destructive warfare carried on by the English and Dutch. Their writers overlook the merits of Drake as a navigator, and keep out of sight the services for which his country is indebted to him in the defeat of the Armada, but in other respects they appreciate his character more fairly than we do. Drake and Cavendish, who has none of Drake's merits to redeem him, and their successors were to Spanish America, what the Sea-Kings of the North were to our ancestors. They did not indeed play a devilish game at cup and ball with infants and spears, but they made that sort of domestic war which for the common interests of mankind ought as much to be proscribed as the poisoning wells and fountains, they laid waste all within their reach, and when they set towns on fire stopt not to consider who might be consumed in them.

Spain not being a manufacturing country, has thought to make its profit upon the manufactures of other countries, by imposing heavy imposts upon the importation into its colonies. Heavy imposts produce a double effect, they raise salaries for custom-house officers, and revenue for government, strengthening it by increasing its patronage; and on the other hand they operate as a bounty for smuggling, and force the people to feel that they and their rulers have different interests. In 1634, the Dutch seized the island of Curaçoa and the inhabitants of Terra Firma began to raise produce which they might exchange with these useful neighbours. When this was known in Spain, permission was obtained from the jealous government of that country to send two trading vessels to Venezuela. But their lading had to pay the Spanish merchant's profit, and enormous duties; of course it could find no market in the province when the Dutch traded directly and duty free: and it was sold at sixty per cent loss. In 1728 some Biscayans obtained a privilege of trading there, and formed themselves into an establishment called the Company of Guipuscoa; they obtained an exemption from the vexatious law which compelled all vessels bound to the Indies to clear out from Cadiz, though they were obliged to return there; and as the first dawning of good sense, the crown declared that any person might be concerned in this commerce directly or indirectly, *without derogation to his nobility, and without loss of honour, rank or reputation.* The company made vigorous war upon the contraband trade, and was kept within bounds by a reservation on the part of the crown of granting similar privileges to others, if the advantages expected from this grant were not obtained. It obtained at length an

exclusive privilege, and was not very long before it abused it: so that in 1778, the commerce was opened to Spanish vessels from most of the Spanish ports, the captains, commanders, masters, sea officers, and two thirds of the crew, being either native or naturalised Spaniards. The late war so crippled their trade that there was no resource but in opening the ports to neutrals. The colonists, however, were in less need of this measure than the Spanish merchants; for they and the English had found it their interest to carry on commerce, notwithstanding the war between the courts of Madrid and London, which makes M. Depons very angry, but which is not so wholly unexampled as he imagines, and which it is to be hoped may become an example for the future. For though it be the system of Bonaparte to extend the miseries of war as widely as possible, the common sense of mankind must perceive that it is for the general good to limit them in every practicable way.

It is amusing to see what prodigious precautions are taken by the Spanish government to prevent smuggling, and how completely they are frustrated. The manner of smuggling is as follows:

"There are three modes much practised in the contraband trade. In the first, the vessel enters the harbour and an arrangement is made with the guard for landing the most precious and the least bulky articles during the night. It would be impolitic and hazardous to discharge every thing clandestinely, even when it were practicable; for it is necessary that the declaration, or entry, made at the custom house, should contain some articles which may justify the voyage. These bargains are effected very easily, and with little expence by the Spaniard who is accustomed to them.

"The second manner is, to obtain from those employed in the custom-house an abatement in measurement, weight, quan-

ity, or valuation. It is not difficult, by this expedient, to save the duties on a third or a half of the cargo, without the knowledge of the principal officers. The bribes and excessive fees, form a considerable part of the expences attending this negotiation: presents make up the balance. But these two methods can be employed only under the Spanish flag: for every foreign flag is repulsed from the port by cannonry, excepting in those rare cases when the circumstances of war render it necessary to impose silence on the prohibitory laws.

"The third manner is to unload the contraband goods on a part of the coast distant from frequented ports, and to carry them by land to the place of their destination. This method, more decided and direct than the two former, is also the most dangerous. A risk is hazarded, not only of being taken by the guards, but of suffering damages more or less considerable.

"Previous to the departure of the ship for the island where the purchase is to be made, the point of the coast must be chosen where the unloading is to take place; and about the time of return, a sufficient number of men and beasts of burden must attend on the spot, to transport the cargo to the appointed town. The proprietor does not behold his merchandises from the moment of debarkation until he receives them in his magazines. The care of avoiding the guards on the road, or of corrupting such as by chance they may meet, is left entirely to men who are paid moderately.

"Distances of twenty, thirty, and fifty leagues are traversed in the constant dread of surprise. Forests, rivers, marshes, every thing is crossed according to the season and the dangers, which must be avoided rather than braved. The least uncommon movement which the conductors of the contraband goods perceive in the guards, keeps them for whole weeks in the bosoms of the forests, living merely on wild fruits. They never resume their route unless all the motives for fear are dissipated. In short, after more or less delay, the proprietor beholds the merchandise arrive in the same state that he delivered it. Struck with the constancy and fidelity of the conductors, in such cases where unfaithfulness could not be brought before the tribunals, I have regarded them as prodigies,

until examples have taught me that the injured always constitutes himself a judge, and something more in his own cause. It is this, perhaps, which has contributed to gain the smuggler the blind protection which no Spaniard, rich or poor, refuses him. A vessel driven by a storm on the Spanish coasts is robbed and plundered by the country people, if the cargo is covered by legal papers: they succour and protect it, if contraband.

"In the first case, they save the effects to appropriate them to themselves: in the second, to hide them, to keep them from the revenue, and to restore them to the proprietor. The government, which in vain enacts the severest laws to counteract this propensity, incessantly invokes the authority of the church to make this considered as a sin which nobody will consider as a fault. Decrees of the king renewed and published at intervals in homilies, order the bishops to announce to the faithful, that smuggling is a mortal sin, which cleaves both to those who favour it, and to those who engage in it; that denunciation is a duty, the neglect of which would be a heinous sin. In short, the confessors are bound to refuse absolution to every smuggler who does not restore to the king the duties of which he has defrauded him. There is no time worse employed than that which the priest spends in making this publication; for there is no act in the whole ecclesiastical liturgy which makes less impression on the Spaniard."

It is in vain to preach about rendering to Cæsar what to Cæsar is due: *what* the due should be is the very question in dispute, and if Cæsar will ask more than he ought, he must expect to have his demands eluded. To give information against a smuggler is the only species of informing which is held infamous by the Spanish colonists. The Quakers are the only persons, who consider smuggling as a crime. Yet if they regarded the state establishment with the same feelings that they do the church, it would require but little sophistry to represent it as a virtue, upon the same principle which makes them so pertinaciously refuse the payment of tythes.

Chap. IX. *The Administration of the Revenue and the Taxes.* Jealous as the Spaniards are of rank, it is put up to sale in their colonies, and titles up to marquis are sold to any one who will purchase them. It seems, however, that great court patronage is requisite, besides the direct price, which is 10,000 *peso-duros*. This sum may either be paid down, or the crown is content with the annual interest, and the interest of such sum forms an article of the revenue, called *Lances*, amounting to from 3 to 4000 dollars. Another curious source of revenue is the Cock Pit, which is farmed out by the King. There is one in each town. The produce goes to the Hospital of St. Lazarus at Caraccas, but the way in which the money is applied is no sanctification of the cruelty by which it is raised. A considerable sum is raised by the sale of bulls, a subject upon which the author indulges himself in some pleasantries. There are four kinds of bulls. The general bull for the living lasts two years, and ought to be purchased by every Spanish Christian; its main object seems to be that of invalidating other parts of the Catholic system; the possessor is subject to none of the inconveniences arising from a general interdict, and may be absolved by any priest whatsoever for any crimes, even for concealed ones. Whatever good there may be in the practice of confession is thus defeated. It also gives forgiveness for all blasphemies, and intitles the holder to be released from any troublesome vow, except those of chastity, of entering into religion, or going to the Holy Land. The bull for eating milk and eggs on fast days is necessary for ecclesiastics, the general bull not extending to them in the indulgence. The bull for the dead is a pass ticket which franks the soul from purgatory, or if it be stopt there,

immediately liberates it. The moment a Spaniard expires, his family purchase one of these bulls; if they are too poor, they go begging through the streets to enable themselves to perform the most important duty to the dead. These bulls, however, are not by any means so extraordinary as the bull of composition.

"The bull of composition is, without doubt, that whose effects are the most sensible, the nearest, and most remarkable. It has the inconceivable virtue of transmitting to the withholder of another's goods, the absolute property in all he has been able to steal without the cognisance of the law. For its validity they require only one condition, which is, that the expectation of the bull did not induce the theft.—Modesty has done well to add, that of not knowing the person to whom the stolen goods belong; but from the cases specified for its application, it appears that this last condition is illusive: for, in a volume, on the virtue of bulls, printed at Toledo, in 1758, by order of the commissary-general of the holy crusade, we find that the bull of composition befriends those who hold property they ought to return to the church, or employ in works of piety, or which they have not legally acquired by the prayers of which it was the price. It aids those debtors who cannot discover their creditors, or when the conditions of the loan are oppressive; it assists the heir who retains the whole of an inheritance loaded with legacies, were it in favour of a hospital. If a demand has not been made within a year, the bull of composition decrees to its possessor a moiety of the debt; but he is required to pay the residue. It bestows the entire right on those who do not know the owner of that which they have obtained unjustly. Thus a watch, a diamond, a purse full of gold, stolen in the midst of a crowd, becomes the property of the pick-pocket who has filched it; in fine, it quiets the remorse of the conscience of the merchant who has enriched himself by false yards, false measures, and false weights. The bull of composition assures to him the absolute property in whatever he obtains by modes that ought to have conducted him to the gallows.

"The party himself values the article which he is desirous of acquiring by means of the bull of composition, and has to purchase as many bulls as are necessary to make their price, which is fixed, equivalent to six per cent. of the capital he wishes to retain. Only fifty bulls a year can, however, be taken by one person. If the amount of what they cost does not compleat the six per cent. of that which is withheld, recourse must be had to the most illustrious commissary-general of the holy crusade! He may extend the permission as much as he pleases, and even reduce the duty."

Certainly even the Irish *Bull of Composition* is not so extraordinary as this. Of what avail are all the moral precepts of religion under a system which sells a pardon for every crime!

Chapter X. *Description of the Towns.* The city of Caraccas is subject to great changes of temperature, and therefore not a healthy place. The streets are strait and narrow; the houses mostly built of masonry in frame work, nearly after the manner of the Romans. The fashion of furniture is taudry; the more gilding the better is their principle of taste. There is no good public building except the Barracks. Of the Spaniards who migrate there, the Biscayans and Catalonians are the most industrious, the most regular, and the most respectable. This is as it should be; they are not and never will be broken into the yoke of despotism. Assassinations have become common since the Andalusians have found the way there. The Spaniards from the Canaries are good subjects. The police, as it is every where throughout the Spanish dominions, is miserable, beggars numerous, and morals at that point of degradation to which the Catholick religion has reduced them, wherever it prevails. M. Depons, makes one very curious remark: the *Sumbos*, or mixed breed between the Negro and the Indian, are vicious; of ten crimes

that are committed, eight always appertain to this cursed class, he says; but the breed between the Indian and European are equally remarkable for their good qualities. This is very extraordinary, and differs from what has been observed in other parts of South America. The author goes through the provinces statistically not as a traveller which the title of his book imports: the information which he may communicate may be more complete; but it comes in a less attractive form. Speaking of hurricanes, he says, all terrifying and all destructive as these tempests may be, one is there reduced to the necessity of wishing for them, because when they fail they are replaced by earthquakes which are still more dreaded. This is not the only instance in which it appears that M. Depons is no philosopher.

The last chapter treats of Spanish Guiana and the river Oronoko. The Spaniards have only about thirty leagues of coast in Guiana, from Cape Nassau to the mouth of the Oronoko, which river is its southern limit for 550 leagues from the sea, and this running southward, becomes its western boundary. It is remarkable that M. Depons in giving the history of this river, and the attempts to colonize them, makes no mention whatsoever of Raleigh; M. Humboldt has furnished some valuable information concerning this part of the country;—he has ascertained the communication of the Oronoko with the Amazons by the Reo Negro and the Casiquari. Minute and important details are given concerning the navigation of this great river.

The capital St. Thomas is ninety leagues from the sea, worse placed it cannot be, and it is evident that whenever the country becomes in any degree populous and flourishing, that larger cities must grow up

in situations more favourable for commerce. M. Depons recommends a new settlement at the mouth of the Aguerra but the co-operation of the Dutch is necessary, that the Caribs may be previously reduced.

It is seldom that a French traveller produces so sober a book as this: were it not for a few apostrophes, and an occasional sprinkling of that impertinence which, with the custom of snuff-taking, has made the national physiognomy of the French what it is, this might pass for the work of a German or an Englishman. These symptoms of the *indelible character* occur but seldom, and we have to thank M. Depons for a very important addition to the stock of information respecting South America.—Had our ministry forwarded the truly patriotic views of Miranda, as they ought to have done, the country here described would have become of infinite importance to us as an intimate ally. The force which has been consumed

in prosecuting buccaneering projects at Buenos Ayres, in condescension to a popular cry, and against their own better judgment, would have liberated the Spanish Main, and established a free government there, under a man worthy to be the head of it. The good committee at Lloyd's have now been taught, that the best way of getting off their goods is not by ramming them down people's throats with a bayonet; but the country has paid a heavy price of disgrace and blood for the lesson. Two years ago we said, what madman dreams of conquering South America, when Mr. Skinner's dedication to his book about Peru recommended such projects. It may not even, nor be unnecessary to assert, that none but madmen can dream of it, and that such schemes could be encouraged by none but persons who were utterly ignorant of the history of those countries and of their present state.

A Description of Ceylon; containing an Account of the Country, Inhabitants, and Natural Productions: with Narratives of a Tour round the Island in 1800, the Campaign in Candy in 1803, and a Journey to Ramisseram in 1804. Illustrated by Twenty-five Engravings from Original Drawings. By the Rev. JAMES CORDINER, A.M. late Chaplain to the Garrison of Columbo. In two Volumes, pp. 445, 360.

A TRAVELLER may put the information which he has collected into one of two forms: He may either arrange it under the different heads of manners, customs, agriculture, commerce, laws, and so on, or he may detail it with a narrative of his journey. Each form of composition has its peculiar advantages; the latter is the most amusing. It is pleasant to follow the traveller into an unknown country, to trace him through the gradual development of novel scenes, and divide with him his curiosity, his expectation, his surprise, and all those exciting emotions which naturally arise from beholding new objects, and acquiring important information. The most trifling incident of

the journey gratifies us—narrative casts the same interest on common events that painting does on common objects; a dung-hill, a lime-kiln, and many other things which we should hardly notice, excite interest in the form of a painting; and we are amused by reading descriptions of a journey by moonlight, an arrival at an inn, and of many other incidents which we should witness without emotion. This form has the advantage of being amusing, the other that of being concise.

When the information is arranged under the different heads to which it naturally belongs, the writer unavoidably throws out all unimportant matter. There is no

space set apart for the little inconveniences which he suffered during his wanderings, for complaint of bad butter, hard beds, or no bed at all. He fills his book with that alone which is worth communicating and remembering, and we are presented with an octavo instead of a brace of quartos. Conciseness is no contemptible, and certainly no common merit, and so tedious and garrulous are our present race of narrative travellers, that unless they undergo considerable reformation, we give our decided preference to the latter form of composition, and are content to lose amusement, if by so doing we can save trouble.—Before the sixteenth century, little satisfactory information concerning Ceylon was possessed by Europe. It was mentioned by several ancient writers, but doubts were expressed whether or no it was an island. In the reign of Claudius, a Roman freed man is said to have been driven down the red sea into the Indian ocean, to have reached one of the ports of this island, and to have returned with a more full and accurate account of the place than the Romans had previously acquired.

Still, however, Ceylon was imperfectly known until 1505, when the Portuguese under Don Lorenzo Almeida, landed in the island, and planted a colony, which continued to flourish for upwards of a century and a half. In 1658 the Dutch drove the Portuguese from Ceylon, and fixed themselves in their stead, and in 1795 the Dutch were in their turn expelled by the English, who are now the only European masters of the island. The British possessions in Ceylon consist of the coasts, the centre of the country still continues in the independent possession of the natives. In 1659, an English frigate, commanded by Captain Robert Knox, was driven by stress of weather into the bay of Cotica, in the island of Ceylon.—Knox and some of his

ship's company landed, in order to trade with the natives, but were seized, carried up the country, and retained prisoners for nearly twenty years. Knox, during his captivity, had longer and better opportunities of seeing the centre of the island than any later traveller, and has written an amusing history of it, to the authenticity of which we have the testimony of Mr. Cordiner.—The author of these volumes resided in Ceylon five years, from 1799 to 1804, as chaplain to the garrison of Columbo: during this period, he made the circuit of the island, and appears to have used his opportunities for observation with considerable assiduity:—*Chap. I.* A general description of the island—the revenue which government draws from Ceylon is 226,600l.; the average expence incurred is 330,000l. The government of Ceylon, therefore, at the present period, costs the British nation 103,400l. annually. Mr. Cordiner talks of this island as of great national importance, but why, he leaves us to guess. Ceylon can be of no use, except in relation to our East India possessions. We are allowing, therefore, the East India company a monopoly disadvantageous to ourselves, and, at the same time, maintaining at our own expence, a resting place for its vessels. But the errors and abuses of our colonial policy is too long a tale to be told here.—*Chap. II.* A description of the fort of Columbo and the neighbouring scenery. This chapter is too minute about the buildings which have been erected by European settlers. To describe a European house, because it is built there, is just as absurd as to describe London porter because it is drank there.—*Chap. III.* This chapter relates to the European inhabitants of the fort of Columbo; their manners, amusements and expences; the latter is an interesting topic to our emigrating country-

men. A bachelor spends annually 800l. ; a captain whose pay is 500l. a year, and who has the advantage of a mess, spends it all ; a subaltern with 300l. a year is sure to run in debt.

Chap. IV. This is an interesting chapter about the uncivilized inhabitants of the island. They consist of the Cingalese who inhabit the southern half, the Malabars who inhabit the northern half of the coast, and the Candians who reside in the centre of the island. The Cingalese and Malabars are subjects of the British power ; the Candians have preserved their independence from all foreign invaders. Beside these, there is a tribe of native inhabitants called Bedahs, who live in a mountainous district on the eastern side of the island ; they are almost in a wild state, live by hunting, and are hardly ever seen by the other inhabitants. In the northern district there resides a race of people, who formerly lived in the same state of nature, but these are now somewhat civilized, and are subjects of the British power. The Cingalese are low, slender, rather lighter than the continental Indians, and have made little progress in civilization. The poorer sort live in huts made of mud or the leaves of trees ; their dress consists only of a piece of cloth around the waist, to which the women add a jacket to cover the bosom. The dress, however, varies with the cast to which they belong, the higher dressing more costly, and the lower more sparingly.

"The state of civilization and modes of life of those Cingalese who have not yet felt the influence of European manners, well accord with the most beautiful pictures that ever have been drawn of rural simplicity flourishing under a genial climate. Their wants are but few, and those most easily supplied. The habitations even of the most indigent wear an air of comfort. Every hut and every hamlet is surrounded with groves

of large fruit trees of a most picturesque appearance. The verdure and the foliage, both lively and perpetual, soften the temperature of the air, and gladden the tranquil retreats amidst these blooming thickets."

"The men, in general, labour but little, where rice is not cultivated ; and all the drudgery of life falls upon the women. The possessor of a garden, which contains twelve cocoa-nut and two jack trees, finds no call for any exertion. He reclines all day in the open air, literally doing nothing ; feels no wish for active employment ; and never complains of the languor of existence. What has been ascribed to Indians in general is not inapplicable to this people. They say, it is better to stand than to walk ; better to sit than to stand ; better to lie down than to sit ; better to sleep than to be awake ; and death is best of all. If the owner of the garden wants any article of luxury, which his own ground does not produce, his wife carries a portion of the fruits to market, and there barter them for whatever commodity is required. The only furniture in their houses is a few coarse mats rolled up in a corner, which are spread upon the earthen floor, when the inhabitants intend to sleep. Tables, chairs, beds, and all those articles which are considered so necessary in Europe, are here totally unknown. The ideas of the common people seem not to extend beyond the incidents of the passing hour : alike unmindful of the past and careless of the future, their life runs on in an easy apathy, but little elevated above mere animal existence."

The Cingalese are governed by their native chiefs, under the influence of the British power. An experiment was made soon after the English got possession of the island, to deprive the native governors of all power, but the revolt of the Cingalese compelled a return to the former mode of subjection.

The Candians differ little in manners and dress from the Cingalese. The government is a despotism, the monarch being absolute master of the property and lives of his subjects. All the wealth of the nation

is confined to the monarch and nobles, who are celebrated for cunning and duplicity.—The Malabars, who inhabit the northern half of the coast, and who are subjects to the British power, were originally emigrants from the peninsula of India, and retain the manners, language, and religion which they brought with them.

"Their clothing is entirely composed of white calico and muslin. The dress of the men is a piece of either of these kinds of cloth, wrapped round the loins, and reaching down to the ankles, a light turban tied loosely round the head, and large bunches of ear-rings. They encourage the aperture made in the flap of the ear to extend to an extraordinary size, so that a man's hand may pass through it, the lower parts being stretched until they touch the shoulder. The ear-rings measure eleven inches in circumference, and in each of them is often set a single precious stone most commonly a ruby. Persons of the higher ranks occasionally wear white sleeved waistcoats, with gold buttons of a small size. The lower orders are often destitute of turbans.

"The dress of the women consists of a single piece of muslin, folded round the waist, hanging down instead of a petticoat, and thrown over one shoulder to conceal the breasts. Those ladies who put it on with taste leave one leg nearly up to the knee, as well as one shoulder, bare; and let the garment fall upon the other leg down to the ankle. The fashion is graceful and becoming, much handsomer than that of the Cingalese, which appears to have been borrowed from their first European conquerors the Portuguese. Nothing is worn on the head: the hair is neatly combed, anointed with oil, and turned up before and behind. Small ear-rings are worn in the higher as well as lower parts of the ear: but few of the women have the apertures extended to so great a size as the men. The higher classes wear a profusion of gold bracelets, necklaces, and rings on their ankles, toes, and fingers. Some wear similar ornaments in the nose. Children are not clothed until past five or six years of age; and the

boys are left longer naked than the girls. But the latter have a modesty piece of silver, of the shape of a fig-leaf, fastened round the waist with a silver cord; and the former are decorated with a *lingam*, resembling a child's whistle with two bells.

"A considerable number of this race prefer the Mahometan religion, and are generally distinguished by the name of Moors, or *Lubbies*. One street, in the extensive village beyond the pettah of Columbo, is entirely inhabited by people of this description. They follow the occupations of pedlars, jewellers, tanners, fishermen, and sailors. Many of them speak Portuguese and Cingalese, as well as Malabar. Their women are scarcely ever allowed to be seen by strangers. Even when they are exhibited at a marriage ceremony, they are stationed in an inner chamber and closely veiled. When a man has occasion to transport his wife from one place to another, if he cannot afford the expence of a palanquin, he places her cross-legged upon a bullock, so completely covered from head to foot, with a white sheet, that not a particle of her skin can be discerned, nor can she see what way she is going. The husband walks by her side."

Chap. V. This chapter relates to the religion of the Cingalese until six hundred years before Christ.—The religion of Brahma was the religion of the Ceylonese. About that time the religion of Buddha was introduced, to which all those Cingalese still adhere who have been converted neither to Christianity nor Mahometanism. The Cingalese account of Buddha is strikingly similar to the Christian account of Jesus. He descended from heaven, was conceived in the womb of an eastern queen, was born, and in the form of a man preached peace and virtue to the world. The precepts of Buddha are said to be very similar to those of the gospel. The Buddhists believe in one God and in future rewards and punishments; they hold it criminal to deprive animals of

life and to drink intoxicating liquors ; their temples are small, and always contain an image of Buddha. Like all the nations of India they never attempt a visual representation of God.

The priests are compelled to renounce the world, and to become celibates—they are maintained by the people, and served by the most beautiful females, who are believed to imbibe a portion of the holiness of their pious and venerable masters. The priests go with shaved and bare heads, and wear a long yellow garment, which is thrown over the shoulder and reaches the ankles—One half of the Cingalese population have embraced Christianity, which was first firmly planted in the island by the Portuguese. Some adhere to the reformed church of Holland, and some to the Roman catholic. The Portuguese used force to disseminate their religion ; the Dutch instituted schools in every part of the island under their power, for the two-fold purpose of infusing into the subject natives both knowledge and christianity. They also excluded from all public offices those who did not profess the reformed religion ;—those who were ambitious became protestants—protestantism was soon the religion of the powerful and the great, and among the lower orders became common because it was genteel.—The schools as instruments of religious and political influence have not been neglected by the British.

"Perjury is a crime of which many of the lower orders have been accused. It is even said that, for a trifling sum of money, false witnesses may be procured to appear on any trial, to swear to the truth of facts of which they are entirely ignorant. But delinquencies of this nature never occur amongst the higher orders, nor amongst any persons who have been well instructed in the principles of Christianity.

"The custom of several brothers marrying amongst them but one wife un-

doubtedly prevails amongst the poorer sort of people who are not Christians ; and, although not sanctioned by any religion, seems approved by the immemorial usages of the country. With ~~two~~ brothers the practice is extremely common. It originates in a desire of preserving property entire, and devolving it only on one branch of a family. When the number of brothers exceeds seven, or when the possessions are large, and can be easily divided, more than one wife is allowed them. Children born from marriages of this sort call each brother by the common name of father, and have no idea of their being more nearly related to one than another. Two sisters, however, are never married to one man, excepting in succession one after another."

Chaps. 6, 7, 8, 9, 10, 11, contain the narrative of a tour round the island of Ceylon, in company with the governor, the honorable Frederic North. During this journey little interesting or important information was collected by the author, and the narrative is almost wholly made up by a description of the face of the country, and of those incidents which may be expected to occur in such a tour.—When they arrived on the southern coast of the island they journeyed inland to visit a considerable elephant snare, which was fixed in that neighbourhood.—Fortunately a hunt was about to take place when the author arrived, which he stopped to witness.—The manner of catching the elephants is very minutely described ; it is too long to copy ; and for a better account than we could give by condensing, we refer our readers to the work itself. If we are not mistaken Mr. Cordiner is a bad describer of visual objects ; for wherever he attempts to convey precise ideas of form and situation, as in the description of the Cingalese boats, the elephant hunt, and other things, we found ourselves often compelled to travel back a few steps and read over again before we could under-

stand him. Trincomalee is the chief British station on the east coast of the island; the description of its harbour is worth extracting:

"The harbour, the safest and most spacious on the confines of the eastern ocean, whilst it proves to be an acquisition of intrinsic value, presents at the same time the richest prospects. The communication with the sea being, in almost every direction entirely concealed, it resembles a beautiful and extensive lake. Hills diversified by a variety of forms, and covered with luxuriant verdure, rise steep all round, completely enclosing the capacious basin.

"Many winding creeks, in which the water becomes tranquil, afford pleasing pictures; and a few ornamental islands, dispersed through the wide expanse, add to the picturesque appearance of the scene.

"The water is as clear as crystal, and being so well sheltered, is rarely troubled with violent or dangerous agitations. Five hundred ships of the line may enter it with ease, and ride at anchor without the smallest inconvenience. The harbour is accessible at all seasons, but for one half of the year mariners give the preference to Back bay, it being then sufficiently safe, and affording a more easy ingress. Forty sail of men of war may find there excellent anchorage: and a much greater number of small craft can lie in security close to the sand beach. Dutch bay is never entered by large ships, as it is choked up with sunk rocks, but it is navigated by boats and Indian vessels of little burden. Although live stock and vegetables do not abound at this place, yet his Majesty's ships always procure there some desirable refreshments, and receive the best supplies of wood and water that are to be found in India. The greatest harmony subsists between the naval and military officers, and the comforts of both are increased by a mutual exchange of good offices. The constant intercourse with Madras through the fleet, affords the garrison of Trincomallee an opportunity of being well supplied with every article of European produce. Many species of beautiful and common shells are thrown upon the shores here by the violence of the north east monsoon, a valuable collection of which may be made at a small expence.

"The guns of Trincomallee command both Dutch and Back bay, the former on the south, the latter on the north side of the

fortified rock. Ostenburg protects the mouth of the harbour. That fortress stands upon a mount, three miles west of Trincomallee: it was built by the Portuguese out of the ruins of a celebrated Hindoo pagoda, which occupied the same ground, and which they considered it meritorious to destroy. One chain of the batteries surrounds the base, and another the summit, of the circular hill. The intermediate space is embellished with a variety of beautiful trees, all ever-green, and resembling in appearance the most elegant foliage in England. There is not, however, amongst them any species which bears the least similitude to a fir or pine. On the ramparts are noticed some pieces of ordnance mounted upon depressing, and others on traversing, carriages. The surrounding hills and islands are completely covered with large shrubs, the appearance of which is beautiful, and the verdure perpetual. The landscape seen from the upper walls of Ostenburg looking towards Trincomallee, embracing the harbour and the sea beyond both bays, is accounted one of the most picturesque which this station affords.

"The greater part of the works of both forts was built by the government of Portugal: some additions were made by the French during the short time they had possession of this place: but little or nothing was done by the cautious administration of the United Provinces. Seventy-two pieces of cannon are mounted on the ramparts of Trincomallee, and fifty on those of Ostenburg. Both places were at this time garrisoned by his Majesty's 80th regiment of foot, one company of Madras artillery, two hundred and sixty gun lascars, and one battalion of sepoy.

"The fortifications of Trincomallee form a sweep, upwards of one mile in length, encompassing the bottom of the rocky hill, on the sides connected with the adjoining land; that part of it which projects farthest into the sea is sufficiently protected by the steepness of the cliffs, and the depth of the surrounding ocean. A small redoubt is situate on the declivity of the hill overhanging the town; and several pieces of cannon are planted on its different summits. No communication can be carried on with this promontory but through the gates of the fort; and were all the works raised a little higher on the hill, the citadel would be impregnable. Trincomallee is not only the

place of greatest value, and the first where an attack may be expected, but is also capable of being made a place of greater strength than any other military post in Ceylon, and it holds an admitted claim to the best attention of the British cabinet.

"The only disadvantage attached to the noble harbour is, that the tide does not rise to a sufficient height to admit of the construction of wet docks for vessels of a large size. Every other convenience is amply afforded; and that obstacle may no doubt be surmounted by skill and industry.

"People were then employed in cutting down the groves of cocoa-nut and palmyra trees, within cannon shot of the two forts, that no shelter might be left for an invading enemy. Great quantities of thick under-wood have been cleared away, by which means the climate is rendered, in general, healthful. At this period the air was so salubrious, and the scenes so exhilarating, that Mr. North termed his villa there the Montpelier of India."

Chaps. 12, 13, 14. These relate to the natural productions of the island, which are minutely and well described.—*Chap. 15.* contains an account of a visit, which the author paid to Ramisseram, a small island near to the coast of Coromandel, almost wholly dedicated to the temples of Hindoo worship, and the necessary priests and attendants.—If we were to quote what was amusing we should quote the whole.

Chap. 16. contains a minute and interesting account of the pearl fishery at Aripo. This is wholly in the power of government, and constitutes one of the most considerable branches of its scanty revenue. Government sometimes reserves to itself the speculation of the fishery, but most commonly sells it to some individual. The banks are examined before they are fished, and by collecting the produce of two thousand from each oyster bank, they acquire a tolerably accurate idea of the probable success of the ensuing fishery. The examination is made in October, and the fishing takes place in February. Advertisements are pub-

lished to collect the divers; vast numbers of Ceylonese mahometans, beside Moors and Hindoos from the continent, collect upon the shore at Aripo, to employ their little capital in purchasing the produce of the fishing. When the boats are collected and every necessary preparation is made, they set sail at midnight, and take their stations upon the different banks.

"About half past six, or seven o'clock, when the rays of the sun begin to emit some degree of warmth, the diving commences. A kind of open scaffolding, formed of oars and other pieces of wood, is projected from each side of the boat, and from it the diving-tackle is suspended, three stones on one side and two on the other. The diving stone hangs from an oar by a light country rope and slip-knot, and descends about five feet into the water.

"It is a stone of fifty-six pounds weight, of the shape of a sugar loaf. The rope passes through a hole in the top of the stone, above which a strong loop is formed, resembling a stirrup-iron, to receive the foot of the diver. The diver wears no clothes, except a slip of calico about his loins; swimming in the water, he takes hold of the rope, and puts one foot into the loop or stirrup on the top of the stone. He remains in this perpendicular position for a little time, supporting himself by the motion of one arm. Then a basket, formed of a wooden hoop and net-work, suspended by a rope, is thrown into the water to him, and into it he places his other foot. Both the ropes of the stone and basket he holds for a little while in one hand. When he feels himself properly prepared, and ready to go down, he grasps his nostrils with one hand to prevent the water from rushing in, with the other gives a sudden pull to the running-knot suspending the stone, and instantly descends: the remainder of the rope fixed to the basket is thrown into the water after him at the same moment; the rope attached to the stone is in such a position as to follow him of itself. As soon as he touches the bottom, he disengages his foot from the stone, which is immediately drawn up, and suspended again to the projecting oar, in the same manner as before, to be in readiness for the next diver. The diver, in the bottom of the sea, throws him-

self as much as possible upon his face, and collects every thing he can get hold of into the basket. When he is ready to ascend, he gives a jerk to the rope, and the munduc who holds the other end of it, hauls it up as speedily as possible. The diver, at the same time, free of every incumbrance, warps up by the rope, and always gets above water a considerable time before the basket. He presently comes up at a distance from the boat, and swims about, or takes hold of an oar or rope, until his turn comes to descend again: but he seldom comes in to the boat until the labour of the day is over. The basket is often extremely heavy, and requires more than one man to haul it up, containing besides oysters, pieces of rock, trees of coral, and other marine productions."

The divers remain under water from one to two minutes. They generally find, after the submersion, an emission of blood from their nose and ears; but they perform their office without any unpleasant feelings, and much more frequently complain of want of oysters than want of air.—"When three hundred boats are anchored on the banks, fifteen hundred divers may be supposed to descend every minute, the noise of their going down prevails without interruption, and resembles the dashing of a cataract."

The larger pearls are procured by opening the oyster and picking them out of the fleshy part. The smaller, or seed pearls as they are called, are separated from the oyster by the putrefaction of its substance. When the pearls are thus collected and dried, they are sorted according to their size, by passing them through sieves. A pearl is valued in proportion as it is round, large, and brilliant. The next operation which the pearls undergo is drilling.

"The next operation which claims attention is the drilling of the pearls. I neglected to inspect this part of the business: but have been informed that much admiration is excited, both by the dexterity of the artist, and the rude simplicity of the machine-

ry which he employs. A block of wood, of the form of an inverted cone, is raised upon three feet about twelve inches from the ground. Small holes or pits of various sizes are cut in the upper flat surface, for the reception of the pearls. The driller sits on his haunches close to this machine, which is called a vadeagrum. The pearls are driven steady into their sockets by a piece of iron with flat sides, about one inch and a half in length. A well tempered needle is fixed in a reed five inches long, with an iron point at the other end, formed to play in the socket of a cocoa-nut shell, which presses on the forehead of the driller. A bow is formed of a piece of bamboo and a string. The workman brings his right knee in a line with the vadeagrum, and places on it a small cup, formed of part of a cocoa nut-shell, which is filled with water to moderate the heat of friction.

"He bends his head over the machine, and applying the point of the needle to a pearl sunk in one of the pits, drills with great facility, every now and then dexterously dipping the little finger of his right hand in the water, and applying it to the needle, without impeding the operation. In this manner he bores a pearl in the space of two or three minutes; and in the course of a day perforates three hundred small or six hundred large pearls. The needle is frequently sharpened with oil on a stone slab, and sometimes, before that operation is performed, is heated in the flame of a lamp.

"The large pearls are generally drilled first, in order to bring the hand in to work with more ease on those of a smaller size: and pearls less than a grain of mustard-seed are pierced with little difficulty."

The pearls are then strung, and afterwards find their way to India, where the largest find the readiest sale, and to Europe which consumes the smaller; the smallest size are sold to the Chinese, who eat them pounded, or use them to spangle their garments.

Chap. 17. Mr. Cordiner, during his tour round Ceylon, performed part of the journey by land, and part by sea. That portion of the coast which extends from Tengalle to Batticaloe escaped the personal observation of Mr. Cordiner, and

the present chapter, written by his friend, Mr. Orr, is intended to fill up the vacancy. The most important information which occurs in this chapter is a description of the leeways or natural salt pans.

They are shallow excavations, apparently formed by nature, and divided from the sea by a bank of sand, which is thicker in some places than in others. The level of the leeways is considerably under that of the sea. It is conjectured that the sea water filtrates through the sand into these pans, which being very extensive and shallow, the water evaporates, and leaves a crust of salt upon the surface of the mud. The origin, however, of the salt is a subject only of conjecture.

Chap. 18. This chapter contains the narrative of a journey, performed by Mr. Christie, from Trincomallee to Batticaloe, a part of the coast which Mr. Cordiner never visited.

Chap. 19. From Batticaloe to Tengalle, by Mr. Reeder. This is the most amusing if not the most instructive of Mr. Cordiner's friendly contributors.

Next follows a narrative of the war, which took place in 1803, between the British and the Candians.

The English obtained possession of Ceylon in 1796.—In 1798 the king of Candy died, and Pelime Talawve, the prime minister, raised to the throne a Malabar youth, having secured or destroyed the royal family and their friends. Shortly after, however, Mootoo Sawmy, the lawful heir, and others of the royal race escaped, and fled for protection to the British government. In 1799 Mr. North had a conference with Pelime Talawve, during which the prime minister promised the governor to put the British in possession of the whole country, if he would assist him in deposing and destroying the king, and raising him (Pelime Talawve) to the throne.

The proposal was rejected, and an embassy was sent to the court of Candy to discover the state of that monarch's power, and if necessary, for the safety of his person, to prevail on him to remove to the territories of the British governor. The embassy produced no effect. Some time past in ineffectual overtures, and in attempts on the part of the Candian prime minister, to irritate the English to take up arms. At length formal preparations for war were made in the kingdom of Candy, and some subjects of the British government who were trading there, were despoiled of their goods, and reparation deferred, under frivolous pretences. The English governor prepared to enforce the claims of his subjects. On the 31st of January, 1803, a military force, consisting of European and native troops, amounting in all to about 2000 men, and commanded by Major-General Macdowall, marched from the fort of Columbo, in the way to Candy; and about the same time another force, somewhat smaller, marched from Trincomallee, under the command of Colonel Barbut. It was intended that these two divisions should arrive, at the same period, at the opposite sides of the Candian capital. They marched into the heart of the country, met with little or no opposition, until in the neighbourhood of Candy, carried the strong posts by which that city was guarded, arrived at the opposite sides of the capital nearly about the same time, and entered it with little or no opposition. The place had been totally abandoned, and almost every thing of value removed.

Colonel Barbut, in his march from Trincomallee, had found the inhabitants of the bordering provinces of Candy favourable to the power of prince Mootoo Sawmy. This prince was, therefore, conducted to Candy, as a probable

means of inducing the armed inhabitants of the country to abandon their present sovereign; but the plan failed. The king of Candy, Pelime Talawve, and the Candian nobles had fled to a post about two days march from Candy. The prime minister, in a secret communication with Major-General Macdowall, explained the nature of the post, to which the king had retired, and promised, if the British commander would send a military detachment to seize him, that he would assist in delivering him into their power. A body of troops was dispatched on this expedition, which, according to the directions of Pelime Talawve, marched in two divisions by different roads. During their march they were fired upon from ambuscades, and sustained some loss. They succeeded, however, in repulsing the enemy, joined the other division, arrived before the palace to which the king of Candy had retired, and took it without much resistance. The king, however, the object of their expedition, had fled. It would have been rash to pursue him. The commander of the expedition burnt the palace, and returned to Candy through the hidden fire of the enemy. All attempts to conciliate the Candians failed: provisions were intercepted, foraging parties fired upon, and the fever of the country began to appear among the troops.

The rainy season now commenced, and it was determined that the troops should return to the British territories, leaving 1000 men in Candy, under Colonel Barbut.—About this time the second Adigar, or Candian minister, entered the city bearing the emblems of peace. In his conference with the British commander, a truce was agreed on, the king of Candy was to be delivered up, Pelime Talawve was to be the actual governor of Candy, but was to pay an annual sum to

Mootoo Sawmy, who would hold his court in the British territories. The truce was observed. The British troops marched unmolested to their respective forts of Columbo and Trincomallee, and Colonel Barbut was left in Candy with what was thought to be a sufficient force. Pelime Talawve had about this time a conference with Governor North, where the terms, which had before been proposed at Candy, were signed and sealed. It appeared, however, from the subsequent conduct of the prime minister, that sincerity was not his intention. Parties conducting provisions to Candy, were attacked and murdered, and the Candians approached the capital, intrenched themselves in strong positions, and attempted to seduce the Malays from the British army; disease spread very extensively among the soldiers, and, among others, carried off the commander, Colonel Barbut.

Every succeeding day diminished the strength of the British garrison, and increased that of the enemy.—The Candians attacked the capital, and, after a resistance as vigorous as was consistent with the sickly state of the garrison, it was thought proper to display a white flag, and the firing ceased on both sides. Major Davie, the commander of the British troops, met the Adigar, and it was stipulated that the garrison should be allowed to march unmolested to Trincomallee, that prince Mootoo Sawmy should accompany them, and that the sick should be left behind, and receive every necessary care from the Candian minister. In consequence of these stipulations the troops commenced their march, but on the approach of night their progress was impeded by a river, which they were unable to cross without the assistance of the Candians. Here they spent the night. The next morning the armed inhabitants began to collect, and a message was

sent to Major Davie refusing to allow him to pass, unless Mootoo Sawmy was delivered up. Resistance appeared vain—the prince was conducted into the presence of the Candian monarch, who upbraided him for his conduct, and instantly ordered him to be executed. The British troops were completely in the power of the Candians, and were induced by threats to deliver up their arms, and to march back in the way to Candy. The armed natives, who had assembled in great numbers, formed a lane through which the prisoners were compelled to pass; they were then ordered to halt: those Malays who were willing were received into the service of the Candians; the rest, with the European officers and soldiers, were led aside, two by two, and murdered. The only Europeans who escaped the massacre were Major Davie and two other officers. The sick, who

had been left at Candy, had been previously murdered. The Candians now returned to the metropolis, and public rejoicings took place for the success of their arms. Elated by their success, and by the loss which the British had sustained by sickness and treachery, the Candians made descents upon the British territories. These descents have been repeated, but never with success, and a cessation of warlike operations now exists between the Candians and the British, rather from a mutual consciousness of weakness, than from any treaty.—The book concludes with a medical report, a narrative of the embassy to the court of Candy, in 1800, and some extracts from Captain Knox. Mr. Cordiner is an amusing and an instructive traveller; his style is simple, unaffected, and euphonous. It displays the practised composer, and the educated man.

ART. XI. *A Tour through Holland, along the right and left Banks of the Rhine, to the South of Germany, in the Summer and Autumn of 1806. By Sir JOHN CARR. 4to. with Plates.*

ECCE iterum viator! well; although we might be rather in a quarrelsome mood when accompanying Mr. Carr in his Kilkenny excursion, as it is not our nature to nourish a dissatisfied and churlish feeling, we have long since recovered our wonted good humour, and are now ready to attend him without any retrospect to past disputes.

It is an ill wind, says the adage, which blows nobody good; the triumphant career of the French arms over all Europe, and the consequent political convulsions which it has experienced, must at least be a subject of congratulation to a certain class of travellers, namely, *travellers by profession*. Before the late war, there was hardly a nook or corner of the continent unvisited, unexamined, uncelebrated; from

the reading of a thousand publications under the various titles of gazetteers, tours, trips, travels, and excursions, an Englishman who had never strayed beyond the sound of Bow-bell, might fancy himself as well acquainted with France and Spain, Germany and Holland, Italy and Switzerland, as if he had passed half his life in rambling about them. Not merely was the harvest over for these professional travellers, but the gleanings too; there was hardly an ear of novel information to be picked up. Bonaparte has sown a fresh crop of events, and the sickle may again be employed with advantage.

Having noticed at considerable length all the preceding publications of Sir John Carr, as they successively appeared, it is unnecessary we presume, to make any

preliminary remarks on his qualifications to compose a narrative of his travels. The sort of materials he employs, and his manner of working them up are well known: *this* clearly comes from the old manufactory, and is woven in the same loom that the last was, although the pattern is of course varied, and the texture is certainly finer.

Sir John is a good-humoured traveller, and bears with an excellent grace, those minor miseries which every one must experience who quits his own fire-side, in search of adventures. He is also a very prudent traveller, and carries with him wherever he goes, the fragrant censor of flattery: no vestal ever watched with greater constancy the sacred flame, or tended it with more anxious assiduity, than does Sir John this wonder-working incense. He is as full of anecdote as ever, and still fuller of quotation: but we ought not to neglect noticing that he now quotes from Shakspeare, a well, certainly better worth drawing from than Joe Miller, and like it, exhaustless.

Under the disguise of an American, a disguise assumed for no evil or ungenerous purpose, our traveller lands at Rotterdam, having for lack of wind been six long days and nights in *tiding* it over to Holland. As the Dutch never suffer national animosities to interfere with their individual interests, it can excite no surprise that a good deal of smuggling is carried on of English goods, in contempt of all the prohibitory laws of Bonaparte. The Dutch are known to have cast balls to be afterwards fired into their own towns, and once in a naval engagement with the British fleet, some of their officers offered our captains supplies of gun-powder at an advanced price, understanding that two or three of our ships had nearly exhausted their stores. Perhaps it is

not generally known how far the English have imbibed the same commercial spirit; Sir John Carr says, that in an early stage of the last war, when the Dutch government rigorously prohibited the importation of English manufactures, some members of the executive body entered into an agreement with a mercantile house in Rotterdam, to supply the requisition for cloathing the French army by a clandestine importation of cloth from England, *and the looms of Yorkshire accordingly clothed ten thousand French soldiers.*

It was during Mr. Fox's negotiation for peace, that Sir John was at Rotterdam, and the anxiety expressed for a successful termination of it, implied the pacific disposition of the Dutch: several English were transacting business upon 'Change, and the suspicion that our traveller and his party were of this country, rather encreased than damped the civilities they experienced.

Before we proceed farther, it may be well to state, in order to prevent any disappointment, that we have no intention to transcribe or abbreviate any of Sir John Carr's descriptions of the public buildings, libraries, galleries, &c. &c. which he meets with on his tour. The time and the space will be better occupied in selecting such information as may be obtained on the present state of society and manners: we are all eager to know what effect French arms and French politics have produced on the character and opinions of the conquered countries; we are eager to know whether, and in what degree, the mass of the people assimilate with their invaders; and whether, whatever may have been the fate of the royal despots whose misfortunes are so generally, so loudly, so ostentatiously, and industriously deplored, *they* have not in fact rather risen,

exonerated from a weight of oppression, than sunk under a more grinding one. What Mr. Windham said concerning the French armies in their march through the territories of Austria, may with equal truth be said of them in their march through those of Prussia and Poland, that *they passed through an unresisting medium*. In fact, if men are doomed to slavery, it matters little whether their bondage is to A. or B. Where the contest is for a transfer of their persons, they feel a growing importance, a rising in the scale of existence, and they may well hope to profit by a change of masters.

The king and queen of Holland had visited Rotterdam a short time before Sir John Carr, and their majesties "appeared to be much affected by the very flattering manner in which they were received." The queen is always mentioned as being "a most amiable, enlightened, and accomplished woman," and the king has effected, particularly in the admiralty, many "wise and salutary regulations." He has abolished all sinecure offices attached to it, reduced the salaries of the clerks, and doubled their labour: the deuce is in it if this does not make him popular. However, by his various economical arrangements, his firm and sagacious conduct, and conciliating manners, he certainly has contrived to make himself popular: "to the fact," says our author, "I pledge myself upon the authority of some of the most respectable and enlightened Dutchmen in different parts of Holland, repeatedly renewed to me."

The king is described to resemble very strongly his brother Napoleon in size, complexion, manner, and habits. He is an invalid, and has received some severe paralytic shocks in his arm, for which, as well as for the general delicacy of

his health, he has been obliged to visit the baths of Wisbaden, and drink the waters of the Spa. The queen is said to be an elegant brunette of high accomplishments, inclined to the *en bon point*, fond of dancing, and singularly graceful in her attitudes. Their majesties have two princes who are very young, the eldest is named Napoleon after the emperor, and it is generally believed that the crown of France will devolve upon him.

It is worth mentioning that amidst the various revolutions of government which Holland has witnessed, the Dutch have ever evinced an anxiety to bestow a decent and useful education on their children. The subject of education presents an opportunity not to be passed by, of paying a compliment to his Grace of Bedford, under whose administration, if we are not incorrectly informed, the *Stranger in Ireland* received the honor of knighthood.

Dort is an ancient city, about nine miles from Rotterdam:—

"The following very interesting and extraordinary circumstance occurred at Dort in the year 1785; which is still the frequent narrative of the young and old of that city, who relate it with mingled sensations of awe and delight, as an interposition of Divine Providence in favor of a widow and her family of this city. This woman, who was very industrious, was left by her husband, an eminent carpenter, a comfortable house with some land, and two boats for carrying merchandise and passengers on the canals. She was also supposed to be worth about ten thousand guilders in ready money, which she employed in a hempen and sail-cloth manufactory, for the purpose of increasing her fortune and instructing her children (a son and two daughters) in useful branches of business.

"One night about nine o'clock, when the workmen were gone home, a person dressed in uniform, with a musquet and broad sword, came to her house, and requested a lodging: "I let no lodgings, friend," said the widow, "and besides

I have no spare bed, unless you sleep with my son, which I think very improper, on account of your being a perfect stranger to us all." The soldier then shewed a discharge from Diesbach's regiment (signed by the Major, who gave him an excellent character), and a passport from Comte Maillebois, governor of Breda. The widow, believing the stranger to be an honest man, called her son, and asked him if he would accommodate a veteran, who had served the republic thirty years with reputation, with part of his bed. The young man consented; the soldier was accordingly hospitably entertained; and at a seasonable hour withdrew to rest.

"Some hours afterwards, a loud knocking was heard at the street door, which roused the soldier, who moved softly down stairs, and listened at the hall-door, when the blows were repeated, and the door almost broken through by a sledge, or some heavy instrument. By this time the widow and her daughters were much alarmed by this violent attack, and ran almost frantic through different parts of the house, exclaiming "murder! murder!" The son having joined the soldier with a case of loaded pistols, and the latter screwing on his bayonet and fresh priming his piece, which was charged with slugs, requested the women to keep themselves in a back room out of the way of danger. Soon after the door was burst in, two ruffians entered, and were instantly shot by the son, who discharged both his pistols at once. Two other associates of the dead men immediately returned the fire, but without effect, when the intrepid and veteran stranger, taking immediate advantage of the discharge of their arms, rushed on them like a lion, ran one through the body with his bayonet, and whilst the other was running away, lodged the contents of his piece between his shoulders, and he dropped dead on the spot. The son and the stranger then closed the door as well as they could, reloaded their arms, made a good fire, and watched till day-light, when the weavers and spinners of the manufactory came to resume their employment, who were struck with horror and surprize at seeing four men dead on the dunghill adjoining the house, where the soldier had dragged them before they closed the door.

"The burgomaster and his syndic at-

tended, and took the depositions of the family relative to this affair. The bodies were buried in a cross-road, and a stone erected over the grave, with this inscription: 'Here lie the remains of four unknown ruffians, who deservedly lost their lives, in an attempt to rob and murder a worthy woman and her family. A stranger who slept in the house, to which Divine Providence undoubtedly directed him, was the principal instrument in preventing the perpetration of such horrid designs, which justly entitles him to a lasting memorial, and the thanks of the public. John Adrian de Gries, a discharged soldier from the regiment of Diesbach, a native of Middelburgh in Zealand, and upwards of seventy years old, was the David who slew two of these Goliaths, the rest being killed by the son of the family. In honorem, a gratitudine ergo, Dei optimi maximi, pietatis et innocentie summi protectoris, magistratus et concilium civitatis Dortrechensis hoc signum poni curavere, xx. die Nov. anno. que salutis humanæ, 1785.'

"The widow presented the soldier with one hundred guineas, and the city settled a handsome pension on him for the rest of his life."

Although this anecdote has nothing to do with the present state of society, it has sufficient interest to authorise insertion; oh si sic omnia! Through whatever town Sir John Carr passes, he enquires who lived there five hundred years ago, and when he picks up an eminent name, ransacks his biographical dictionary, his *Abrégé de la Vie des Peintres*, and Pilkington's dictionary, for some anecdotes concerning him. In order to fill the page more rapidly, we have every now and then, a string of those insignificant notices, which convey no new information to a school-boy. For instance, we are told that the Dutch are very great smokers; this gives Sir John an opportunity of telling us that James the Sixth of Scotland wrote a book entitled a "Counterblast to tobacco." The Dutch too we are in-

formed, are remarkably neat about their houses, and continually mopping and scrubbing their rooms and passages, nor is it omitted to be noticed, that the proximity of the houses to the canals is a very fortunate circumstance for the house-maids. Sir John tells us that the Dutch potatoes are very small, but very good; nay he thinks they are better than the Irish. Such childish remarks as these too frequently annoy the reader.

Rotterdam contains about 60,000 inhabitants, the number of Jews is very great, many of them are of high respectability, and as much distinguished for their integrity as their industry and opulence. Rotterdam is a gloomy place to live in, it has no theatre, no place of public amusement, unless the *spill-houses*, or licenced brothels may be so denominated. As such indeed they are used; Dutchmen go there *pour passer le temps*, and frequently carry with them their children.

Spill-houses are not the only objectionable instances of abuse of the government: the police-master is suffered to misuse his authority to a shameful excess. Instead of bringing delinquents to justice, he is in the frequent habit of privately compromising public offences, and putting the sum paid into his own pocket. So much for distributive justice under the new regime!

From Rotterdam to Delft, the author travels in a *treckshuyt*, which he describes with as much minuteness as if one had never heard of a *treckshuyt* before. In passing along the canal are to be seen many mills for sawing timber, moved by wind; we have often been surprised that such mills, which are common in many parts of the continent, should be so little known or used in England, where labour is very expensive, and machinery very generally substituted. Mills for the

sawing of timber are often worked by water, in France and Switzerland; they are also common on the rivers of North America. There is nothing at Delft to amuse the traveller except the Carillons, or Chimes, which indeed are common throughout Holland.

"These carillons are played upon by means of a kind of keys communicating with the bells, as those of the piano forte and organ do with strings and pipes, by a person called the Carillonneur, who is regularly instructed in the science, the labor of the practical part of which is very severe, he being almost always obliged to perform in his shirt with his collar unbuttoned, and generally forced by exertion into a profuse perspiration, some of the keys requiring a two pound weight to depress them: after the performance, the Carillonneur is frequently obliged immediately to go to bed: by pedals communicating with the great bells, he is enabled with his feet to play the base to several sprightly and even difficult airs, which he performs with both his hands upon the upper species of keys, which are projecting sticks, wide enough asunder to be struck with violence and celerity by either of the two hands edgeways, without the danger of hitting the adjoining keys. The player uses a thick leather covering for the little finger of each hand, to prevent the excessive pain which the violence of the stroke, necessary to produce sufficient sound, requires: these musicians are very dextrous, and will play pieces in three parts, producing the first and second treble with the two hands on the upper set of keys, and the base as before described. By this invention a whole town is entertained in every quarter of it; that spirit of industry which pervades the kingdom, no doubt originally suggested this sudorific mode of amusing a large population, without making it necessary for them to quit their avocations one moment to enjoy them. They have often sounded to my ear, at a distance, like the sounds of a very sweet hand-organ; but the want of something to stop the vibration of each bell, to prevent the notes of one passage from running into another, is a desideratum which would render this sort of music still more highly

delightful. Holland is the only country I have been in, where the sound of bells was gratifying. The dismal tone of our own on solemn occasions, and the horrible indiscriminate clashing of the bells of the Greek church in Russia, are, at least to my ear, intolerable nuisances. I afterwards learnt that the carillons at Amsterdam have three octaves, with all the semi-tones complete on the manual, and two octaves in the pedals; each key for the natural sound projects near a foot, and those for the flats and sharps, which are played several inches higher, only half as much. The British army was equally surprised and gratified, by hearing upon the carillons of the principal church at Alkmaar, their favorite air of 'God save the king' played in a masterly manner, when they entered that town."

The carillons of the new church at Delft are very numerous, consisting of four or five hundred bells which are celebrated for the sweetness of their tones.

The potteries of Delft have long been on the decline: the town contains about 13,000 inhabitants, 6000 of whom since the war, have been reduced to the class of paupers.

From Delft Sir John proceeds to the Hague, which though not to be considered as the capital of Holland, will remain the residence of the Sovereign: on the morning after our traveller's arrival there was a grand review of the Dutch troops, who presented a very soldier-like appearance. He was in-

formed that the king felt so secure in his government, that there were not at this time twenty French soldiers in the country; nevertheless that the French interest was so predominant, that it was indispensably necessary for the passport of every foreigner to be countersigned by the French Consul, whose fiat upon all such occasions was final*.

The king had been at his palace in the wood adjoining the Hague about six weeks, but was at this time at Wisbaden in the south of Germany, for his health. Though an invalid, he had displayed during his short stay at the Hague, great activity as well as talent: he was at the bureau with his ministers every morning at six o'clock, and never quitted it until the business of the day was completed. The poor laws occupied much of his attention, and are likely to undergo considerable amelioration.

The popularity of the present king and queen of Holland may well have increased, from a comparison between them and the later princes of the House of Orange, particularly the last of the Stadtholders, William the Fifth, and the late Princess. After the Stadtholderate was made hereditary in 1747, vast additional powers were attached to the office; the feeble opposition which was made against the French army in 1795 might be

* Sir John's personal experience might have corrected his credulity as to any troublesome interference of the French interest. At p 218. he says, "Neither here (Amsterdam) nor in any of the cities or towns in Holland through which I passed, is a stranger annoyed by barriers, productions of passports, or any of those disagreeable ceremonies which distinguish the police of many other countries. In Holland, a foreigner finds his loco-motive disposition as little restricted or encumbered by municipal regulations, as in England." However, although passports are very rarely called for, it might yet be imprudent to travel without them, or without having them regularly countersigned by the French Consul. It is worthy of notice, that so long as the French Consul interfered in these matters, there was no trouble given to the traveller: during the period of Sir John Carr's journey, the French influence was withdrawn, and passports of departure required the signature of the king's secretary at the Hague, and the countersign of a Dutch Commissioner, appointed at Rotterdam. After this change took place, Sir John was sadly annoyed about passports.

considered as an invitation to them, and was only a preliminary to the enthusiastic exultation which was universally expressed on the flight of the Prince of Orange, when the French crossed the Waal. On the 16th of February, in the last mentioned year, a solemn assembly of the deputies from all the provinces was held at the Hague, which abolished the Stadtholderate for ever, and a festival was held on the occasion. Nothing indeed could exceed the hatred and abhorrence in which the House of Orange was now held; time and the misfortunes of the family may have mitigated the animosity, but Sir John Carr says that since the death of the son of the Stadtholder, a young prince of great promise, there is scarcely a partizan of the family to be found throughout the kingdom.

How far the present constitution is adapted to the genius of the people, time and experience only can ascertain; from the personal character of the present king it seems likely to be administered in a mild and conciliating manner. In the crown are vested great powers; the king has exclusively and without restriction the entire exercise of the government: he appoints to all the offices and to all the civil and military employments which were formerly at the nomination of the Grand Pensionary, and has the entire enjoyment of the pre-eminences and prerogatives formerly attached to that dignity. He has moreover the exclusive government of the colonies, and all that relates to their internal administration. The revenue attached to the stadtholderate was nominally only 18,000*l.* a year; at present it is 1,500,000 florins of Dutch money, together with a revenue of landed property amounting to 500,000 florins more. The royal palaces are those of the *Hague*, of the *Wood*,

and of *Soestdyke*, the former is destined for the residence of the royal household. Among the most striking features of the new constitution, are the guarantee of the public debt, the equal protection of all religions professed in the state, the free and public exercise of his religion to be enjoyed by the king in his palace, and in every place where he shall reside, the perpetual exclusion of females and their descendants from the throne, an enactment that the crowns of France and Holland can never be re-united on the same head; that the minority of the king ceases at the age of eighteen, that in case of a minority, the regency belongs to the queen, and in case there is no queen, that the nomination to the regency rests with the French emperor, in his capacity of perpetual chief of the imperial family; and that offices and employments of the state, except those appertaining to the house of the king, can only be conferred on natives.

The king in his inaugural speech to their high mightinesses, repeated the assurances of his intention to protect all religions equally: since the revolution, sects of every persuasion live in cordial amity with each other, and with the government under which they enjoy the rights of equal citizenship. Before that event, the clergy of the established church were paid by government; they, as well as every other priest or pastor, are now supported at fixed salaries, raised rateably amongst the inhabitants of the parishes in which they officiate.

The *Hague*, which was formerly celebrated for the magnificence and expence of its inhabitants, is recovering from the state of prostration to which it was reduced in the days of the revolution. Society seems to be returning to many of its original habits, and some handsome equipages are occasionally to

be seen rolling along the streets; yet upon the whole, our author says that the first impression of its gloom was never effaced from his mind. The present state of literature is low: the press of the Hague, once justly celebrated, has of late issued only a few pamphlets of inconsiderable merit. Sir John Carr says that he could only find two bookseller's shops in the place, and that these indicated the decline of literary traffic, the books they contained being neither very numerous nor very valuable.

The palace of the Wood has nothing princely about its appearance, and seems merely fit for the residence of a country gentleman; workmen, however, are busily employed in its internal decoration. The wood whence it derives its appellation, exhibits a magnificent display of oaks, it is about two English miles long, and three quarters of a mile broad.

From the Hague we proceed with our traveller to Leyden, that famed seat of science and of learning: it is one of the most elegant cities in Holland and the largest except Amsterdam. Here Sir John amuses us with an account of the siege it withstood in the year 1537, against the Spaniards; with anecdotes of Boerhaave, Rembrandt, Gerard Douw, &c. &c. This siege, which did as much honor to the bravery and constancy of the inhabitants, as did that of Malta to the bravery and constancy of the knights of St. John, is to this day commemorated on the third of October, (the day on which it was raised) in public orations by the clergy of Leyden. It is a circumstance which does infinite honor to the city, that to this siege the university owes its birth. After the deliverance of Leyden, the Prince of Orange, who was suffering under a severe illness, ordered himself to be carried thither

in a litter in order to express his admiration of its inhabitants. He gave them their option of being exempted for a certain period from taxes, or of having an university founded in their town. Their preference was alike disinterested, wise, and noble. An university was founded, and no where has science been more assiduously and successfully cultivated. It is well worthy of remark, that in order to become a member of it, no religious tests are required, no mean narrow-minded jealousy appears by the imposition of offensive oaths. The war and the revolution have necessarily withdrawn many members from this seminary, and doubtless prevented others from entering into it. The number of students at present is about two hundred.

From Leyden our traveller proceeds to Haerlem, and thence to Amsterdam. This latter city is nine miles and a half in circumference, and contains three hundred thousand inhabitants; standing on ground which was formerly a morass, and the houses being for the most part built on piles, an apprehension for the security of their foundations has led the police to limit very narrowly the number of wheel-carriages. In lieu of these, a carriage is employed called a sley, and by the French a *traineau*, or on account of its solemnity *un pot de chambre*: it is the body of a coach, fastened by ropes on a sledge, and drawn by one horse; the driver walks on one side, supporting the carriage with one hand, and holding the reins with the other. The stadthouse rests upon thirteen thousand six hundred and ninety-five massy piles: it was built by John Van Kampen. The want of a grand entrance is a great architectural defect, but it was an intentional omission on the part of the wary burgomasters who had the super-

intendence of the building, for the purpose of preventing free access to a mob in case of tumult.

Capital punishments are very rare in Holland, four malefactors were executed in 1799, and nine have been executed since. Notwithstanding the horror with which the Dutch are justified in regarding the sanguinary code of this country, it is to be remembered against them that torture was only abolished ten years back. The treatment of prisoners before trial is peculiarly severe: they are confined in the damp subterraneous dungeons of the stadthouse, cut off from light and air, and never suffered to quit these gloomy abodes from the first moment of their commitment, until they appear before their judges in the adjoining hall, where they undergo private examinations, and at length a *close trial*. The prisoners are not loaded with irons; in order to escape indeed they must heave up the stadthouse, and therefore it may well be thought, that such an aggravation of punishment would be unnecessary. They are allowed counsel on trial, but strangers are strictly excluded.

The laws relating to debtors are milder than they are in England: the person of a citizen is not subject to arrest, until three regular summonses having been duly served upon him to attend at the proper court, he yet refuses to obey; nor even then can any civil process be served upon him, if he stands but on the threshold of his house. If the debtor ventures to appear abroad, he is sent to a house of confinement, where he is liberally provided for at the expence of his creditor.

The work-house is a singular establishment: the purposes to which it is applied are partly correctional, and partly charitable. It is on a large scale; the number of persons within its walls when Sir John Carr

visited it, amounted to seven hundred and fifty of both sexes: the annual expence is about 100,000 florins. There is one part of the establishment of which we shall copy the description, for the benefit of unmanageable misses:—

“In another part of this building, never shewn to strangers, were confined about ten young ladies, of very respectable, and some of very high families, sent there by their parents or friends for undutiful deportment, or some other domestic offence—they are compelled to wear a particular dress as a mark of degradation, obliged to work a stated number of hours a day, and are occasionally whipped: they are kept apart by themselves and no one but a father, mother, brother, or sister can see them during their confinement, and then only by an order from one of the directors. Husbands may here, upon complaint of extravagance, drunkenness &c. duly proved, send their wives to be confined and receive the discipline of the house; and wives their husbands, for two three, and four years together. The allowance of food is abundant and good, and each person is permitted to walk for a proper time in the courts within the building, which are spacious. Every ward is kept locked, and no one can go in or out without the especial permission of the proper officer.”

After making an excursion into North Holland, where he breaks into the most ridiculous raptures on the sound wisdom displayed by the Dutch in preventing the overgrowth and consolidation of farms, not one of which exceeds fifty acres; after visiting the village of Broek, and the royal palace of Soestdyke, with its whitewashed rooms, Sir John Carr sets off for Utrecht.

On the plain of Zeyst were encamped 30,000 men, being part of the French and Batavian army under General Marmont. On the elevation of Napoleon to the throne of France, they erected a vast pyramid to his honor: the total height of this stupendous monument is 110 French feet, that of the obelisk

which stands on the summit of the pyramid, 42 French feet, excluding the *socle* or basement. Each side of the base of the pyramid is 148 feet. On the four sides are four inscriptions, commemorating the victories of Bonaparte, &c. &c. Upon this plain it is in contemplation immediately to erect a new city, the building of which and the cutting of a canal to be connected with the adjoining navigation, are already commenced.

The same causes which have thinned the number of students at Leyden, have reduced those at Utrecht, which do not exceed 360, most of whom are the sons of inhabitants of the city. In one of the gardens close to the city, is a small naked statue of Cupid, without arrows or wings, with the following beautiful inscription under it; Sir John has given a translation, or rather a paraphrase of it, which in mercy we shall suppress.

N'offrant qu'un cœur a la beauté,
Nud comme la Verité,
Sans armes comme l'Innocence,
Sans ailes come la Constance,
Tel fut l'Amour dans le siecle d'or,
On ne le trouve plus, quoiqu'on on le
cherche encore.

About four miles from Arnheim, where the Rhine branches off into the Yssel, is a small town, at the end of which is the first barrier of the new territories of the brother in law of Napoleon, Prince Joachim Murat, Grand Admiral of France, and Grand Duke of Berg. The court is held at Dusseldorf, which is now the capital of the imperial duchy of Berg. Here, as within the territories of the king of Holland, all religions are equally and without distinction tolerated*: the soldiers of the grand duke are prin-

cipally Germans; there are a few French. He resides principally at a beautiful country palace called Benrad, about six miles from Dusseldorf, and seldom goes into the city more than twice a week, to give audience and transact affairs of state, which as the government is entirely despotic, are managed with ease and dispatch. The court is kept up with considerable splendor, but the Grand Duchess preferring the superior gaiety and splendor of the court of the Tuilleries had not yet made her appearance at Dusseldorf. Murat is reserved, unostentatious, and seldom visible to his people. A story is told of him, that since his elevation to the rank of a prince of the empire, he once halted at a small town in Germany, where the bread prepared for his table was not good. He sent for the baker, who on his return from the conference, displayed to his friends a purse of ducats. On being pressed to explain the mystery, he said, "The Prince Murat when a boy, was apprenticed to a biscuit-maker, in the south of France, at the time I was journeyman to him, and I have often thrashed him for being idle. The moment he saw me just now, he remembered me, and without entering into the subject of our ancient acquaintance, or of that which led me to his presence, he hastily took this purse of ducats from the drawer of the table where he sat, gave it to me, and ordered me to retire."

Few towns have suffered more from the rage of war than Dusseldorf: it was bombarded by the French in 1795, and taken by assault; one of the most beautiful churches was burnt to the ground, and the palace had nearly experienced the

* The Elector Joseph William, who enlarged Dusseldorf in the year 1709, was too wise a prince, says Dr. Cogan in his Travels along the Rhine, to admit of persecution. Although the Catholic religion was established in his territories, yet he granted free toleration to Protestants, Lutherans, and Jews. *Rev.*

same fate, that part which contained the celebrated gallery is all that remains. Sir John says that the streets, squares, and houses denote its former consequence, but that it now resembles a mausoleum half in ruins! The French spared the statue erected as a mark of public gratitude, in the center of the court of the gallery, to the honor of the Elector John William, who was its founder. The manufactures of this city are at a pause, the population is reduced to about eight thousand persons, the greater portion of whom are in very abject circumstances.

From Dusseldorf our traveller proceeds to Cologne, crossing the Rhine in one of those flying bridges which are capable of accommodating with ease fifteen hundred persons at a time. On account of its numerous religious houses, Cologne was formerly called the holy city. Dr. Cogan travelled along the Rhine from Utrecht to Frankfurt in the years 1791 and 1792: let us hear what the state of the city was at that time. We know that Cologne was at one period among the first commercial towns in Europe: Lubeck, Dantzic, Bruges, and Cologne were the four earliest of the Hans towns, and of these the most flourishing was Cologne. In the early part of the seventeenth century, (1618) a pious, persecuting priesthood thought proper to expel the protestants. About four-hundred of the most industrious and opulent families were obliged to leave the city, and this expulsion in a short time effectually ruined it. The *No-Popery* party at length invited the refugees to return, and *fifty or sixty individuals* accepted the invitation. About two centuries before this time, (1425)

the Jews had been banished. Before either Jews or Protestants were disturbed, the city contained upwards of 30,000 effective men, capable of bearing arms. In the year 1792, the whole number of inhabitants did not exceed 40,000 and "a recent enquiry into the state of its population," says Dr. Cogan, "has discovered that of this number, *six thousand* alone are burghers or citizens, who live decently upon their fortunes, or are comfortably supported by commerce. Clergy of various descriptions, and the inhabitants of religious houses amount to *two thousand five hundred*; the remaining *thirty-one thousand five-hundred* are low mechanics, menial servants, or public-beggars. Two thirds of this large city are fallen into ruins. Streets and squares are converted into kitchen-gardens and vineyards. The single enclosure belonging to the charter-house, comprehending its gardens and vineyards, is as large as the whole city of Mulheim. These, O Persecution, these are thy triumphs!" Another traveller, who visited Cologne at the same time*, says that beggary is carried on to so gross an excess, that women leave their stations at the church-doors as legacies to their daughters, and that they are actually sometimes given as marriage portions!

Is it possible that the Revolution should have lowered the situation of the Colognese? Let us now turn to Sir John Carr. "When the French seized upon this city in 1794, they soon removed the rubbish of ages; three-fourths of the priests had the choice of retiring or entering the army, and when withdrawn, the weak minds over

* George Forster, a native of Germany, who came over to England very early in life, and went round the world with Captain Cook in his second voyage, of which he published an account. *Rev.*

which they had exercised sovereign influence, recovered their tone, and lived to hail the hour of their delivery from fanatical bondage, and the sturdy beggars were formed into conscripts." Again, "The policy of the French government since it has assumed a settled form, has very much directed its attention to the depressed state of the manufactures of Cologne, which formerly employed 11,000 children; and under its auspices there are several fabrics in a flourishing condition, particularly those for manufacturing stuffs and ribbands, and a great deal of iron is now wrought in this city." The university, like those of Leyden and Utrecht, and for the same reason, is at a very low ebb.

"During my stay at Cologne I visited the French parades every morning and evening. As the parades in France used to be confined to the morning, it was natural to conjecture that some new and great political storm was collecting, for which the French emperor was preparing by redoubled activity and energy. At these parades the conscripts, after having undergone a brief drilling, were incorporated with the veteran troops: to wheel, to form close column, to load, fire, and charge with the bayonet, seemed to be all the motions which were attended to. Instead of forming the line as with us, with exquisite nicety, but little attention was paid to it, for a more slovenly one I never witnessed; but by thus simplifying the manœuvres, and confining the attention of the soldier only to the useful part of his duty, a conscript is qualified to march to the field of battle with the rest of the troops in five days. But little attention was paid to the dress of the men, who were uniform only in a short blue coat with white or red facings, and appeared to be left at full liberty to consult their own taste or finances in every other article, for some wore breeches, some pantaloons, some appeared with gaiters, some without, some had shoes and others half-boots."

In the next chapter Sir John Carr makes some sensible remarks on the French army, and transcribes

the articles of the Confederation of the Rhine, that chef d'œuvre of the policy of Bonaparte; and by which act of consummate wisdom, "he has surrounded his empire," to use the language of a most eloquent senator, "not with such an iron barrier as the vanity and ambition of Louis XIV. aspired to: he has surrounded it with kingdoms and empires of his own creation. He has bound the sovereigns of these countries to him by benefits and by the ties of obligation. Their gratitude will serve as hostages, and their fears will be sufficient pledges of their fidelity. The palisades which surround the ramparts of his throne, are composed of the sceptres and crowns of the monarchs he himself has made. States of his own creation are the Martello towers which are to defend his empire, and sovereigns are his centinels."

Vines are not attempted to be cultivated higher north than Cologne, in the garden grounds of this city they are said to have yielded 714,000 gallons of wine. At Cologne Sir John takes boat and proceeds upon the Rhine, to the extremity of his journey southwards, namely Darmstadt, beyond which the gathering tempest forbade him to penetrate.

This part of the narrative is necessarily meagre: gliding all day long upon the river, and merely stopping at the principal towns for a bed at night, little else can be expected than a description of the rich, romantic, and magnificent scenery of the Rhine. That Sir John Carr has not collected more minute and ample information, is less a matter of surprise than that in so rapid a passage, he should have collected so much. Some of his descriptions are very agreeably given, and a sort of substance and reality is imparted to them by his pencil, which is always at work,

and does credit to his taste and execution. Take a specimen of our traveller's descriptive powers: we could select several of equal spirit.

"The river from its meandering, is land locked all the way, every turning of which surprised and captivated me with some new beauty. Here, behind a line of walnut, lime and beech trees, just skirting the margin of the river, a stupendous pyramidal cliff appears, with every projection upon which the cultivator could lodge a layer of vegetable mould, supporting a little growth of vine; there, mountains of vineyards, relieved by mouldering castles, and convents rising from masses of rock shooting forwards, or piercing the sky from their pointed pinnacles, arrest the attention. Sometimes a torrent brightens before the beholder, and distantly roars upon the ear; at others the naked bed of one appears, or a rude gap through which the eye penetrates into ranges of other vine clad mountains, variegated with majestic ruins, is seen. At the base of the hills on the sides of the river numerous towers and villages constantly appear, defended by ancient walls and turrets, adorned with venerable churches, brown with age, surmounted with lofty spires, every where inviting the reflection of the moralist, the investigation of the antiquary, the song of the poet, and the pencil of the painter."

Voilà Bonne! c'est une petite perle! said a French lady on board the boat, as she approached the city. Bonn is a most beautiful little city, formerly selected by the Electors of Cologne as the seat of their residence. The government of Bonn, of Cologne, and all the other cities on the left bank of the Rhine is vested in a governor, appointed by Napoleon, and is purely military. He has preserved the Lycæum which was founded by the last Elector for instructing boys in ancient and modern languages, philosophy and the mathematics. The city contains about 8000 inhabitants.

Sir John Carr says that in his passage along the Rhine, he had frequently an opportunity of ad-

miring the astonishing genius and activity of the French, who, since they became masters of the left bank, have nearly finished one of the finest roads in the world, extending from Mayence to Cologne, and in the course of which they have cut through many rocks impending over the river, and triumphed over some of the most formidable obstacles which Nature could oppose against the achievement of so wonderful a design. This magnificent undertaking, worthy of Rome in the most shining periods of her history, was executed by the French troops. It were well if the vast military body who remain inactive in this country, were employed in some works of national importance. After our soldier return from parade, they lounge about the barrack-yard by day, and commit perpetual depredations on the property of the neighbourhood by night.

Our traveller proceeds from Bonn to Coblenz, passing the mighty rock of Ehrenbreitstein, the key of the Rhine, and the Moselle; thence to Boppard, Badarach, Cassel, Franckfort, Offenbach, and Darmstadt. On the road to this latter city, the capital of the grand duchy, are a great number of little posts painted white, and numbered; they are called minute-posts, and enable the pedestrian traveller to ascertain with great exactness, the progress he is making on his journey. The principal object to attract the attention of a traveller in this city is the *Exercichaus*, or house for manœuvring the troops in the winter. It forms one side of the space of ground allotted for the parade, is 314 feet long, and 152 feet broad. It has been erected about 35 years. "The ceiling of this enormous room is self supported by a vast and most ingenious wooden framework, without the assistance of either pillar or arch below. Above

this cieling are a great number of apartments. In a part of the room below, the artillery of the Grand Duke is deposited, which is kept in high military order. About four thousand troops can be manœuvred in this room with ease."

From the jealousy of the French minister, Sir John was obliged to retrace his steps to Rotterdam; he applied for permission to return by the way of Brussels and Antwerp, &c. but the wary minister ordered him to keep on the right bank of the Rhine. The character which he assumed, of an American, exposed him to a good deal of inconvenience, but without such a disguise, it is clear that his personal liberty would have been every moment endangered.

We have now closed Sir John Carr's volume; he is entitled to our thanks for the information and amusement we have derived from it. The volume is doubtless very much and very unnecessarily enlarged, by the introduction of irrelevant anecdotes, and scraps innumerable of biography and history; but it is valuable as giving a glimpse at least of the political and moral situation of countries, which have submitted to the French arms. Abstractedly, that situation

may be bad enough, but relatively we suspect it has its advantages. Wherever the French have conquered, they have granted an equal toleration to all religions: Monks have been converted into soldiers, monasteries into arsenals, and the priest-ridden people have been relieved from a bondage of the mind, more odious and debasing even than corporal vassalage. Where the storm of war has beaten, population has been thinned, manufactures have been interrupted, and the products of agriculture wastefully consumed: it is the interest of the new sovereigns to repair these evils, and where the tumult has subsided, the reparation has begun.

We cannot close this article, without remarking that an uniform liberality of sentiment pervades the present, and all the preceding volumes of Sir John Carr. He expresses his detestation of intolerance and oppression wherever it exists, and whatever form it assumes, in an open, manly manner.

We have before complimented him on the skill and taste of his pencil, it remains to be added, that the numerous drawings which he made on this journey, are beautifully engraved by W. Daniell, Jun. Esq.

ART. XII. *View of the present State of Poland.* By GEORGE BURNETT, late of Balliol College, Oxford. small 8vo. pp. 446.

THE author of this volume has, in his preface, very candidly furnished the reader with data, from which he may make a fair estimate of its value.

"I was absent from my own country only fifteen months, and was not *settled* in Poland scarcely more than ten. During this time, I was connected with the family of the Count Zamoyski, who, as he had been engaged for the two preceding years in foreign travel, was obliged, from the requisite inspection of his affairs, to confine himself almost entirely to his estates in the country. From the same cause, he was

prevented from visiting, or from receiving company, so often as is customary in Poland. He made only two visits to towns—to Warsaw and Lemberg—and those only for a few days to each, during my continuance with him. On both of these occasions I accompanied him. My opportunities of various society and of observation were not therefore considerable.

"But after this reasonable deduction is made, honour compels me to acknowledge, that I did not avail myself to the utmost of the opportunities which really offered. I neglected to take notes in the country, except indeed so few as are not deserving of mention. Many a question, it may be

easily conceived, I would gladly have asked, since I have put pen to paper, but that the occasion was now no more. I have not to alledge in extenuation, that I quitted my native shores without the conviction, that every man, who obtains exclusive or peculiar opportunities of observation, as every one must in a foreign country, ought, if at all practiced in literary pursuits, to consider it as a duty he owes his countrymen, to employ them in endeavouring to add some little to the general stock of information. For this neglect I have no right to ask indulgence; I simply state the fact."

"I must beg leave to observe, that about two years have elapsed from my re-landing in England and my beginning to write. And as it was thought necessary, from the temporary interest, to expedite the appearance of the book, the MS. has been sent to the press, as composed: in consequence of which a few repetitions, and a few inaccuracies and awkwardnesses, have unavoidably arisen, and which might easily have been prevented by a revision of the entire MS."

A book of more than 400 pages, composed under such circumstances, must necessarily contain much extraneous matter, and also be liable to strong suspicions of inaccuracy; and we regret to add, that, in the present instance, the amount of valuable information is remarkably small.

In the five first chapters, the only original observations are so trifling and destitute of precision, as to require no further notice; the sixth chapter, entitled, "*Travelling, Inns, Price of Provisions,*" may furnish an extract.

"The ordinary travelling vehicle is a four-wheeled carriage, resembling our phaeton, though hung much lower, and with a head like the common one-horse chair. Above the apron in front are small folding doors with glasses, which make all close, as occasion requires. It is drawn by three or four horses (whose traces are of cord), according to the wish, or rather the purse, of the traveller. An inferior travelling vehicle, also upon four wheels, used mostly by the farmers, is constructed of wicker, the hinder half of which is provided with

a tilt of sacking, or canvas, which is sometimes rendered a more secure protection by having oil-case extended over the interior surface. The whole, excluding the wheels, bears no very distant resemblance to a large cradle. Every carriage, about to go any considerable distance is provided with a large portmanteau, containing at least a mattress, blankets, &c. It is likewise furnished with all requisite provisions, as ham, tongue, chicken, spirit, wine, &c.: for the Polish traveller calculates upon meeting with nothing at the inns. If any thing be found, it is an accidental occurrence. The portmanteau, too, in the ordinary carriages, serves for the seat. When a person of any consequence travels, one of these carriages, or more (as occasion requires), is occupied by domestics and the luggage. The traveller thus equipped, the postillion mounts his little seat, with his horn slung over his shoulder. Every now and then, he meets with a crucifix or a saint by the side of the road, on which he takes off his hat, and crosses himself; and when about to arrive at an inn where he proposes to stop, he plays a sort of tune upon his horn, (which resembles a French horn, though much smaller,) to announce his approach.

"It will be proper to give here a brief description of a Polish inn. The *stable* is the most considerable, and very often the best part of the *house*. It is always situated close to, and parallel with the road; is always built of wood; and is from fifteen to thirty yards long, and from ten to fifteen wide. The sides, appropriated to the horses, are usually raised, for a third of the width, some six or eight inches; the middle depressed space is occupied by the carriages. It is provided at the ends with large folding-doors, that the carriages may drive in at one end and out at the other. At one of the angles, the most distant from the road, a door commonly opens out of the stable into the house; and this is often the only door. On entering the house, you are assailed by the most abominable host of stinks which ever conspired to war against the nose. It is literally true, that frequently, after I had proceeded a step or two within the threshold, I was obliged to turn back to collect fresh air and resolution before I could advance. The interior is filthy, and wretched beyond description. The floor is of earth, and usually covered with filth.

Other things are of a piece. The inhabitants are squalid, and in rags. Frequently, the house is half full of the wretched peasants and peasant women, getting drunk upon *schnaaps* (a sort of whiskey)."

"Even at the first hotels in Warsaw, and in other large towns, the traveller is frequently shewn into a room, entirely without furniture, except perhaps a small couch in one of the corners, and on which he is to spread his *own* bedding. Sometimes not even a couch is found, in which case the bedding is spread on the floor. An ordinary chair and table are also brought him; and this is at once his eating and his sleeping room, and that in which he receives visitors. Even noblemen often sleep, at these places, in the same rooms which they occupy during the day."

The territory of Poland is in the hands of the nobility, many of whom have estates of prodigious extent: the Count Zamoyski (in whose family Mr. Burnett resided) with his father-in-law Prince Czartoryski, possess estates equal in extent to at least one half of Great Britain, and their united quota of troops, during the times of the republic, amounted to about 30,000 men. These great estates are subdivided into parcels, or farms, containing several thousand acres each; or rather containing one or more villages; for the value of a farm is estimated, not by its extent, but by the number of peasants by which it is inhabited. As an instance of the average rental of land, Mr. B. mentions, that the territory of a particular nobleman amounts to about 5000 square miles, and yields a revenue of about 50,000 pounds sterling *per annum*. With respect to the price of land, it is stated, that a purchase was made by a manufacturer, of a farm of about 2000 acres (half of which was forest) with a good house upon it, for about 2000 pounds sterling.

That the agriculture of Poland is in a very imperfect state, when compared with that of more civilized countries, we are well convinced;

but Mr. Burnett's suggestion to send some young Poles into Norfolk to learn farming, and the scheme of his patron Count Zamoyski to import and settle a colony of English farmers on his own estate, are both equally absurd and inadequate to the production of any favourable change in this respect. The gradual melioration of the state of the peasants, the increased power and authority of equal laws, and the establishment of privileged and corporate towns on the banks of the great rivers, are the only means by which Poland can attain to the power and dignity of a civilized nation.

The 10, 11, 12, 13, 14, and 15th chapters describe the manners and domestic economy of the Poles; and as these subjects comprehend nearly the whole of what Mr. B. from the circumstances in which he was placed, had an opportunity of learning from personal observation, we expected from them a considerable degree of amusement and instruction. We are sorry to say that this hope has not been realized. The dimensions, the forms, and the colours of the stoves and fire-places are described with most tedious and minute prolixity; the account of the different coloured washes with which the walls of the rooms are stained; such as "plain white," "light yellow," "delicate reddish," &c. might delight a plaisterer and whitewasher; as the description of the tables and chairs, chests of drawers, and wash-hand stands may be acceptable to the cabinet-maker. In the same spirit of frivolous minuteness, the author tells us, in the chapter on diet, that

"The butter at the breakfast-table is excellent, though that which is sometimes brought to the private rooms is very indifferent. Many people, however, eat no butter at all, and merely sop their bread in the coffee."

The 16th chapter, entitled "Lan-

guage and Literature," begins with the following paragraph :

"I am sorry that I shall necessarily disappoint the natural and rational curiosity of literary men, relative to these important topics. I must set out with the acknowledgement, that my acquaintance with the Polish language consists merely in a few ordinary words and phrases; and consequently, that my knowledge of its indigenous literature is proportionally scanty."

We can assure the reader that this avowal is perfectly correct.

In chapter 18, entitled, "an idea of Polish society," the principal interesting fact which we learn, is, the infamous and shameless licenti-

ousness of the higher orders in society, "Chastity, even in married women, is considered as ridiculous, and an unlimited latitude is admitted on both sides." Our author's remarks on this subject assume a tone of levity which we are sorry to observe.

The concluding chapters contain a very slight sketch of the history of the country, to the period immediately preceding its invasion by Bonaparte.

The style is at the same time familiar and affected; such words as "selfishment," "trashy philosophy," "amorist," "traitorism," &c. being of frequent occurrence.

ART. XIII. *The Stranger in England; or, Travels in Great Britain. Containing Remarks on the Politics, Laws, Manners, Customs, and distinguished Characters of that Country; and chiefly its Metropolis: with Criticisms on the Stage. The whole interspersed with a variety of Characteristic Anecdotes. From the German of C. A. G. GOEDE. In three Volumes, 8vo.*

IT is the custom of some of our contemporary journals to insert an account of all discoveries and improvements in arts, manufactures, &c., a species of intelligence, which is obviously of great importance to the public. For once, and in strict conformity to the nature of our office, we have intelligence of this kind to impart; the work now before us being the first specimen which has yet reached us of an improvement in the art and mystery of book-making. The first volume contains 247 pages; the second, 270; the third, only 128. The discovery consists in the method of stuffing this third, which is successfully accomplished, by giving the contents of each chapter at a most unmerciful length, and repeating all the contents in the last volume. Still its leanness would be too apparent; it is therefore larded with three indices, one to each volume, in which the name of every person, place, or thing, mentioned in the work, is catalogued in abedarian order with a degree of minuteness equally to

be desired in works where such assistances are necessary, and to be reprobated in this. We will give the reader a sample of this delectable half-crown's worth index: Rome, 3. refers us to a sentence wherein Mr. Beckford of Fonthill is said to have purchased two celebrated landscapes which formerly adorned the palace Altieri at Rome, to which said sentence we are also referred under the various heads of Beckford, Fonthill, and Altieri. It is evident, that this improvement may be carried still farther, by making the index verbal. We all know the essential use of verbal indices to the classics, and of course, these will be equally useful, in works of the present generation, in days to come, when time shall have made them the copper othos of literature.

This work we are informed, is a selected translation from five volumes in the original; and the author in his dedication says, he has endeavoured to give what appeared to him a faithful sketch of the character

and manners of Englishmen. The following short passages will suffice, we apprehend, to satisfy our readers as to the accomplishment of the object proposed, and the author's ability to accomplish it.

"In other countries plausible sophistry or well-directed declamation may turn the heads of a weak auditory; but in England the finest periods, the most brilliant tropes, cannot cheat an unlettered plebeian out of the exercise of his own judgment, or lull him into a state of supineness at any moment of critical importance. Hence the astonishment of foreigners at witnessing the correctness and perspicuity with which individuals of the lowest class in England judge of the relative situation of things, and point out the strong and weak sides of their most eminent political leaders."

Another paragraph will give us some insight into our traveller's talents for observation, and his notions about manners.

"By refined manners, the English do not mean that artificial system of civility which prevails in French society. An

English gentleman is distinguished by a dignified deportment, wholly devoid of supercilious consequence; with a mind open, feeling, and ingenuous. Wit and humour are certainly agreeable additions to the composition, but by no means indispensable."

It were superfluous to add that this is an extremely superficial and trifling book. It displays no *tact* for the observation of manners, no power of appreciating character, no mind to penetrate the causes of moral phenomena. We are much inclined to think, that our traveller has never crossed the German Ocean, though we believe him to be still in England. The work before us bears strong, if not decisive, marks of being a manufacture of this renowned metropolis, so fertile in productions of a similar kind. It is dedicated to Sir John Carr, a well-known traveller; and the dedicatory in his last sentence remarks, "In every point of view I am persuaded, the Stranger in England will be benefited by being introduced to your acquaintance."

ART. XIV. *Voyages to Portugal, Spain, Sicily, Malta, Asia-Minor, Egypt, &c. &c.* from 1796 to 1801; with an *Historical Sketch, and Occasional Reflections.* By FRANCIS COLLINS, late Lieutenant in his Majesty's Ship *Dolphin*.

THIS is a methodistical book, and a very worthless one.—Two passages, however, we shall quote.

"AMONG the Turks was an officer of rank, who became more stationary and familiar, frequently entering into interesting conversations; he displayed an unusual openness and freedom, and expressed much respect for his English friends; his abilities, natural and acquired appeared far beyond the ordinary attainments of the Turks, who, in general, affect to despise these things.

"Our friend's conversation grew increasingly interesting; besides giving us an historical relation of important epochs and events, he entered more particularly on the subject of religion, and the fulfilment of prophecy, and with a depth, clearness and precision, that surprized those of his hearers, who were acquainted

with the theory (for alas! little was known of its vital power) of these most important of subjects, among many other judicious observations, which has now escaped the memory of the writer.

"He expressed his veneration for the Bible, which he considered the only written book of God, and alone pointing out the way to attain lasting happiness; his suspicions of the truth of the Mahomedan religion, that his mind was impressed with the prospect of its fall, and the necessity of their being taught the true religion; a desire to be instructed more fully on the subject, and a wish for the more general instruction of his ignorant countrymen, many of the most intelligent of which were of similar sentiments.

"At the time these conversations took place, scarce one of his hearers paid more than common attention to them, and the author must, with shame, include himself

in this number : but there was something so serious and extraordinary, in his manner of delivering his sentiments, as tended to fix the attention even of this too careless company.

"On a more mature consideration of these very interesting conversations, the author feels a hope that these reflecting Turks, and others, will soon hail that instruction so many of them desire, by the diffusion of the Christian religion, in these benighted countries, which will show them the fulfilment of many prophecies in past ages, which ensure the completion of all that are yet unfulfilled, and unanswerably prove that the reign of the Messiah will take place all over the world.

"The writer would humbly submit these hints to the consideration of Missionary Societies, who are engaged in the god-like plan of diffusing light and happiness throughout the dark and miserable abodes of violence and cruelty.

"On Great Britain, especially, the inhabitants of these once favoured countries, appear to have peculiar claims. Their connections by commerce, &c. open channels of communication.

"Their desire for the Bible, (many mutilated parts of which are to be found in their Alcoran), points out the desirableness of giving them a translation of its genuine contents, in the Turkish language ; also their doubts of the truth of many parts of their Alcoran, and that desire, so prevalent in many of them to attain true knowledge of God."

"It is a pleasing consideration to Christians, that by the late events in making Egypt the seat of war, the knowledge of salvation, by the Lord Jesus, hath been in a wonderful manner conveyed to that memorable spot. An anecdote which I had from that faithful and zealous minister of the Gospel, Dr. Hawker of Plymouth, and which I have my venerable friend's authority to insert in this work, confirms this satisfactorily.

"A pious soldier, who attended the Doctor's ministry while at Plymouth, was drafted among other men of the regiment, to form a part in the expedition which was

sent to Egypt. Meeting with a few other gracious men, among the army there, they formed a little society for the purpose of reading the Scriptures, and engaging in sacred worship. And it is a fact, however strange, that many of the Mussulmen occasionally attended those meetings. And who shall say what blessed events may not the Lord accomplish by such slender means, who not unfrequently is pleased to choose weak things of the world to confound the things which are mighty."

In the history of religious opinions, it will generally be found that the most absurd doctrine has become the established one, till established doctrines have attained to such perfection of absurdity, that some great revolution takes place in favour of common sense! Mohammedanism is not yet made absurd enough, nor Christianity reasonable enough for such a revolution as this to be effected. Yet were the bible translated into good Arabic, so as that the language should in any degree bear comparison with that of the koran, the beauty of the historical part of the old testament, the morals of the new, and the poetry of the prophets and the psalmist, would give it a decided and undeniable advantage over that miserable book which the Moslem hold to be the best in the world ; only because we do not produce a better to convince them of their error.

Mr. John Campbell, who seems to be a methodist preacher, wrote the preface to this volume, and recommends it as a suitable present to officers in the navy, and seamen in general. He tells us, he was favoured with a perusal of the work in manuscript. It would have been doing a friendly part to the author, had he corrected some of his false concords.

ART. XV. *State of France during the Years 1802, 1803, 1804, 1805, and 1806: comprising a Description of the Customs and Manners of that Country; together with Observations on its Government, Finances, Population, Agriculture, Religion, Public Schools, Conduct towards English Prisoners, and Internal Commerce. To which are added, Anecdotes tending to delineate the Character of the Chief of the French Government.* By W. T. WILLIAMS, Esq. 2 vol. 12mo.

MR. WILLIAMS is one of the many who visited France during the last peace, and who were made prisoners at the commencement of the present war. He is remarkable for being liberated by Bonaparte, at the request of Dr. Jenner; the Emperor of France declaring that he could refuse nothing to a man who had conferred so signal a benefit on the world—Mr. Williams sails from Southampton, lands at Havre, passes through Rouen, and arrives at Paris. He complains that travelling produces such confusion of mind, as to make him unable to write a letter collectedly. Every traveller has felt this obscurity of thought. To talk, or to write, requires attention to our internal ideas, which is always interrupted by external impressions of unusual energy. A man's own book-room is the best place for study; where the surrounding objects are so familiar, that they attract no notice. When we enter a strange place, the face of the country, the appearance of the houses, the form and pavement of the streets, the public buildings, the shop windows, even the dress and faces of the inhabitants, present something new, which continually call the attention outwardly: external impressions are then so strong as to eclipse the internal, and we feel that inability to collect and contemplate our thoughts, which is commonly called, being unsettled. If we remain long in the place, the surrounding objects become familiar by degrees, the lively sensations which they at first excited fade to the usual degree of dulness, and we experience a return of the power of reflection. Old travellers retain collectedness of

mind, even during a constant succession of unusual scenes; because novelty has stimulated them so often, that it loses its power of distracting the attention.]

Mr. Williams stops at Paris, and visits the buildings, and other public spectacles; which he describes in a manner not more minute, interesting, or instructive, than others who have visited the French metropolis since the Revolution. Among other remarkable sights, he examines the celebrated collection of Pictures and Statues, the fruit of the tasteful rapacity of the conqueror of Europe. When he was at Paris, the Venus de Medicis had not arrived, and the chief pieces of sculpture which he saw were the Apollo, the dying Gladiator, the Laocoon, and Venus leaving the bath. Mr. Williams, like a young man, preferred the latter. The sexual feelings have no inconsiderable share of the effects produced upon the spectators by works of art; so that a picture, or statue, which acts on this part of our nature, will produce greater pleasure than another which displays as much of taste, contrivance, minute observation, and art. A song sung by a beautiful woman owes half its effect to the charms of the performer. The swarms of paltry love songs which retain their popularity so tenaciously, would never be heard if they had nothing to support them but the skill of the poet or the musician. The sexual feeling is one of the simple principles contained in those complex and various emotions which are comprehended by the word Beauty. This, like the other ingredients of beauty, will produce different effects on different persons. It will

have more power over the young than the old; over those of warm than those of cold temperament; over those of a licentious than those of a pure education.

The French police, so celebrated under the old French monarchy, seems, according to the account of our traveller, to retain a portion of its former vigilance.

"The diabolical system of spies is carried to such a height, that every action, almost every thought, inimical to the government, is registered; and resorted to as occasion may require, or caprice may dictate. In order to show you how vigilant the police is, I need only mention a circumstance which happened a short time since to a friend of mine. He came from the country late in the day, after an absence of many years from Paris; and on his arrival was invited by two of his most intimate friends to supper. In the course of the evening, the conversation turned upon the projected invasion of England; for you must know that Buonaparte already talks of landing among you. My friend, having passed many years there, stated, that from the observation he had made of our national love for our country, our natural antipathy to France, and various other reasons, he thought the success of such an attempt extremely improbable. After supper, he retired to his lodging at eleven o'clock: and the next day at eight in the morning, had a summons to attend the police-office, where every word that he had uttered the night before was repeated; and he was admonished not to hold a similar language in future, as it might involve him in serious trouble."

Mr. Williams observes, that the dwelling-houses are lofty, and each story inhabited by a separate family, as in Scotland; hence the greater number cannot enjoy the conveniences of a ground-floor. This mode of living is very unfavourable to cleanliness. All kind of dirt is thrown into a vessel provided for the purpose, and placed in the kitchen; which is, consequently, filled with an ungrateful odour. This vessel can be emptied only

by being carried down stairs. Servants are lazy, the vessel gets full, and is not emptied immediately; dirt accumulates about the kitchen, because there is no where to put it. Thus the eye becomes accustomed to the sight, and the nose to the smell of filth; the two senses which are the chief guardians over cleanliness are lulled asleep; dirty habits travel by degrees from the kitchen to the parlour. The neatness which appears in the family-room depends on the mistress, who being compelled in attending to her housewifery concerns to visit the kitchen frequently, becomes habituated to the sight of dirt, and thus thinks a slovenly parlour neat by comparison. The inhabitants of the ground floor who are not exposed to these inconveniences, become corrupted by example, and by the reception of servants who have been trained up above stairs. As long as the present dwelling-houses in France and Scotland continue to be inhabited, the people will retain much of the dirty habits for which they are remarkable.

The vigilance of the English cruizers has so much interrupted the external commerce of France, as to have ruined many of the merchants of Dunkirk, Nantes, Bourdeaux, Bayonne, and Marseilles.

To facilitate the internal navigation of France, Bonaparte is said to have projected the following canals.

"1. The canal which is to supply Paris with water from the river Ourcq: this is in a state of forwardness. It is then to be continued to Rouen, and thence to Dieppe: a communication between the latter place and Paris will be the result, without the necessity of going up the Seine, which is not at all times safe.

"2. The canal of the Ardennes. This canal is intended to connect the Meuse with the Aine by means of the river Bar. The Rhine will thus communicate with the ocean by the Meuse, Bar, Aine, Oise, and

Seine ; which will facilitate the transportation of Dutch merchandize through France, as well as wood from the forest of Ardennes.

" 3. Canal from La Fère to Landreies, and from Maubeuge to Brussels. This canal would be of the utmost importance, in affording the means of communicating by branches through La Trouille, Le Piéton, and L'Orneau, with the Scheld on one side and the Meuse on the other. It would also procure the means of communication with the Rhine through the canal of La Fosse Eugénienne.

" 4. The canal of Nièvre is intended to join the Higher Loire with the Seine.

" 5. The canal of Provins, intended to join the Vouzie with the Seine ; which would be a great advantage to Paris, by facilitating the business of conveying provisions for the metropolis.

" 6. The canal from the Rhine to the mouths of the Rhone. This canal, the most important that can be executed for this country, is to connect the Mediterranean sea with the German ocean. The centre is to be at Valdieu : on one side the communication will be established with the Mediterranean, by the Doubs, the Saone, and the Rhone ; and on the other with the German ocean, by the Ille and the Rhine.

" 7. Canal from the Rhine to the Seine. The name of this canal is alone sufficient to indicate its importance with respect to the commercial intercourse which it will establish between France and Germany : it is also intended to form

a second line of fortification for the defence of the country.

" 8. Canal of St. Quintin, intended to have five branches : the first is to join the Somme to the Scheld, by St. Quintin and Cambray ; the second will form a communication between the Oise and the Somme ; and another, at Oise near Moy, terminates at St. Quintin. This canal will be of the utmost consequence to the internal commerce of the Low-countries : as it will communicate with the sea at St. Valery by means of the Somme ; with the Seine by means of the Oise ; and with the Meuse, through the canal which is intended to be formed in order to join the Oise to the Sambre. The third branch is to join the Oise to the Somme, which will greatly facilitate the transportation of coals from the pits of Anzin. The fourth branch is to join the Sambre to the Scheld, between Charleroy and Brussels.

" 9. The canal called La Censée, which is considered as one of the branches of the canal of St. Quintin. This is to establish a communication between Calais, Dunkirk, Lisle, Douay, and Paris."

This book consists of familiar letters, written during the author's captivity, to a friend in England, and now published by his advice. Few things are sweeter than a long letter, full of news from a far distant friend ; and certainly the kind and amusing office of a correspondent deserved a better reward than this injudicious counsel.

ART. XVI. *Observations on a Journey through Spain and Italy to Naples ; and thence to Smyrna and Constantinople : comprising a Description of the principal Places in that Route, and Remarks on the present Natural and Political State of those Countries.* By ROBERT SEMPLE, Author of Walks and Sketches at the Cape of Good Hope ; and of Charles Ellis. In Two Volumes, 8vo.

IN the early part of the last century one of the kings of Europe was disposed to travel incognito, and instructions were by his orders prepared for him how to obtain the greatest possible information during his tour. A copy of this royal receipt we happen to possess. His majesty was directed to ask two hundred and twelve questions wherever he went ; to five and forty of which concerning climate, soil,

mountains and fountains, geography and topography, cultivation and population ; it was supposed he would meet with satisfactory answers upon the road, and at the inns at which he should put up. When he came to a town he was to ask if there were any books which described the place ; and if he found such, to compare the written description with the place described. He was to find out the principal

Church in every place, ascertain its length, breadth, and height, and examine all the parts and proportions as accurately as if he had been a master-mason, and about to erect one upon the same plan. He was to make himself acquainted with all the municipal institutions; and in sea ports and fortified places to enter into such minute enquiries as would probably soon have reduced his majesty to the necessity of revealing who he was, and in our days would have introduced him to Fouche in France, and the Alien Office in England. He was to learn how the streets were cleaned, what precautions were taken against contagion, how the inhabitants kept themselves cool when it was hot weather, how they warmed themselves when it was cold, how they guarded against inundations, what sort of ovens were in use, what sort of chimnies they constructed, if they were good fencing-masters, and good riding-masters, who the learned men were, and what books they had written.

A book with a long title to the same purport was published some years ago in English by Count Leopold Berchholdt, a very extraordinary man who has written books in every European language, and in Arabic also. German like, he sorted, sifted, and separated, divided, and sub-divided all the topics of enquiry; and the traveller who should follow the letter of his instructions, would have to go through a catechism ten times as long as that which was prepared for the king. But good advice will no more make a good traveller, than it will a good painter, or a good poet. The more systematically a book of travels is written, the worse it is likely to prove. An author who rides post through a country, like Mr. Semple, and relates all that he saw and heard on his way, will make a more amusing journal and pro-

bably a less erroneous one, than if he had asked the whole two hundred and twelve questions which were prepared for the king.

Mr. Semple sailed for Lisbon in the Falmouth packet. The first thing which he says respecting Portugal is erroneous. Speaking of the Rock of Lisbon (which he should certainly have called either by its English, or its vernacular name, not by a French one), he says, "a convent, said to be built of cork, forms a conspicuous object near the summit of the mountains. In this convent every thing is made of cork where it can possibly be employed. Even the plates are of that material." The building which he saw is the *Penha* convent, so called from its situation on the summit, it is of stone, and of no inconsiderable size. The cork convent is not visible from the sea, nor indeed from any distance. This place is not built of cork, according to the common story which Mr. Semple heard, but as the situation is remarkably damp, the cells are lined or wainscotted, and roofed with it. Wherever indeed there is plenty of cork it is employed by the peasantry for many purposes, in preference to wood; stools, for instance, and cradles, are made of it. There is nothing wonderful in this convent: but it is a delightful evening's ride from Cintra; the place is solitary and singular: all English travellers mount their *burros* and visit it; and because they call it the cork convent, the story gets abroad that it is built of cork, and this is repeated in books.

"On approaching the shore, the Englishman begins to observe something of novelty. Heavy fishing-boats with large lateen sails plunge through a rough sea, and outstrip the packet. If they come near enough, his attention is drawn toward the mariners, whose dark complexions, meagre countenances, and ragged dress, immediately announce a

different race of men from those of the same occupation whom he has just left. We fire a gun, and one of them tacks toward us to put a pilot on board: As the sea is rough, this is a matter of some difficulty, and we are struck with the noise and vociferation of the people in the bark, who all, from the steersman down to the youngest boy, give directions how it is to be done. At length our pilot seizes a rope and drags himself upon deck. He is ragged and meagre, but not badly made; and in place of boots, he has two wisps of straw wrapped round his legs. He seems perfectly conscious however of the dignity of his character, and that he is a man of some weight in society. He gives his orders with precision, and to shew his consequence reprimands without cause the sailor at the helm, who in return, asks him where he bought his boots. The tide and wind both favouring us, however, we sail fastly up the gulph of the Tagus, and after being visited by the health-boat, anchor the same evening off Lisbon.

"This city can never cease to be a place of consequence whilst trade and commerce flourish in Europe. Had it not been for political events and considerations, it would probably have become the capital of Spain, there being no situation possessed of equal advantages in the whole Peninsula, as it may be called, of Europe, south of the Pyrenees. It is built upon several hills, the number of which it is not easy to ascertain amidst so many buildings; but which the natives say, amount to seven, like those of ancient Rome. It may rather be said to stand upon an arm of the sea, into which the Tagus falls, than upon the Tagus itself; that river not being navigable even for boats in all its long course, till within twelve or fourteen leagues of Lisbon, and the water before the town being salt, and frequently so rough, as to endanger the ships at anchor there. The inhabitants of Lisbon, however, who are jealous of the honor of their river, affirm this to be a frivolous distinction, and that in the time of the rains, an immense body of fresh water is here brought down, so as often to cause more damage to the shipping than is ever occasioned by the wind and tide from the sea. However that may be, the situation is admirable,

and the town, full of churches, palaces, domes, and spires, rising from the edge of the water up the ascents and over the tops of so many hills, presents from the bay one of the noblest views that can be imagined, and superior perhaps to that of any city in the world. In whatever situation we view it during our approach, it is imposing, but when we land the delusion vanishes. The streets are badly paved and full of filth; the houses, with here and there a latticed window, have a melancholy appearance, and the inhabitants, some in rags, and the remainder in dark coloured clothes, render the whole still more gloomy. The powerful influence of climate already becomes perceptible. The Portuguese are generally dark complexioned and thin, with black hair, irascible and revengeful in their tempers, and eager in their gestures on trivial occasions. They are also said to be indolent, deceitful, and cowardly; but they are temperate in diet, and that may be classed at the head of their virtues, if indeed they have many more to add to it. They affect to talk of the Spaniards with great contempt, as being perhaps the next despicable nation to themselves with which they are acquainted. They have no public spirit, and consequently no national character. An Englishman or Frenchman may be distinguished in foreign countries by an air and manners peculiar to his nation, and which he would attempt in vain to disguise; but any meagre swarthy man may pass for a Portuguese."

Mr. Semple it appears was exactly twelve days at Lisbon; he then rode post to the nearest part of the frontiers, and in two days more was in Spain. In the course of a fortnight a traveller may certainly know whether a people are clean or dirty in their habits, and may describe their general appearance; but it is somewhat premature to catalogue their vices, and pass sentence on a whole nation as having no public spirit, and no national character. 'Sins of the Government, Sins of the Nation,' was the title of an excellent little book, published by an excellent authoress at the beginning

of the last war. Morally and religiously speaking they are so; but the proposition may be reversed, and of all men an Englishman should be the last to condemn any people for the imbecility of their governors; he should be ready to do unto other nations the justice which they do unto his. A little reflection would make travellers less hasty and more charitable in their opinions. Lisbon is one of the greatest seaports in Europe: now, though sailors are proverbially the most generous race of men in the world, that half and half-breed who ply about shore, are of a very different character; they are every where notorious for roguery,—the sharks, as they are called, of our own coast, not the least so. These are the first people into whose hands a foreigner must fall in every country; he finds out that he has been cheated by them, and complains of the dishonesty of the nation. In sea ports there will be a greater proportion of disorderly persons of both sexes than in the interior, consequently more quarrels will take place, and more outrages be committed. This is not remembered by travellers when they judge of Portugal by Lisbon; neither do they remember that vice every where walks the streets, and virtue stays at home; that bad actions become public, and good ones are done in privacy. They commit another error in judging of the Lisboners by those whom they see in the streets. The better classes never walk abroad; it is not the custom of the country: in hot weather it would be impossible; it would be impossible also during the rains, and there is not much emulation to it when the season is unattractive: such is the intolerable filth of the streets; the pavement is not fitted for female feet, nor are the shops yet baited for female vanity. Yet, even as it is, the general appearance of the people in any fre-

quented part of the city, is any thing rather than gloomy; and if Mr. Semple had been present on one of those days when the better classes show themselves; in Lent, for instance, when they visit the churches, or at the procession of the Body of God, he would have seen something more splendid than ever London with all its opulence exhibits.

There are two modes of travelling from Lisbon to Madrid: on horseback with post-horses, or in a *caléssa* (*calèche* the word is here improperly written), an open carriage which goes only a foot-pace. Mr. Semple found two companions who were about to go post, and joined them. Whatever could be seen on the gallop, he saw and has well described; but travelling post is not the best method of seeing a country. On reaching Madrid he begins to meditate upon the track of country which he has past, and to map out the direction of its mountains. Mr. Semple reviews also the road which he has travelled, and repeats an idle story that the Portuguese have led it purposely over the most difficult and rocky ground, and never repair it, because "they do not wish to make a road to Lisbon for the Spaniards." But this traveller who had crossed the Tagus himself should have remembered when he heard this foolish imputation, that the river effectually protects Lisbon on that side, and that this therefore is not the road which the Spaniards would take if they were marching there.

*Quien te quiere no te sabe,
Quien te sabe no te quiere,*

is the saying of an old poet respecting Madrid;

He who likes thee does not know thee,
He who knows thee does not like thee.

The first thing which strikes every stranger in this city is the want of a navigable river; for the

poor Manzanares, which has been the subject of so many epigrams, serves no other purpose than that of washing the citizens' linen. Mr. Semple wonders that the metropolis was not fixed upon the banks of the Tagus, either at Aranjuez or Toledo: he forgets what he had before said that the Tagus is navigable for boats not above twelve or fourteen miles above Lisbon, and he does not perhaps know that, in Philip the Second's time, it was made navigable up to Toledo. What has been done might be done again; but this will never be attempted while the two kingdoms remain distinct. The fatal error of the Philips was in not fixing their court at Lisbon, of all cities in Europe that which has the greatest natural advantages. It is not likely to be removed. Seville and Cadiz are too unwholesome. Barcelona would perhaps be a good situation; but the abominable language of the Catalans is one objection; and that love of liberty by which they have always so honourably distinguished themselves, would doubtless be another. Madrid will continue the capital, because it is so utterly unfit to be so: in losing the court it would lose every thing, and immediately fall to decay; and the sudden decay of so large a city would be so great an evil, that no advantage to be derived from changing the seat of government would be thought sufficient to overbalance it.

The beauty of the gates is noticed; but it is added, that a few three pounders would batter down the wall in an hour, "so strangely are magnificence and poverty here blended together." If Madrid were a fortified city, the wall would deserve this censure: it is misplaced, because the wall and the gates are only designed for the purposes of police. The bull fights we learn are prohibited. Humanity was the motive alledged; but it is said to

have been occasioned by the people's loudly expressing their dissatisfaction at some orders given by the king, relative to the management of a fight at which he was present. Whatever may have been the real motive, humanity has obtained a triumph in the abolition. German dramas have been introduced on the Spanish stage and well received there.

Mr. Semple visited the palaces of San Ildefonso and the Escorial: the gridiron plan of the latter he observes is ridiculous only when its origin is recollected; our old mansions built to the pattern of the letter E in honour of Queen Elizabeth are not less so, and should be remembered by the English when they laugh at this instance of superstition in Philip II. On the 22d of October he finally left Madrid on his way to Algeciras, travelling post as before. Like a sensible traveller he rather amuses himself with describing the misery of the inns, than complains of them. They are not so bad as those in the north of Spain; still they are such that Thomson's lines may well be applied to them:

Even sleep himself,
Least delicate of powers, reluctant there
Lays on the bed impure his heavy head.

On another point his accusations are not so well founded. He says that they always gave him oil for his lamp and his supper, from the same vessel; and this lamp oil is a frequent subject of complaint. The truth is, not that the Spaniards eat lamp-oil, but that they burn sallad-oil; and the fact is a proof of the richness of the land, not of its poverty. It is their taste not to press the olives till they have been gathered long enough to acquire a stronger flavour than suits an Englishman's palate, and it was Mr. Semple's misfortune not to agree with them in liking this. A receipt

against robbers occurs in this part of the journal, which is so sensible as to deserve transcribing for the benefit of other travellers. It may however be remarked, that there is not that danger of robbery either in Spain or Portugal which he seems to have imagined.

"About two leagues from Aldea del Rio, as we were ascending a small hill, I beheld two men, with long muskets, running as if to reach the summit before us.

"My guide called out they were robbers, which appearing to me very probable, I prepared for their reception; and suffered him to advance about fifty yards in front. By this means I thought it not likely that the robbers would fall upon the guide, seeing that I was behind well mounted, armed and prepared, in case of need, to attack them. Had we been close together, so that there might have been a chance of hitting us both, they would certainly have fired. As it was, they halted with the utmost composure, and leaned upon their long muskets while I passed.

"I held my right hand upon my pistol in the holster, and looked upon them sternly. My guide was already so far ahead with the baggage that it would have been needless to attack me. Their looks were wild and savage; their dress was composed chiefly of sheep skins, and besides their muskets and long knives, their girdles were stuck full of pistols. These were the only robbers I saw in Spain; and should any traveller find himself in similar circumstances, I recommend the plan which I adopted, and which I had previously determined to pursue."

On the road every where there were rumours of the battle of Trafalgar. Every thing concerning this battle is interesting. At Puerto de Santa Maria which is on the north-west side of the bay of Cadiz, Mr. Semplé heard the first long account of it from the attendant at the Posada.

"The enemy," said he "deceived us; they showed at first only an inferior number; but when the battle began, five and twenty fresh ships came and joined them. Only think of that! five and twenty fresh ships! By sea these English are innumerable, and fight well enough, but by land they can

do nothing. *Oh no, ¡por tierra no valen nada.*" With this consolatory idea, that although at sea the English were innumerable and fought tolerably, yet by land they could do nothing, I swallowed my supper in peace; but my impatience to be at Cadiz still increasing, I slept but little this night.

"The ensuing morning, being the 29th, I found several boats preparing to pass over to Cadiz, and accordingly placed myself in one of them with my saddle and portmanteau. I had not been long there before a number of sailors, some with small bundles, others with nothing on them but a pair of trowsers and a shirt, and others with their arms or heads bound up, came leaping one after another into the boat until it was quite full, and we put off. They were French sailors, whose vessel after escaping had been ship-wrecked on the coast, and of eleven hundred men who composed the crew on the morning of the battle, only ninety-four, by their own account, had ever again reached the land. Soon after leaving the little creek on which el Puerto de Santo Maria is situated, we open the whole bay, and some of the terrible effects of the late battle became visible. On the north-west side, between el Puerto and Rota, lay a large Spanish ship, the San Raphael, seventy-four, broadside upon the rocks, bilged and the waves breaking over her. At the bottom of the bay was a large French ship, the name of which I have forgotten, aground, but upright. In the centre towards Cadiz lay a groupe of battered vessels, five or six in number, bored with cannon shot; some with two lower masts standing, others with only one and a piece of a bowsprit, and one without a single stump remaining from stem to stern. 'That,' said the French sailors, 'was the ship of the brave Magon, and on board of which he was killed. A little before he died, he called for one of his surviving officers, and pressing his hand, 'adieu my friend,' said he and expired.' I felt the force of this tribute paid to the memory of a brave man by his country men; but remembering some of his narratives respecting the English, recorded in the pages of the *Moniteur*, I could not help thinking, that a better acquaintance with those enemies might have taught him, if his soul was truly generous, to esteem and respect them. As the

wind was contrary to our crossing over, the boat was obliged to make several tacks. In one of these we approached so near the shore, that we plainly discerned two dead bodies which the sea had thrown up. Presently one of a number of men on horseback, who for this sole purpose patroled the beach, came up, and having observed the bodies, made a signal to others on foot among the bushes. Several of them came down and immediately began to dig a hole in the sand, into which they dragged the dead. Such is a faint account of the scenes to be observed in the bay of Cadiz eight days after the battle."

Shocking as this is, it is far less so than what he witnessed at Cadiz.

"I have already mentioned some of the effects of the great battle of Trafalgar, visible in crossing the bay of Cadiz. There a large vessel bilged and lying broadside upon the rocks, a second stranded, with all her masts gone, and a groupe of others which seemed to have escaped as by a miracle, after being so shattered by the British cannon; all this possessed something of the terrible. But in Cadiz, the consequences, though equally apparent, were of a far different nature. Ten days after the battle they were still employed in bringing ashore the wounded, and spectacles were hourly displayed at the wharfs and through the streets sufficient to shock every heart not yet hardened to scenes of blood and human sufferings. When by the carelessness of the boatmen, and the surging of the sea, the boats struck against the stone piers, a horrid cry which pierced the soul arose from the mangled wretches on board. Many of the Spanish gentry assisted in bringing them ashore, with symptoms of much compassion; yet as they were finely dressed it had something of the appearance of ostentation, if there could be ostentation at such a moment. It need not be doubted that an Englishman lent a willing hand to bear them up the steps to their litters; yet the slightest false step made them shriek out, and I even yet shudder at the remembrance of the sound. On the tops of the pier the scene was affecting. The wounded were carrying away to the hospitals in every shape of human misery, whilst crowds of Spaniards either assisted or looked on with signs of horror. Meanwhile their companions who had escaped unhurt, walked up and down with folded

arms and downcast eyes, whilst women sat upon heaps of arms, broken furniture and baggage, with their heads bent between their knees. I had no inclination to follow the litters of the wounded; yet I learned that every hospital in Cadiz was already full, and that convents and churches were forced to be appropriated to the reception of the remainder. If leaving the harbour I passed through the town to the point, I still beheld the terrible effects of the battle. As far as the eye could reach, the sandy side of the Isthmus, bordering on the Atlantic, was covered with masts and yards, the wrecks of ships, and here and there the bodies of the dead. Among others I noticed a topmast marked with the name of *Swiftsure*, and the broad arrow of England, which only increased my anxiety to know how far the English had suffered; the Spaniards still continuing to affirm that they have lost their chief admiral and half their fleet. While surrounded by these wrecks, I mounted on the cross-trees of a mast which had been thrown ashore, and casting my eyes over the ocean, beheld at a great distance, several masts and portions of wreck still floating about. As the sea was now almost calm, with a slight swell, the effect produced by these objects had in it something of a sublime melancholy, and touched the soul with a remembrance of the sad vicissitudes of human affairs. The portions of floating wreck were visible from the ramparts; yet not a boat dared to venture out to examine or endeavour to tow them in, such was the apprehensions which still filled their minds of the enemy.

"Finally, it was interesting, although in a different point of view from any that I have hitherto touched on, to observe the different effect produced on the Spaniards and French by a common calamity. The Spaniard more than usually grave and sedate, plunged into a profound melancholy, seemed to struggle with himself whether he should seek within his soul fresh resources against unwilling enemies, or turn his rage against his perfidious allies. The French, on the contrary, were now beginning to mingle threats and indecent oaths with those occasional fits of melancholy, which repeated and repeated proofs of defeat still continued to press upon them, as it were, in spite of their endeavours to the contrary. Not one of them but would tell you, that if every ship had fought like

his, the English would have been utterly defeated. Contiguous to my small apartment at the Posada was a hall, where a party of five and twenty or thirty French soldiers were assembled every day at an early hour to dinner. The commencement of their meeting was generally silent; but as the repast went on, and the wine passed round, they grew loud in discourse and boastings. One had slain five Englishmen with his own hand; another seven, and some could not even tell how many they had rid the world of. One more modest than the rest, had only killed three; but how did this happen? An English vessel was preparing to board the ship in which he was. 'A l'abordage' was the universal cry of the French. Meanwhile an unfortunate Englishman appeared ready to leap on board, when the ships were almost locked together; this hero brought him down like a crow. A second took his place, and shared the same fate. Strange as it may appear to wondering posterity, a third succeeded, and was immediately sent to follow his companions into the profound abyss. 'After this,' cried he, with a loud oath, 'no more of them shewed themselves there.' 'Non, non,' exclaimed his comrades: '*apres cela ils ne s'y sont plus montres*;' and immediately ten of them began to talk at once.

"After paying a silent and involuntary tribute of respect to this valorous Frenchman, who had only killed three Englishmen, because only three were opposed to him, I almost began to doubt whether my eyes had not deceived me, in the terrible symptoms of defeat which I imagined to have observed on the part of the allies. But the conversation of the naval officers at the public table, where I dined, served to counterbalance these murderous narrations, and to raise my opinion of the French character, degraded by such idle and misplaced rhodomontades. They canvassed with coolness the manoeuvres of the two fleets, and the cause of their defeat. One ship had not done her duty, another was overpowered by numbers, and some had deserted them altogether. These and many other causes were alledged; 'but after all,' said they, 'their fire was terrible.' *Mais, apres tout, leur feu etoit terrible.* In two things, and only two, did the French and Spaniards agree, in mutually blaming each other, and in reckoning

events from or before the battle. Such a thing happened so many days before the combat, or so many days after it: this was the universal mode of expression. The battle of Trafalgar seemed to form a new epoch, from which to compute events, although not yet marked in the national calendar, like the coronation of an emperor, or the birth of a prince."

Nothing could be more impolitic than our war with Spain. The cause of complaint was that she supplied France with money; it had been wiser silently to permit what we could not prevent, than by declaring war to make her supply France with ships and men also. The alliance between those countries is maintained by force on the one part, and fear on the other; whatever weakens Spain, must therefore be injurious to the real interests of Europe, because it delays the day of her redemption, and rivets the yoke upon her neck. We are told by this traveller that an Englishman is generally received in Spain with cordiality, and even with esteem; that the hatred of France, and of Frenchmen is universal, and that in talking of them there is a mixture of hatred, contempt, and yet of dread, not to be conceived by those who have not witnessed it. This is the case even after our seizure of their frigates, an event sufficient to have occasioned deep hatred of the aggressors in a less vindictive people; and this was known to be the case before that unhappy and mischievous action. Our policy should have been to have cherished these dispositions. An English army would have been better employed in securing the passes of the Pyrenees, and emancipating Spain; than in making conquests on the River Plata, which it is impossible to keep. There is no part of Europe which could so easily and so effectually emancipate itself as this peninsula, because it is a peninsula. The passes once occupied, as they

might have been by English, Russians, and the native Mountaineers, those Frenchmen who were already in the country would have been cut off from all reinforcements, unless their countrymen could have obtained such victories as we know they never can obtain against Englishmen in situations where their numbers do not avail them. "I affirm," says Mr. Semple, "that such are the dispositions of the Spaniards towards the English, that with a little care on the part of the government, the two countries might become indissolubly united. It is here that we ought to look for a great balance to the power of France in the West. It is in this country perhaps, unfavourable as appearances may now be, that the freedom of Europe is destined to commence*."

This traveller observes truly that there are some points of resemblance in the Spanish and English character, particularly that gravity common to both, and which conceals in both so much real humour, and so much real impetuosity; but the estimate which he forms of the Spanish character, is neither fair nor favourable. He tells us contemptuously that "a Spaniard may sit tamely down and see his king insulted, his country sold and tributary to France, and his own personal privileges and liberties abridged; and although he may not make a single struggle, or even vent an unavailing sigh for the fallen greatness of Spain, he may yet preserve his greatness of soul!" This is uncharitable, and it is also unjust. By his own account the people are murmuring at their yoke; they remember that their forefathers threw off a heavier, and if they have not risen to throw off this, the fault is in us who have forced them to waste their men and their trea-

asures in support of France. A generous policy would have spared the weakness of Spain, and have obtained from her gratitude that free trade with Spanish America, which is the utmost that we ought to wish for, and the utmost which we can ultimately obtain; and which, if it should be obtained when peace is made, we shall have to carry on with a people who were ready to bless us as their deliverers, but whom we have taught to curse us for the blood which we have shed. While we are at war with Spain it is absurd to reproach the Spaniards for being the vassals of France. Again, Mr. Semple tells us that the greatness of a Spaniard's soul consists among other things in assuring you that the Spaniards are the most honourable and most noble minded of all nations. And are they not so?—with what other nation could that intercourse concerning the wounded after the battle of Trafalgar have been carried on, which was so honourable to both nations?—with what other people would the merchant so readily risk his property? During the American war a Spanish ship of the line was taken; a boat was put out to take possession of her; but the captain called out to the officer, told him that the small-pox was raging on board, begged him not to expose any of his men unnecessarily to the infection, and promised to follow him to an English port. It need not be said that as this was the promise of a Spaniard it was accepted and kept.

Even at Algeciras, where there is of course more animosity towards the English than in any other part of the kingdom, because a constant warfare is carried on between their gun-boats and our vessels; this spirit of animosity is daily softening.

* "The Highlanders of Britain," he adds, "may still rouse to arms in a kindred language their Celtic brethren in the mountains of Leon, Biscay, and Galicia." But the Basque language is not spoken either in Leon, or Galicia, nor is it Celtic.

Mr. Semple considers England as blameable in not forming a military and commercial station on the Barbary shore, which would serve as a check upon Ceuta. There is no good port near enough to answer that purpose, a station within the Mediterranean is more wanted. Bruce, when consul at Algiers, strongly recommended to government to purchase the Island of Tabarca, the possession of which would keep the piratical states in awe.

Mr. Semple has adopted the very dangerous opinion, that the fever which has made such ravages in Spain is not contagious, except within narrow bounds, and that it arises from local causes. The fever which raged in Cadiz was imported from the Havannah. I was, (for when a factis stated from personal knowledge, it is proper to speak in the first person) in the summer of 1800, seated at the same card table with a young German in Portugal, then on his way to Cadiz, to the house of his brothers who were merchants there. To that house the ship was consigned which had the infection on board; there it broke out, and within six weeks we heard that this German, his brothers, and every one of their household had fallen victims to it.

"Nothing can be more dangerous than the opinion which this author has lightly adopted. 'What is the life of a man compared to an experiment!' old Dr. Ingenhouz used to exclaim when he talked of detonating powders, and told how one day when he was preparing some it exploded and burst the mortar, and drove a fragment of it into the forehead of the servant who was holding it 'eento his skooll!' said the doctor. 'But,' he concluded, 'what is the life of a man to an experiment!' And what is the safety of a city or a nation to an hypothesis!"

From Algeciras Mr. Semple sailed to Leghorn, and travelled from thence to Naples. On the road he

had ample opportunity of perceiving that superstition is not confined to Spain and Portugal. With respect to one branch of catholic idolatry he has made a curious mistake, translating *Deipara Virgo* the Virgin equal with God. But *Deipara* is literally *Deiparous*. The Catholics have delighted in making Christianity as monstrous and as mythological as possible, and in forcing the mythology into notice. Not contented with deceiving human credulity, they seem to have taken pleasure in insulting it. The Italians are described less favourably than the Spaniards. "They feel," says Mr. Semple, "with greater accuracy than they reason, and are more apt to mislead themselves when they take time to deliberate, than when they act from the impulse of the moment." Spain may recover from its degradation in spite of its infamous court and of its inquisition; for the contagion of immorality has not gone through the whole nation: the spirit of honour is still alive there, and the literature of the country is pure. But for Italy there is no hope: even the mask of decency is thrown aside, and one who travels through it, as this gentleman has done, without turning to the right or to the left, can discover that the whole mass is corrupted, that the cottage of the peasant is contaminated, as well as the palaces of the nobles and kings. A race of licentious writers has never been wanting in Italy, from Boccaccio down to Casti, and they have done their full work of mischief.

On his way from Rome, Mr. Semple met with an amusing specimen of a Frenchman's proficiency in our language.

"Two young Frenchmen were also mounting the hill on foot, at the same time, while their cabriolet, drawn by a small horse, followed them. They saluted me as I passed; and we entered into

conversation. We were both bound to Naples, and they ignorant of the road, they therefore resolved at once to follow the *vettorino*, and to stop where ever he halted. By this means we became very intimate; and one of them also asked me if I was not an Englishman. I answered that I was an American by birth. 'Oh,' replied they, "that is the same thing, I understand you. I also can talk a little English." Upon my requesting to hear him, he exclaimed, 'Yes Sare, rost bif, g—dam, milord Jean.' After this notable specimen of his proficiency in the language, I had nothing farther to request, and having now passed the summit of the hill, we severally repaired to our vehicles."

Gaeta was at this time besieged, and K. Joseph not yet in quiet possession of his new kingdom.

"The whole of the country between Terracina and Itri is said to be full of robbers, who murder every Frenchman that falls into their hands, but suffer Italians or those of other nations to pass unhurt. As the road almost as far as Fondi is nothing but one continued pass, this is no difficult matter. If large bodies of men are passing, these robbers, who are merely the peasantry of the country, appear at work, or shew themselves at a great distance, on the summits of the hills; but no sooner do they observe an opportunity, than they resume their arms, and make their attack. It must be confessed, this mode of warfare is somewhat Vendean; and the French seem by no means to approve of the preference shewn toward them; but the pass must be attempted or we must return to Rome. We learn, however, that detachments of troops are to march early in the morning, and thus our road will probably be cleared. Besides, we now form a tolerable caravan; and a guard of the Pope's cavalry may be procured to accompany us even as far as beyond the boundaries of the ecclesiastical state; and we may thus proceed in tolerable security.

"Such was the conversation of the numerous party of travellers who sat down together to supper at one long table of the great inn at Terracina. A tall young man, who I was told had excellent con-

nexions in France, was loud in his invectives against the *cowardly* English, who had hired (*soudoyé*) these brigands to spill the blood of Frenchmen; 'however,' said he, 'they are but a nation of brigands themselves.' On the other hand, an officer of cavalry, who was present, said that he had been taken prisoner by the English in Egypt, and treated humanely enough. 'He had been,' he said, 'in every campaign with the French army in Egypt; and although he had suffered much by the climate and fatigue, he had escaped the plague, and without a wound. Some one asked why so many of the officers and troops who had been in Egypt were now in the advanced guard of the French army. 'Because,' replied he, instantly, 'the views of our government are still upon those countries, and we are not going to remain chained to Italy.' This idea I found very prevalent.

After supper, the night being calm, we heard the sound of heavy cannon firing at a distance, which we understood to proceed from the fortress of Gaeta, now almost the only place in Italy not occupied by the French. I went down to the beach, where I found a considerable number of persons collected, and listening to the distant thunder, which came almost at regular intervals, in long hollow roarings, and mingled with the sound of the waves breaking along the shore. The calmness of the night, the wide and unruffled surface of the sea reflecting the stars, the lofty rocks of Terracina on the left, and the crowd of silent or whispering listeners, all tended to increase the interest of a sound which, in so still an hour, even without these concomitants, could not have failed to possess something more or less solemn. After a short and not unpleasing silence, the French soldiers, who were present, were the first to interrupt it. One swore he loved the sound of cannon better than his breakfast. 'Ay,' exclaimed a second, 'but this is too far off; I like to be so near that the fire sings my whiskers;' whilst a third declared 'that the whistling of bullets was perfect music to his ear.' However interesting and just these remarks might be, as they did not exactly harmonize with the scene which we were contemplating, I left the spot, and having wandered for some time

along the beach, retired at length to my albergo, where a little truckle bed was provided for me, on which I slept till morning."

The Frenchman who spoke English so well, proved a useful acquaintance for Mr. Semple, and quartered him as his companion upon a private family when he must else have slept in the street. Naples was a dismal scene.

"Joseph Bonaparte having taken up his residence in the palace, it was of course, at once, the head quarters of the army, and the centre of the civil and financial operations. A guard of fifty men stood constantly before the front; and on each side of the arched entry two brass four-pounders, loaded with grape, and with matches burning night and day, evinced the affection, or, at least, secured the obedience of the Neapolitans to their new sovereign. In the day time, this mixture of armed men, loaded cannon, and smoking matches in the midst of a crowded city, had something of the appearance of ferocity, and at night, in passing the square, the ear was often struck with the repeated challenges of the centinels, whilst, by the light of the stars, it was easy to observe whole companies of soldiers stretched out, and slumbering near piles of arms.

"Whatever might be the feelings of the Neapolitans, at this period, they manifested no outward discontent, but gave vent to their murmurs and vows of revenge in secret. The populace, ever urged by the wants, and allured by the amusements of the day, applied for employment to a Frenchman, as they would have done to any other foreigner, and frequented with their usual eagerness, the theatres of puppets, the jugglers, the tellers of stories on the Mole, and the exhibitions of arlequino and punchinello. But the middling and better classes were more reserved, the places of public amusements ceased to be thronged, and the great theatre of Prince Carlos, one of the largest and most magnificent in Europe, appeared every night like an empty prison, for want of illumination and company. Forty or fifty French officers formed the greater part of the audience, and they were among the fore-

most to lament the want of that society which constitutes the chief pleasure of public amusements."

It is absurd to deny that any change in the government of Naples must have been for the better. The old dynasty had none but the Lazzaroni of the capital, and the wilder peasantry on their side; and these kept up a sort of savage hostility against the French. Two officers were killed on an expedition to Vesuvius, and those who dared gratify their curiosity by visiting this famous object were obliged to go well armed and in large parties.

"With regard to the French whom I saw in Italy, their general character was no doubt influenced in some degree by the peculiar circumstances of their present situation; yet many traits still remained, which have been noticed by all who have travelled among them. Perhaps, indeed, these traits were rather heightened than altered by their present circumstances; yet I am unwilling to form and express a decided opinion of a people whom I may hereafter have an opportunity, as I have the wish, of examining more closely. What I have observed would lead me to say nothing favourable, which clearly shews how circumscribed must have been my means of observation; since every nation must possess some virtues. To me the French manners appeared a mixture of self-conceit and insolence, slightly varnished over with exterior politeness. Their ignorance upon common topics of history and geography is astonishing; and exceeded only by the assurance with which they will talk on these topics, without the smallest particle of information concerning them. Of their boundless ambition, which already grasps the world, and of their hatred to England, it is unnecessary to advance many instances. In a conversation at a public table, where I was present, a French officer asked another of considerable rank, in the course of conversation, "What then, have we any designs at present upon Constantinople?" "Have we any," replied the other, with a kind of sneer, which said more than the most direct answer. At the same table commerce

was talked of; and the extreme ignorance displayed by all ranks upon this subject did not so much surprise me, so large a portion present being military. "Ah!" cried a merchant, "I wish the day was come when we are to destroy England; we shall then be able to carry on a nice little commerce. *Nous ferons alors un joli petit commerce.*" I looked with astonishment at this miserable trader, who so coolly talked of the annihilation of England, in order that he and his fellows might carry on *un joli petit commerce*. The matter, however, was allowed on all hands to be decided; and not only England was to be humbled, but poor Alexander (*le pauvre Alexandre*) was to be driven for shelter into Siberia.

"I cannot leave Italy without taking some notice of the French military, and the impression which they made upon me. Let us not deceive ourselves. The Eng-

lish soldiers, all prejudices apart, are certainly stouter, broader shouldered, and more full chested than the French: but the latter are active, nervous, and have more the air of soldiers. Their looks are more keen, the movements of their limbs more easy, and their whole appearance totally free from restraint."

The remainder of these volumes relates to countries less politically interesting at this time than those through which we have followed Mr. Semple. After the specimen we have extracted, it need not be said that he has presented to the public a lively and amusing book, some parts of which are even of historical value. We hope he will travel again, and that he will not again lose his notes.

CHAPTER II.

THEOLOGY AND ECCLESIASTICAL AFFAIRS.

OUR list of Works in this department, for the present year, far exceeds that of any former year since the establishment of our Review. It is indeed so large, that we shall not undertake, in this place, to enumerate all the publications of which it is composed. We shall notice those only of each class which are most deserving of regard; and for a general view of the rest, refer our readers to the table of contents, at the beginning of the volume.

I. Dr. Disney and Mr. Butler have performed a very acceptable and useful service to the public, by editing '*A New Translation of the Book of Psalms, by the late Dr. Geddes.*' The biblical scholar will lament that the translator did not live to complete this work, or to give to the public the critical remarks, without which the merit or demerit of this version cannot be fully estimated.

II. In Sacred Criticism, the useful, rather than the learned work of Mr. Kenrick, entitled '*An Exposition of the Historical Books of the New Testament,*' '*Butler's Horæ Biblicæ,*' and a second volume of '*Oriental Customs, by Mr. Burder,*' claim particular attention.

III. The defenders of natural and revealed religion are more than usually numerous, and several important works have been this year added to those by which English theological literature is peculiarly distinguished. '*Mr. Vince's Confutation of Atheism,*' '*Saville's Dissertations on the Existence and Attributes of God,*' '*Dr. Graves's Lectures on the four last Books of the Pentateuch,*' and '*Mr. Belsham's Summary View of the Evidence of the Christian Revelation,*' deserve the warmest commendation.

IV. In Controversial Theology, few works have appeared; and of these few, none possess peculiar merit. The Catholic and the Unitarian, whose tracts will be noticed in this chapter, if they be not allowed to have truth on their side, have undoubtedly displayed the greatest ability.

V. Sermons abound. *Evanson, Zollikoffer, Hewlett, Baynes,* and *Charters,* must be honourably mentioned. To these we may add *Fellowes,* who in his *Body of Practical Theology,* has contributed largely to the stock of moral instruction that has issued from the English press. Several of the single sermons which have been published this year will be found also to have a considerable share of merit.

VI. A small *Collection of Psalms,* accompanied by a treatise upon Psalmody, is the only devotional work which can here be mentioned.

VII. An aged clergyman has attempted to settle the disputes between the Calvinistic and the Armenian clergy, by a treatise upon *Primitive Truth*; intended to shew, that the doctrines of the English Church, in the earliest period after the Reformation, were neither Calvinistic nor Arminian, but scriptural. This, with an able tract upon the '*Increase of Methodism*, by Mr. Ingram,' and a '*Treatise on Church Government*, by Greville Ewing, of Glasgow,' comprize all the works immediately connected with Ecclesiastical Affairs.

VIII. To the head of Miscellaneous, we must refer the late Professor Campbell's excellent '*Lectures on Systematic Theology and Pulpit Eloquence*,' a '*Theological Dictionary*,' and a new edition of '*Porteus's Tracts*.'

EDITIONS AND TRANSLATIONS OF THE SCRIPTURES.

ART I. *A New Translation of the Book of Psalms, from the original Hebrew; with various Readings and Notes. By the late ALEXANDER GEDDES, LL. D. 8vo. pp. 265.*

IT appears to have been the intention of Dr. Geddes not to print a new translation of the Psalms until after all the historical and prophetic books of the old covenant were published; all these, as he observes in his preface to this work, "being more nearly connected than the poetical and sapiential volumes." But at the request of several of his friends, he consented to anticipate the time in which the book of Psalms would appear in its proper order, and to prepare it for a separate publication. He completed the translation as far as the 11th verse of the cxviii. Psalm inclusive; and in his life-time it was printed off to the end of the civ. Among his books was found an interleaved copy of Bp. Wilson's edition of the bible: he had made in it some verbal corrections, and had translated the whole of the cl. Psalm. Of this circumstance the publisher has availed himself to present the public with the work in as perfect a state as his materials will admit. The reader, therefore, is desired to recollect, that as far as the 11th verse in the cxviii. psalm, the work

had the Doctor's finishing hand; the whole of the cl. Psalm was translated by him; from the 11th verse of the cxviii. exclusively to the cl. exclusively, the work is printed from Bp. Wilson's edition, with such alterations as were made in it by the Doctor." See the advertisement, p. 9, 10.

To each psalm, as far as the Doctor had prefaced this work, is prefixed a summary of its contents; the occasion upon which it was written, so far as this can be discovered; and at the end are placed some brief remarks to elucidate the text, or to defend the version; but few of them are such as can be properly called critical. For these we are referred to a work of which the translator had not, it is probable, written a single line, and the want of which, in common with all who are devoted to biblical literature, we must regret; more particularly, as without it we cannot enter into such an examination of the version before us as its importance deserves. Not knowing either the text which the translator has adopted, or the authorities upon which

he has relied, in affixing to the text, as it now stands, a signification, in many instances, so different from that which it is generally supposed to bear, we have not proper ground upon which to rest a critical enquiry into the merits of his work. To attempt this would be hazardous to ourselves, and unjust to the departed author. We must, therefore, content ourselves with selecting a specimen or two of the general complexion of this version; and afterwards with pointing out a few passages, which, in our common versions, either are unintelligible, or convey sentiments that the Psalmist did not intend to express; and also some faults, in respect of style, with which the translator appears to us to be justly chargeable.

“PSALM XLV.—al. XLIV.

“*This psalm is evidently an epithalamium, or marriage song; and seems to have been composed by some courtly bard, when Solomon took to his bed a daughter of the king of Egypt; as his principal sultana. The title is singular.*

“FOR THE FIRST MUSICIAN; UPON 1
THE HEXACHORD; A DIDACTIC
LOVE-SONG; BY THE SONS OF
KORAH.

“MINE heart teemeth with a plea- 2
sant theme.

I will utter the poem which I have
made for the king :
my tongue shall be like the reed of a
nimble scribe.

“The fairest of men art thou : 3
grace is diffused on thy lips :
for God hath ever blessed thee.

“Gird on thy sword, thou mighty 4
man !

thy glory and thine ornament :
and, thus decorated, ride prosperously 5
on,

in the cause of truth and oppressed jus-
tice.

Let thy right hand dart terrors :
may peoples fall down before thee !

6 may thy shafts, so sharp, pierce
the hearts of the king's enemies !

7 Thy throne may God establish for
ever !

Thy regal sceptre is a sceptre of
equity :

8 thou lovest justice, and hatest wicked-
ness :

therefore JEHOVAH, thy God,
hath anointed thee with the oil of joy,
more abundantly than any of thy com-
peers.

9 Myrrh, lignaloës, and cassia,
from vases of Armenian ivory,
perfume all thy garments.

10 “Daughters of kings are among thy
darlings !

At thy right hand is placed the queen,
arrayed in robes of Ophir-gold.

11 Listen, royal princess ! be attentive,
and lend thine ear :

Forget thine own people and thy fa-
ther's house :

12 since the king is captivated by thy
beauty.

He *now* is thy lord : to him bow down :

13 so shall Tyre bring to thee its gifts,
and the rich to thee pay their court.

14 “All glorious is the queen in her
apartment :

her robe is bespangled with gold.

15 To the king she shall be brought in
brocade,

attended by her virgin companions.

To thee shall they be brought, and in-
troduced :

16 with joy, rejoicing and exultation,
they shall enter the palace of the king,

17 The place of thy fathers shall be sup-
plied by sons,

whom thou shalt make chiefs through
all the land.

18 “Thy name I will render memorable
through all future generations :

so that peoples shall praise thee,
for ever and ever *.

“* I trust I have done, nearly, justice to this very beautiful ode, without much deviating from the letter : which however was sometimes necessary, on account of the great difference of the two idioms. I have made one or two slight emendations of the text ; but not merely conjectural. It would be tedious here to assign the reasons, which the mere English reader would hardly understand : so I leave them to be explained in my Critical Remarks.—Ver. 2. *My tongue shall be like the reed of a nimble scribe.* This is highly expressive of poetical enthusiasm. He is to compose as fast as

The following is in a very different style, and we recommend our readers to compare it with both the English versions in common use.

"PSALM XLIX.—A¹ XLVIII.

"*When, or by whom, this beautiful and philosophical psalm was composed, it is totally uncertain. I should be apt to give it to Solomon, or at least to the author of Ecclesiastes.*

"FOR THE FIRST MUSICIAN OF THE 1
SONS OF KORAH: A PSALM.

"Hear this, all ye peoples! 2
give ear, all ye inhabitants of the globe!
both high and low, rich as well as poor! 3
My mouth shall utter lessons of wisdom, 4
the serious reflect on's of my mind.
I will bend mine ear to a parable; 5
I will open my proposition on the harp.

"Why should I fear in the days of 6
adversity,

when circumvented by the iniquity
of the fraudulent,
who confide in their own riches, 7
and glory in the greatness of their
wealth?

No man can redeem from death his brother, 8

nor give for him to God a ransom,
or a redemption-price for his life: 9

so that he may be spared for ever,
and live to eternity, 10

and never see the pit!
For it is evident, that the wise themselves die, 11

as well as the fool and the idiot:

They all perish alike.

and to others leave their riches!

Their grave is their house for ever, 12

their residence through all generations!

On earth they are called by their titles:

13 But a man in honour, without understanding,

resembleth the beasts—they are both alike!

14 Such is their conduct and foolish confidence:

and their posterity follow their example.

15 "Like a flock they shall be placed in Hades!

their shepherd shall be Death!

early they shall go down to the gloomy vale;

where Hades shall coop them up, until they rot,

to make for himself a dunghill!

16 But my life God will redeem,
and snatch me from the hand of Hades.

17 "Be not uneasy, then, because a man is rich,

and because great is the glory of his house:

18 for, at his death, he shall carry nought away;

nor shall his glory go down after him.

19 Although in his life he deemed himself happy,

and was praised while he was in prosperity:

20 yet he must go to the generation of his fathers,

who shall never again see the light.

21 "A man in honour, without understanding,

resembleth the beasts—they are both alike!

an expeditious writer could take down his words. For the rest, a *reed* was then, and still is in the East, the instrument with which one writes.—Ver. 5. *ride prosperously on*. The poet places his hero on his royal car, arrayed in splendid armour, ready to protect innocence or punish guilt.—Ib. *Thy right hand shall dart terrors*. A bold Pindaric image. Horace has a line much resembling it in his second ode, which to the classic reader will naturally present itself.—Ver. 10. *Daughters of kings are among thy darlings*. Several of Solomon's wives were of royal birth.—Ib. *the queen*, i. e. the chief favourite sultana; most probably the king of Egypt's daughter.—Ver. 14. This and the two next verses contain a fine description of Oriental manners. The queen, before she be led to the king's apartment, is gorgeously dressed in her own; and thence proceeds with her female train to the royal palace.—Ver. 17. This is a prayer and promise of conubial fecundity, which the poet makes to the prince.—Ver. 18. *Thy name I will render memorable*. The Greek translator seems to have read differently; and renders *they*, i. e. thy sons, *shall commemorate thy name*; and this reading is preferred by some moderns. But there is no need for disturbing the text. The poet alludes to his own performance, which is to eternize the name of his sovereign."

"NOTE.

"Perhaps there is not in the whole collection a psalm harder to be understood, or that has been more misunderstood than this one. Yet I flatter myself, that I have surmounted most of the difficulties; and displayed its great beauties in an intelligible manner: without altering a single letter of the original but one; and by the bare transposition of another. The learned will judge of my success."

The following are a few, taken almost casually from many instances, in which the obscurities of the common version are very happily removed:

ps. xvii. 15.—*Common version.*

"As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."

Dr. Geddes.

"Let me in innocence, enjoy but thy presence:
with the re-appearance of thy countenance
I shall be completely satisfied."

ps. xxix. 9.—*Common version.*

"The voice of the Lord maketh the hinds to calve, and discovereth the forests."

Dr. Geddes.

"The voice of Jehovah shaketh the oaks, and bareth the trees of the forest."

ps. xxxv. 16.—*Common version.*

"With hypocritical workers in feasts, they gnashed upon me with their teeth."

Dr. Geddes.

"While they flattered me, they sneered obliquely,
they gnashed at me with their teeth."

ps. xxxvi. 1, 2.—*Common version.*

"The transgression of the wicked saith within my heart, *that there is no fear of God before his eyes.* For he flattereth himself in his own eyes, until his iniquity be found to be hateful."

Dr. Geddes.

"Rebellion lodgeth in the heart of the wicked:
the fear of God is not before his eyes:
nay in his own eyes he flattereth himself,
lest he should discover and detest his iniquity."

ps. lxxviii. 11—14.—*Common version.*

"The Lord gave the word: great was the company of those that published it. Kings of armies did flee apace: and she that tarried at home divided the spoil. Though ye have lien among the pots, *yet ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold.* When the Almighty scattered kings in it, it was *white as snow* in Salmon."

Dr. Geddes.

"JEHOVAH hath now given glad tidings,
concerning a numerous host.
The kings of those hosts have fled—
have fled—
and the families at home, shall share in the spoils.
What though ye were placed between hostile ranks
between the wings of a dove bedecked with silver,
and whose pinions were streaked with gold?
When the Omnipotent dispersed the kings,
snow covered the idol with confusion."

To this passage, in this form perfectly intelligible and beautiful, Dr. G. has subjoined the following note:

"Ver. 12. *Jehovah hath now, &c.* The poet passes rapidly from former times to his own days, and the occasion of composing his psalm; namely, the discomfiture and flight of the combined kings of Syria, Ammon, Moab, and Edom: for with all these David had been engaged in this war.—Ver. 14, 15. The late Mr. L'Advocat was, I believe, the first who seized the true meaning of this much tormented passage. He supposes, that the poet alludes to the banner of the Assyrians, which was a dove, sacred to Astarte, or Venus; a bird so sacred among that people, that it was unlawful to kill or eat it. It may have also been the banner of the other neighbouring nations: for the worship of Venus was very general in the East. By the Philistines, a white or silver coloured pigeon was held in the highest veneration. This being presupposed, the way becomes clear, and we see the propriety of the allusion. The Israelites had, in this war, been exposed to considerable dangers. At one time they had a power

ful army both in their front and in their rear. 2 Sam. x. 9. And to this very perilous situation the psalmist I think, alludes in ver. 14. *What though ye were placed, &c.* The sudden transition from the *ranks* to the *banners* is poetical indeed, but not unnatural. The Latin poet Lucan in like manner identifies the hosts of Pompey and Cæsar with their standards, the Roman eagles; *pares aquilas*. All this gives a high degree of probability to the hypothesis of L'Advocat, adopted since by De la Molette. But should this hypothesis be ill-founded, the allusion itself might stand. The rich and splendid armour of the Syrians, and the gorgeous apparel of their chieftains, might well be compared to the wings of a dove: and perhaps both ideas occurred at the same time to the mind of the poet. However this be, it is clear, I think, that the allusion is made not to the Israelites, as interpreters generally suppose, but to the enemies of Israel. This is confirmed by the next ver. when the *omnipotent dispersed the kings, &c.* Only the last comma has, in my opinion, been totally misunderstood. In order to make any tolerable sense of it, I have been obliged, not to alter the letters of the text, but only to divide them, in one place, differently. By withdrawing a letter from the beginning of one word, and joining it to the word that precedes, I form the following version: *Snow* (or rather *sleet*) *covered the idol with confusion*. It is very probable that a sudden tempestuous fall of snow accompanied the defeat of the associate kings, and defiled and affronted their splendid pigeon-palladium. To *cover the image with confusion*, was to disgrace the divinity which it represented. Thus Virgil makes Ulysses and Diomedes insult Pallas herself, by insulting her effigy.—For the rest, I must warn the reader, that the word which I render *idol*, or *image*, more properly perhaps *similitude*, is commonly translated *Tsalmon*, and supposed to be a hill in the neighbourhood of Schechem; which, what it has to do here, I cannot possibly conceive. Such is the result of my long labour on this difficult passage: they who are not pleased with my translation may “lie among the pots” as long as they choose.”

To these instances, we could with ease add many more of a similar

kind; but our limits warn us to refrain.

Much as we are pleased with this translation in general, we have to regret that the beauty of our old version is, in some instances, unnecessarily sacrificed; that words of foreign growth, and harsh to an English ear, are too frequently introduced; and that awkward inversions sometimes weaken the effect of a passage originally energetic and beautiful. No person of taste and feeling will adopt the following version of Ps. xc. 10.; a passage too well known to require to be quoted from our common translation.

Dr. Geddes.

“The length of our days may be seventy years;
or eighty years in the more robust:
but their boasted strength is but labour
and sorrow:
for quickly it is cut off, and we are gone!”

PS. CXVIII. i.

“Give thanks to JEHOVAH; for good
is he:
for everlasting is his benevolence!”—

is a needless and a tasteless alteration of our old version, “O give thanks unto the Lord, for he is good; because his mercy endureth for ever!”—The following instances have blemishes of a similar kind, occurring in the midst of much that is excellent: “God hath forgotten; he is *hood winked*”—“I *maul* them so, they cannot rise”—“Pardon mine iniquity, although *great it is*”—“*Aggregate* not my soul with sinners”—“Whoever shall piously thus to thee pray”—“the last end of the wicked is *excision*”—“All who hated me *conwhispered* against me”—“His darlings he *houseth* at home”—“Hence pride *encollareth* their necks”—“From their *midriff* issueth their iniquity”—“Hear, (said I) my people! that I may *obtest* you”—“He sent darkness,

and *bedarkened* them"—with too many more.

This, we are told, "was a favourite work with the Doctor; he bestowed an uncommon degree of attention upon it." Of this, there is abundant evidence. And although it is by no means perfect, it

is highly creditable to his memory—will be found very useful to the English reader—of great importance to the biblical student—and eminently serviceable to the completion of a new and authorized version of this most pleasing portion of the Jewish scriptures.

ART. II. *A New Testament; or, The New Covenant according to Luke. Paul, and John. Published in Conformity to the Plan of the late Rev. EDWARD EVANSON, A. M. 12mo. pp. 372.*

THE opinions of Mr. Evanson concerning the spuriousness of a considerable portion of the New Testament, as it is usually received, have long been known to the world, and ably refuted. "The gospels ascribed to Matthew, Mark, and John; the epistles addressed to the Romans, Ephesians, Colossians, and the Hebrews; those said to have been written by James, Peter, John, and Jude; and the book of Revelations, the epistles to the seven churches of Asia, were all, as he thought, manifest forgeries, possessing no claim whatever to the title of genuine writings. The only historical books which he admitted as authentic, were the gospel by Luke, and the Acts of the Apostles by the same writer. "Yet even in these Mr. E. discovered what he deems to be manifest interpolations, such as the two first chapters of Luke's gospel, which follow the short introductory preface or dedication to Theophilus: the account of the baptism, temptation, and transfiguration of Jesus: the story of the herd of swine; the conversation respecting paradise, with the thief on the cross, besides some passages in the Lord's Prayer. He felt confident also, that the part of the history of the Acts of the Apostles which records the miracle of diseases and lunacies being cured by the handkerchiefs or aprons brought from Paul's body, was never written by the author of the history." See Advertisement, p. v. and vii.

We have not the least doubt that with all this arbitrary rejection and mutilation of works, the genuineness of which is supported by the strongest and the clearest evidence, both historical and internal, Mr. Evanson was sincerely and ardently attached to the Christian doctrine: and persuaded that by all this he was doing service to the cause of religious truth. Yet we feel no scruple in saying, that his hypothesis is altogether unfounded; and that its tendency is highly unfavourable to revealed religion. He rejects the testimony upon which the credibility of all history must in a great measure rest; and brings records which have received the sanction of every succeeding age from the time of their publication, to the test of individual fancy and caprice. We already see the effects in his disciples; for such, however surprising it may appear, there are. Another passage to which the teacher saw no objection, must according to the decision of one of his pupils, be removed from Luke, and all the old established rules of sacred criticism must give place to the taste, or the ignorance and dulness of every reader of the New Testament. Half the labours of the learned and judicious Lardner, have been a mere waste of time, and the voice of the antient believers is to have no authority in deciding what we are to receive as genuine, and what we are to reject. If any passage occur, the spirit of

which we do not understand, or which appears to us not perfectly to harmonise with what we have conceived to be Christian doctrine, we must without hesitation declare that it is not the work of an evangelist or an apostle. Such appear to us the legitimate but the lamentable consequences of Mr. Evanson's system.

According to this system, the work before us is conducted. We have only to add that the text of those parts of the New Testament which are here published, varies little from that of the edition by the late Primate of Ireland; from which also the greater part of the short explanatory notes are borrowed.

SACRED CRITICISM.

ART. III. *An Exposition of the Historical Writings of the New Testament, with Reflections subjoined to each Section; by the late Rev. TIMOTHY KENRICK, with Memoirs of the Author.* In three Volumes, large 8vo. pp. 625, 630, 518.

ONE great and good effect which immediately followed the Reformation, was the general diffusion of the Scriptures; and ever since that period, the access of the people at large to these oracles of truth has been continually becoming easier. Universal experience however proves, what might indeed have been reasonably conjectured, that it is by no means sufficient to put the bible into the hands of the people; since if left to themselves, they cannot possibly understand what they read. Some valuable instruction they do not fail to receive: they learn much of the character of the Supreme Being; of their duty, and of their expectations; and the very "hewers of wood, and drawers of water," obtain a degree of information upon subjects most intimately connected with human virtue and human happiness, which the most excellent and enlightened sages of antiquity diligently sought after and could not find. Yet to the greater part of those who are disposed to study this volume, many things which it contains must be obscure, many unintelligible; the knowledge they derive from it is therefore necessarily imperfect, and with the important truths it conveys to them, they are in danger of mingling much error. To the public reli-

gious instructors therefore they look, for the assistance they want; and he who takes upon himself the character of a Christian minister, can hardly be said to perform the duties belonging to that character, who altogether withholds the assistance so generally needed.

To a conviction of this kind, it is probable, we owe the work now before us. Mr. Kenrick, who was for more than twenty years one of the ministers of the united congregations of Protestant Dissenters in Exeter, was accustomed during the greater part of that period, regularly to deliver from the pulpit a short exposition of a portion of the New Testament. Nine years were thus employed upon the historical books, and the remarks upon these, explanatory and practical, form the present posthumous publication. No notice indeed is taken of the gospel of Mark, because his narrative differs very little from that of Matthew: the two first chapters of Matthew, and the two first chapters of Luke, excepting the dedication to Theophilus, are also omitted, because they were thought by Mr. K. to be fabrications by an unknown, though early hand.

"The common translation has been taken as the basis of this exposition, and variations from it are

distinguished by Italic characters and inverted commas; the additions to it, in the form of glosses, being also in Italics, but without inverted commas." A few verses varying in number according to the importance of the subject upon which they treat, or the convenience of making a pause, are explained in a short commentary subjoined to every verse which appeared to require explanation; and at the end of every section some practical inferences are drawn from the principal preceding topics. At the conclusion of every book, some general reflections occur, designed to point out the author's views of the doctrine of the book, especially as it relates to the person of Christ. For the purpose of rendering this work more useful to the reader, four indexes have been added to it by the editor; the first containing the principal subjects treated of in the exposition: the second, the principal subjects of the reflections: the third, texts of scripture incidentally quoted or explained; and the fourth, the authors to whom any reference has been made. There are also two chronological tables; the first, formed upon the hypothesis of Dr. Priestley, respecting the duration of our Lord's ministry, and the succession of its events, adopted by our author; and the second relating solely to the Acts of the Apostles, according to Dr. Lardner.

From a work of such magnitude, and of such a nature as that before us, it is not easy to select such passages as shall at the same time be suitable to the narrow limits within which we are necessarily confined, and convey to our readers a just notion of the character and value of the publication which solicits their notice. A few verses taken almost at random, will be sufficient to shew the principles and

the method which Mr. Kenrick adopted.

"Matt. xxviii. 20. Teaching them to observe all things, whatsoever I have commanded you: and lo! I am with you alway, unto the end of the world.

"The words here rendered *end of the world*, may be translated the end of the age, and may refer to the continuance of the Jewish polity, or age. During this time, Christ promises to be with his apostles, not in person, for he ascended into heaven, but metaphorically with them, by the miraculous powers of the Holy Spirit: for in like manner does he speak of the same powers in another place: after saying, John xiv. 16, 17, 18, I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, even the spirit of truth, he adds, I will not leave you comfortless: I will come unto you: meaning no more, by promising to be with them, than that the Spirit should be with them: it was in the same manner he promised to be with them now. In confirmation of this interpretation, it has been observed, that the miraculous powers continued no longer in the church than the period of the destruction of the Jewish polity, which was indeed the period of the apostolic age: for none of them survived that event, except the apostle John."

"Acts xxii. 16. And now, why tarriest thou? *why delayest thou?* Arise and be baptized, rather, '*get thyself baptized,*' and wash away thy sins, calling upon the name of the Lord, rather '*calling thyself after the name of the Lord.*'"

"Two things are worthy of observation in this verse: First, that baptism is said to wash away sins, and that these sins, therefore, could not be moral guilt, but must be some kind of ceremonial uncleanness, something which belonged to all mankind who had not faith in Christ, both Jews and Gentiles, whatever their character might be, the virtuous as well as the vicious. Agreeably to this language, we are said to be justified and saved by faith, and the blood of Christ, which established the truth of the new covenant, is said to be shed for the remission of sins, and to cleanse from all sin. From inattention to this meaning of the word sin in scripture, and particularly in

the writings of Paul, many professors of Christianity have fallen into the grossest mistakes in interpreting the language of the New Testament. The second thing which deserves notice is, that Paul is not here directed, as some have erroneously supposed, to address his prayers to Christ; for he is exhorted not to call upon the name of our Lord Jesus Christ after baptism, but to call himself after his name, i. e. to become a follower or disciple of Christ. Nor is there any passage of scripture, which authorises or encourages Christians of the present day to address their prayers unto him: on the contrary, when the disciples desired to be taught how to pray, he directed them to say, *Our Father, who art in heaven.*"

The following are the reflections upon Paul's preaching at Athens, Acts xvii. 16. to the end.

"Reflections. 1. In the conduct of Paul at Athens, and in the account which the historian has given of his reception, we see fresh proofs of the truth of our religion. In this seat of learning and of the arts, where the human mind was improved to the highest degree, where lived the first masters of philosophy and eloquence, to which foreigners resorted from all countries for instruction, and which had conquered the world, if not by arms yet by the more powerful influence of manners and science—in this enlightened and illustrious city the apostle is not ashamed of the gospel of Christ: he ventures to preach it in the places of public resort, and wherever he can find an audience; he has the resolution to defend it against the attacks of the ablest reasoners and the acutest philosophers; and this when alone and a stranger, unprotected, unaccompanied by a single individual. What confidence in the truth of the gospel! What zeal for communicating its discoveries to the world! Surely such confidence and such zeal must have some solid foundation, something better than the fictions of his own mind or the unauthenticated reports of other persons.

"The historian who mentions his preaching at Athens, does not scruple, we see, to record his reception there, although by no means the most favourable. He informs us that this distinguished advocate of Christianity was denominated by the most contemptuous appellations; that

the principal doctrine which he professed to teach could not be heard without laughter, and that he made but few proselytes in this renowned city. How confidently then may we rely upon his narrative, when he relates the success of the gospel in other places and the respect paid to its teachers!

"2. We learn from this story what is the substance of the gospel: not such doctrines as many Christians would now expect to find: not such as are to be found in modern creeds, the atonement of Christ or the deity of his person, but Jesus and the resurrection; a restoration to life of the individual who has died, never to die any more. This is the interesting truth which, next to the divine mission of our master, holds the most conspicuous place in the Christian revelation. This is the doctrine to communicate which he was sent into the world, and to establish which he died and was raised again. Let this doctrine, Christians, hold the first place in your regards, notwithstanding the ridicule which it once received from the philosophers of Athens, and the opposition which it still experiences from modern unbelievers.

"3. Let us often read and carefully fix in our memories the sublime description here given of the Supreme Being. It is replete with interesting truth and divine consolation. He is the great Creator of the universe, the impartial Father of all mankind, their present governor and sovereign, their final judge, the all-sufficient and omnipresent Deity, infinitely superior to every thing which we behold or can conceive. To him we are indebted for all that we possess; to him we are accountable for all that we have received, for all that we do: him, therefore, let us serve with thankfulness and joy."

The history of the temptation of Christ, Mr. Kenrick has explained according to the hypothesis of the late Mr. Farmer; yet he seems inclined, with Mr. Dixon of Bolton, (whose opinion we suppose to be nearly the same as that of the late Mr. Cappe—see *Ann. Rev.* vol. i. p. 134.) to consider it as "a representation of the workings of our Lord's mind after his appointment to the office of Messiah." Two interpretations of the introduction

to John's gospel are given, that of the modern Unitarians, in which the term Logos is supposed to mean the wisdom of God; and that of the old Socinians, who explained it as descriptive of Jesus the preacher of the Word. In his exposition of the history of the penitent malefactor, Mr. K. approaches nearer to the truth, than any other commentator we have ever seen, and in various parts of the work he has advanced principles, which if uniformly and consistently applied, would remove many difficulties, and throw great light upon the doctrine of the gospel.

To those families who approve of the sentiments which Mr. K. is known to have professed, and to have taught, this work will be very acceptable, and useful. It may likewise afford much assistance to young ministers, who are desirous of properly discharging the duties of their stations. To such however, we would not be understood to recommend an implicit adoption, either of the principles which the author avowed, or the plan he has here pursued. An impartial investigation will detect some error in the former, and the latter is susceptible of great improvement. But they will here meet with many ingenious and important elucidations of scriptural phraseology, and the

practical reflections will suggest many useful topics of public instruction. We cannot conclude better than in the words of the editor:

"Of the diligence and ability of Mr. Kenrick as an interpreter of the scriptures, of his happy art of deducing from them, with simplicity and effect, the most instructive lessons, of the manly freedom with which he thought for himself, of his strong attachment to what he considered as divine truth, and of his earnest desire to promote the devout and benevolent, the pure and heavenly spirit of the uncorrupted religion of Jesus Christ, this work, it is presumed, will be a standing and acceptable memorial: and there is reason to hope that it will be found of eminent advantage to the pious and reflecting Christian, in his moments of retirement, to heads of families, at the seasons of domestic worship, and to students and ministers, in their endeavours to understand the last and most valuable revelation of their Maker's will, and to feel as well as to diffuse the efficacy and consolations of religion."

A short but interesting memoir of the author is prefixed to this work. It ought not to pass without notice, since it is honourable both to the late minister and his people, that these volumes are printed in a very handsome manner at the request and expence of the united congregations with which Mr. Kenrick was so long connected.

ART. IV. *Thoughts upon that Part of Revelations which comprehends the History of the Western Empire or Europe, from the Commencement of Popery, to its Overthrow in 1796; comprehending a Series of 1260 Years. Shewing the Unity of the Prophecies of Daniel and Esdras with the Apocalypse; and their clear Explanation of the Events which are now acting in Christendom.* By C. GORING, Esq. Late of Bengal. 8vo. pp. 230.

WHO has not read the wonderful story of Prince Bahman and Prince Perviz, and Princess Parizade and the talking bird, and the singing tree, and the golden water! Who knows not the infatuation which, in spite of the wise admonitions of the aged dervise, urged one daring adventurer after another to ascend the

fatal mountain, on the summit of which an envious and malignant power had placed these incomparable rarities! Unmoved by the dangers of the enterprize, too confident in their own wisdom and resolution to take warning by the fate of all who had preceded them, they resolve to climb the steep ascent,

and pay the forfeit of their rashness, by adding to the number of the transformations through which they had vainly hoped to pass.

No sooner had we perused the work before us, than this story rushed forcibly to our remembrance. Numerous as have been the attempts to elucidate the book of the Revelations, various and contradictory as have been the conclusions which they who have made these attempts have drawn, and confident as every succeeding interpreter has felt, that all who have gone before him have grossly erred; adventurous critics every day arise to overthrow the systems which others have raised, and to establish another; in its turn exposed to the fate of all that have been formed before. What rashness is here! Who can hope for success where a Mede and a Newton have failed!

Mr. G. has attempted an explanation only of the thirteen last chapters of the Revelations. These he imagines detail the rise of the western empire, its subjugation to popery, the consequent destruction of the true church, and the rise of the false one upon its ruins, which was to remain triumphant during 1260 years. This false church arose, according to this writer, in the year 536, when the Goths were expelled

from Rome by Belisarius, and the Pope was left there supreme spiritual head of the Roman empire. At this time also the ten horned beasts or ten kings arose, who were to govern the western empire 1260 years, and who did govern it till the year 1796, the exact period foretold. They were subverted by the French revolution, the Pope carried prisoner to France, where he died; Rome sacked and pillaged, and the host of monks and priests utterly abolished throughout France, and many other countries. But to this has succeeded "a new reign, of the three heads of the eagle, according to the prophecy of *Esdras*, more fierce and intolerant than that which was subverted*." Three years from the present date, the temple of God, i. e. men's hearts, will be purged from sin; then will succeed 45 years of grace for the recovery of the world from its present distress, when the scattering of the holy people will be accomplished, a new order of things will arise, the millennium will commence, and Christ shall reign on earth during 365,000 of its annual revolutions.

Such is a brief outline of the system which has cost Mr. Goring the labour of ten long years.

ART. V. *Oriental Customs; or an Illustration of the sacred Scriptures, by an Explanatory Application of the Customs and Manners of the Eastern Nations, and especially the Jews, therein alluded to. Collected from the most celebrated Travelers, and the most eminent Critics. By* SAMUEL BURDER. Vol. ii. pp. 394.

IN the Annual Review for the year 1802, we gave a full and favourable account of the first volume of this very useful work: and we rejoice that the public approbation has been such as to encourage the author to proceed in his

valuable labours. The volume before us is conducted with the same judgment that appeared in the former, and will be found to contain much additional aid towards obtaining a due acquaintance with the word of God.

* These three heads are the French empire, the kingdom of Italy, and the kingdom of Holland.

ART. VI. *Horæ Bibliæ*: being a connected Series of Notes on the Text and Literary History of the Bibles, or sacred Books of the Jews and Christians; and on the Bibles, and Books accounted sacred by the Mahometans, Hindoos, Parsees, Chinese, and Scandinavians. Volume the First, containing a connected Series of Notes on the original Text, early Versions, and printed Editions of the Old and New Testament. The Fourth Edition. 8vo. pp. 284. Volume the Second, containing a connected Series of Notes on the Koran, Zend-Avesta, Vedas, Kings, and Edda. The Second Edition, pp. 313.

WE are happy to announce these new editions of a work so curious and useful, and it will afford us the truest pleasure, frequently to be called to the same duty. As the second volume has not been known so long as the first, an extract from it may not be unacceptable to our readers. We select, as likely to prove most generally interesting, the following account of the Chinese:—

“LEAVING Hindostan, we must take a north-easterly course to arrive at China, and consider the several books accounted sacred in that country. Something should be premised:—1. On the origin and antiquity of its empire. 2. On the geographical notions which the antients entertained of it; and 3. On the rise and progress of the intercourse between it and Europe.

“1. *The origin and antiquity of the empire of China*, are among the questions which have exercised in a particular manner the ingenuity of the learned. After much discussion, six things appear to be settled with some appearance of precision: 1. That the most probable opinion respecting the origin of the Chinese is, that China was first peopled from Hindostan: this is the universal belief of the learned of Benares, and is confirmed by a passage cited for the purpose, by Sir William Jones, from the Institutes of Manu, a work, which in a question of this nature, is of the very highest authority: 2. That the first known seat of the Chinese is Chinsi, the most north-western province of the present empire of China: 3. That adopting the chronology of the Septuagint, the æra of the Chinese empire may be fixed, with some latitude of calculation at 2,500 years before Christ: 4. That, with the same latitude, its historical æra may be fixed at 800 years before Christ: 5. That the actual form and extent of

the Chinese government, may be dated from the dynasty of Hune, 206 years before Christ: 6. And that, to repel the invasion of the Huons, the celebrated wall of China was built about a century before the accession of that dynasty.

2. In respect to its geography, it already has been observed, that the geographical knowledge of the Greeks did not extend, in the north eastern parts of Asia, much beyond the Imaus, or Caf. The geographical knowledge of the Romans extended much farther, their Scythia extra Imaus and stretched from the Altai mountains, over the country of Chami, to Kantcheau in a north-western part of the province of Chinsi. Till d'Anville asserted and established a contrary opinion, modern geographers supposed the Sinarum regio corresponded with China, but he appears to prove its correspondence with Cochin China.

3. The antient Roman historians are wholly silent on the subject of any *political relations between Rome and China*; the indefatigable industry of M. de Guignes (*Mém. de l'Académie*, tom. xxxiv. p. 355) has proved that there was an occasional intercourse between them from the Chinese writers, and Ptolemy, Ammianus, Marcellinus, and other authors, show that a considerable trade, in the article of silk, was carried on between China and the western parts of Asia, and Europe. It was managed by caravans, some of which took a northern, others a southern route; the former passed over the Great Desert to Kashgar, where Ptolemy fixes the station of the merchants, qui ad Seres proficiscuntur, thence through Persia to Syria: the whole journey took up 243 days, but a great proportion of the commodity was purchased in its passage, by the merchants of Nisibis and Armenia. The southern route took the caravans through the mountains of Thibet, to the Guzzarat, where they were met by the

merchants of the west. The commerce was also carried on by sea. The ships of the Chinese sailed from its eastern parts to Malucca, or to Achem, the promontory of Sumatra, and when that was not the term of the voyage, they sailed on to Ceylon the Taprobané of the antients, where they were met by the merchants of the Persian Gulph and the countries adjacent. Such was the nature of the commercial intercourse between China and Europe, till the reign of the emperor Justinian, when silk-worms were introduced into Europe. From that time the intercourse between the countries gradually wore away; and at the end of a few centuries, Europe almost wholly forgot the existence, and even the name of China. The history of the introduction of the silk-worm into Europe, is one of the most pleasing parts of Mr. Gibbon's work.

"4. The first writer to whom, after that time, we are indebted for an account of China, is *Cosmas Indicopleustes*, or the Indian Navigator; he performed his voyage about the year 522; a valuable extract of it was given in French and Greek by Thevenot (*Relations Curieuses*) and the whole of it was published by Montfaucon in his *Nova Collectio Patrum*.

"But the work of *Cosmas Indicopleustes* was soon forgotten, and Europe generally remained in ignorance of China, till about the end of the 12th century, when *John Carpini*, a Polonese friar, and *Rubruquis* a French friar penetrated into it, and, on their return, published accounts of it. In the following century, the travels of *Marco Polo*, in Tartary and China made their appearance; what he said of China, was at first thought fabulous; by degrees it was more favourably received, and insensibly obtained general credit. Soon after the Portuguese doubled the Cape of Good Hope, their ships reached China; and they obtained leave to settle at Macao. Several priests of the order of St. Ignatius, advanced into different parts of the country; their knowledge of the arts and sciences recommended them to the court; of this circumstance they availed themselves to propagate the gospel: an account of their labours, of their vicissitudes of favour and persecution, and of many curious circumstances respecting the natural, civil, and religious history of the country, has been published by them in several works, particularly their *Lettres Edifiantes et Curieuses*, of which Fonte-

nelle said, that he had never read a work which answered better to its title. Of the general accuracy of those letters, and the works of *Father du Halde au Father Gaubil*, the writer has often heard the late Sir George Staunton speak in the highest terms; his testimony is certainly of great weight; and the writer avails himself with much satisfaction, of this opportunity of mentioning a gentleman, whose talents and unconquerable vigour of mind, rendered his country essential services on many important occasions, and whose many amiable and estimable qualities, will long remain in the memory of his numerous friends, and are seen by them with great pleasure to survive in his son. The labours of *de Guignes*, the *Fourmonts*, and *Freret*, are well known: an interesting account of the rise and progress of Chinese literature in Europe is prefixed by Bayer to *Museum Sinicum*.

"5. All the works of literature which the Chinese have composed are divided by them into four classes; 1st, That of *Kings*, or the *Sacred Books*; 2d, That *Su*, or *Che*, or Books of History; 3d, That of *Tsu* or *Tse*, or Books of Philosophy; 4th, That of *Feic*, or Miscellanies.

"The *Kings*, or *Sacred Books*, answer to what we call Theology: they were divided into two classes; the first were five in number; the *Y-King*, the *Chou-King*, the *Chi-King*, the *Li-ki* and *Tchun-tsicou*. The *Y-King* consists of horizontal lines, entire or cut, which are multiplied and combined into sixty-four different forms or positions: they appear involved in impenetrable mystery; but some writers have affected to discover in them the origin of all beings, the principles of natural history, and the harmony of the universe. The *Chou-King* contained the public annals of the nation: all that remains of it are fragments collected by Confucius. His object in compiling them was to form a collection of the precepts and instructions given by princes to their ministers and subjects: a translation of it was published by *Father Gaubil*. The *Chi-King* is a collection of poems on different subjects; a translation of it was made by *Father Gaubil*, and published by M. de Guignes in 1770. The *Li-ki* contained the civil and religious ceremonial of the Chinese; all that remains of it is an extract of it, published in the reign of *Ham*, about 200 years before the Christian era. The *Tchun-tsicou* is a work of Confucius; contains the annals of twelve kings, who

reigned in Lon, his native country. A work, ranked among the Sacred Books, called the *To-King*, on the subject of music, formerly existed, but it is wholly lost. Thirty other works are called *Kings*; they are held in great respect, but are not deemed sacred.

"The second class of the Sacred Books of the Chinese, consist of the *Su-Chi*, or the *Four Books*: they are moral writings composed by Confucius, or his disciples.

"Many commentaries have been written, and many dictionaries have been composed to facilitate the intelligence of the Sacred Books. 'They contain,' says Father Premare, (*Lettres Edif. et Cur.* Tom. xxi. p. 218. Ed. 1781) 'the whole of the Chinese religion. In the fundamental doctrines of them, may be found the principles of natural law, which the antient Chinese received from the sons of Noah: they teach the reader to know and reverence the Supreme Being. Like the Patriarchs, under the unwritten law, the emperor is both king and pontiff: to him it belongs to offer, at certain times of the year, sacrifice for his people; to him it belongs to prescribe ceremonies to decide on doctrines. This alone can be called the established religion of China; all other sects are considered by them as extraneous, false, and pernicious, and are only tolerated. The Christian religion was declared lawful by a public edict; in a subsequent reign, it was proscribed.'

The whole of Father Premare's letter deserves to be read: it is entitled to all the praise bestowed by Montesquieu (*Esprit des Loix*, l. 8. ch. 31.) on the letters of Father Parennin and Father Muiran."

The appendix to the second volume contains two curious and valuable dissertations. 1. On the truth of the narrative of a great council of the Jews on the plain of Ageda in Hungary; published in the *Phœnix* in 1707, and referred to in the first of the *Hor. Bib.* The author is inclined to think it a mere fable. 2. A short historical outline of the disputes respecting the authenticity of *The verse of the three heavenly witnesses*, on 1 John v. 7.; addressed to the Rev. Herbert March. This is a very able view of this celebrated controversy.

It is much to be wished that men of reading would pursue the plan which Mr. B. has in these volumes marked out, with respect to other subjects of curious enquiry in which they may either professionally or incidentally engage. It would be of advantage to themselves, and eminently useful to others, by directing them to the best sources of information.

EVIDENCES OF NATURAL AND REVEALED RELIGION.

ART. VII. *A Confutation of Atheism, from the Laws and Constitution of the Heavenly Bodies: in Four Discourses preached before the University of Cambridge: with an Introduction, Notes, and an Appendix. By the Rev. S. VINCE, A. M. F. R. S. Plumian Professor of Astronomy and Experimental Philosophy.* 8vo. pp. 157.

THE attempts lately made by some eminent philosophers upon the continent, to account for the order of the physical world from material causes, and thus to exclude the notion of a Deity, have given occasion, we are told, to these discourses; and have thus been the means of affording another instance of good arising out of evil, and of the advancement of truth in consequence of the efforts of its adversaries.

ANN.REV. VOL. VI.

The first of these discourses is introductory; consisting of some general observations upon the folly of Atheism, and the nature of the evidence by which the existence and attributes of God are proved.

In the second discourse, the preacher enters upon his arguments.

"Serious reflections upon that little which the ancient philosophers had discovered, led them to the acknowledgement of a God. And if the narrow views they

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had of nature, conducted them to such conclusions, how much stronger must this argument become, when, by the discoveries of modern philosophy, the system is found to be governed by the wisest laws; that one principle pervades the whole, and produces that beautiful harmony of the parts, in all the different views in which they may be considered. If we stop at the effect, we cease to direct our enquiries to that end, to which all our researches into nature ought to tend. From the effect we must ascend to the cause; from the works of God, we must seek to know him. Let us not deny the existence of a supreme, intelligent Being, because he is not an object of our corporeal senses; 'he has not left himself without witnesses.' His being and attributes are manifest from the constitution of the universe, and the ends for which it was formed; but the nature of his essence surpasses the conception of our limited faculties; 'we see but in part.' Many things in the existence of God, have no analogy in man, and therefore must be beyond our comprehension. The laws of nature evince the existence and wisdom of a Supreme Director, in a much higher degree, than any effects, produced by man, carry evidence of design; inasmuch as the operations of the former are uniform, and subject to no variations or disorders which want correction; whereas, in the latter, we see continual alterations of plan, and deviations from preconceived rules. This permanent order of things was necessary, that experience might direct us in respect to our future operations. The laws of nature form an irresistible argument, that the world was the work of a wise and benevolent Being. The laws of nature are the laws of God's government; and how far soever we may be able to trace up a succession of causes, they must ultimately terminate in him. We see nothing in the heavens which argues imperfection; the whole creation is stamped with evident marks of unbounded power and consummate wisdom."

The *motions* of the heavenly bodies afford the most obvious instance of *unlimited power*. The earth every day moves above a million and a half of miles, not in a rectilinear, but in a curvilinear path about the sun; thus shewing the

existence of a power able to produce it first motion, and perpetually employed in changing it. A similar motion is observed in the other similar heavenly bodies with which we are acquainted.

"But on these great bodies, there was also a motion impressed, which gave them a rotation about their axes. This necessarily produced a change in the figures of these bodies; which change is exactly what ought to take place from physical principles. This agreement between the actual figures of the bodies, and the figures which they would put on from rotation, teaches us to look here for the cause. But the solid parts of the Earth, in their present state, cannot have their form altered from the force arising from rotation. When the rotation therefore first took place, all the parts must have been in a state in which they would freely yield to that force. Admitting this solution, a state of chaos must have existed at the time when the rotation began; and that the Earth has been in some such a state, it's present constitution seems to evince. Our hypothesis therefore requiring these bodies to have existed in a state altogether different from their present, the hand of an all-powerful Being becomes necessary to have produced this great change. If it should be contended, that the solid parts of the Earth might by chance be formed as they are, and that the fluid parts might arise from a rotation which was accidentally given it, it may be answered, that this supposition implies a mathematical agreement between two *independent* and *accidental* circumstances, the forms of the solid and fluid parts, each of which might have been varied an indefinite number of ways; in favour of which concurrence, no man will venture to contend. It may be said, however, as the only remaining plea for Infidelity, that the bodies in the system may have existed from all eternity, in their present form and time of rotation. But here we have the same difficulty to contend with, as in the last case. For that there should be several self-existing bodies, under the same circumstances, is equally improbable, as that so many bodies should have been formed by chance, under the same circumstances, the independence of the bodies in the former supposition being just the same

as in the latter ; for the existence of self-existing bodies must necessarily have been totally independent of each other, and of any other body. Infidelity has therefore gained nothing by making this hypothesis. Hence, from every view of the circumstances under our present consideration, we are taught to look up to a wise and powerful Being, as the cause of all these nice adjustments ; to Him, ' in whose hands are all the corners of the earth.' "

The laws which regulate the motions of the larger bodies round the sun, govern the motion of the satellites about their respective primaries ; and the phenomenon of the satellites belonging to one planet obtain, as far as our observations extend, in respect of those of every other. Such uniformity Mr. V. justly and forcibly observes, where there was room for so much variation, is a proof of direction, understanding and wisdom. The following remark tends to the same important conclusion.

" In extending the system to such vast bounds, this important consequence is obtained, that the great bodies which compose it, are placed at such distances from each other, as not to produce, by their mutual attractions, any great deviations from their regular courses about the Sun. If they had been situated near together, considerable disorders would have arisen in the system, and its permanency might have been endangered. Under such circumstances also, the great bodies would produce tides upon each other of such magnitude, that, instead of being useful, they would become extremely injurious, rendering unattainable the conveniences which we now enjoy from them, granting their surfaces to be partly covered with water. It may however be here objected, that the great magnitude of the primary, will produce the inconveniency here stated, upon the secondary ; but against this a careful provision is made. The same face of the Moon is always opposed to the Earth ; whatever therefore may be the elevation of the water upon the Moon, from the Earth's attraction, it so remains ; hence, there is no flux and reflux of the water upon the Moon's surface. And, from what has

been already observed, the same cause probably operates to produce the same effect on all the other Satellites. Thus, it appears, that no inconveniences may arise from tides upon any of the secondaries, from the great magnitude of their primaries. ' Thou hast set them their bounds, which they shall not pass, neither return again to cover the earth.' "

The same wise design is next shewn, from the equality between the respective times of rotation and revolution of each of the satellites ; as also from the coincidence of the nodes of the Moon's equator with the nodes of the Moon's orbit, both being in motion from different causes ; the action of the Sun, and the action of the Earth.

The third discourse is almost wholly occupied upon the law of gravitation. The remarks are equally interesting and conclusive ; and will not fail to lead our readers, to whose notice we earnestly recommend them, to the same conclusion ; that the system contemplated under all the circumstances here stated must be the work of an intelligent being. The following short observation upon comets may not at the present time be unacceptable :

" There is another description of bodies, called Comets, of which, the system contains not less than three or four hundred. They describe about the Sun, orbits of the same species as those of the planets, but differing considerably in their form from that of a circle ; in consequence of which, the Sun is situated very far out of the center ; so that in one part of their orbits they approach very near the Sun, and in another, they recede to a great distance from it. The orbits are also found to lie in all positions. And as the *form and disposition* of their orbits differ from those of the planets, so are the *nature* of the bodies different ; thus far constituting a distinct part of the system : but still their motions are governed by the same laws. The form and situation of their orbits appear to have been designed, that the system might contain the greatest possible number of bodies, without producing confusion of motion ; for

in those parts of the different orbits which lie near together, the bodies make but a very short stay, spending most of their time in remote regions, at vast distances from each other, and from all the planets. Thus, what at first sight might have the appearance of irregularity and confusion is found to be a wise disposition to prevent disorder. In the *figure and arrangements* of the orbits, we discover evident marks of provision and design. 'In wisdom hast thou made them all.'"

The phænomena of the planet Saturn, and of the Sun, and the fixed Stars, form the subjects of the fourth discourse, in which every position which had been before established receives, if possible, further confirmation.

As many of the subjects of this excellent little volume may not be familiar to all readers, the author

has very judiciously prefixed a short and plain introduction to the science of astronomy, that there may be no necessity for those who shall peruse these discourses to turn to other works for such explanations as they may want. In the notes, some of these subjects are further illustrated; and the sophistry of Mr. Hume, and other sceptical writers well detected and exposed. The appendix is a short and able review of an anonymous publication, which appeared soon after the death of Mr. Hume, under the title of "An Apology for the Life and Writings of David Hume, Esq. to do some service to the *writer*, and some to the *man*." Mr. Vince, has shewn that the apology, however undesignedly, is a severe satire upon both.

ART. VIII. *Dissertations on the Existence, Attributes, Providence, and Moral Government of God; and on the Duty, Character, Security, and Final Happiness of his righteous Subjects.* By the Rev. DAVID SAVILLE, A. M. Edinburgh. 8vo. pp. 346.

WE have perused these dissertations with considerable pleasure. The subjects discussed in them are of great importance; are treated with much ability; and at the same time, in a manner which cannot fail to render them both intelligible and interesting to persons not much accustomed to such enquiries. We suspect that they have been composed for sermons.

Mr. S. takes some credit to himself for having united what are called the arguments *à priori*, and the argument *à posteriori*; and he has certainly brought into a small compass, the most satisfactory proofs of the existence of the Deity. He then infers, that as God hath existed from all eternity; so through all eternity he must *continue to exist*; that being eternal, he must also be *unchangeable*; that being uncaused, all the attributes of his nature must be *unlimited and per-*

fect; and that no more than *one* such being can possibly exist. The *omnipresence* of God is next demonstrated, from his being uncaused, and the Creator of all things; and from this attribute are inferred his omniscience, his infinite power, and his infinite wisdom. The goodness of the Deity is next proved, from his perfect intelligence; from the benevolent dispositions which he has implanted in the human race; from the consideration, that were he not good, he would be more imperfect, and worse than the most imperfect, and the worst of his creatures; and lastly, from the numberless effects of benevolence which obtain among his works. From this attribute he deduces *all the other moral attributes* of the Deity; and for this, he appears to think it necessary to offer a defence of himself. He must know, that this is not a speculation; it is the doctrine of Hartley, of whom he

speaks with deserved respect; and it is a doctrine which needs no apology, since it is honourable to the Deity, and full of consolation to his creatures. In the subsequent dissertation, the doctrine of Divine Providence is proved with equal clearness; and this is followed by the evidence of the moral government of God. To this is naturally subjoined a Dissertation on moral obligation, which, like many parts of this work, is rather practical than speculative. Mr. Saville next describes the character of the upright; proves the security of those who bear that character; and assures them of a final triumph in a future state. This leads to an enquiry into the evidences of a future state. Those which are derived from rea-

son, are undoubtedly strong; but not so irresistible as Mr. S. has represented them: and the gospel hath done *more* than merely "settle the views of men upon this subject"—it alone hath laid the foundation for the hope of immortality.—The volume concludes very properly with a contemplation of the glory of the righteous in heaven.

Such is a brief sketch of the work, which has arisen from a laudable desire to counteract the influence of irreligion and immorality: the author has modestly described it as "a mite thrown into the treasury of talents"—we venture to assure him that it is of more worth than many splendid gifts which are ostentatiously cast in there.

ART. IX. *Lectures on the Four last Books of the Pentateuch; designed to shew the Divine Origin of the Jewish Religion, chiefly from Internal Evidence. In Three Parts. 1. The Authenticity and Truth of the History. 2. The Theological, Moral, and Political Principles of the Jewish Law. 3. A Review of Objections. Delivered in the Chapel of Trinity College, Dublin, at the Lecture established by the Provost and Senior Fellows, under the will of Mrs. Anne Donellan. In Two Volumes. By the Rev. RICHARD GRAVES, D. D. M. R. J. A. Senior Fellow of Trinity College, Dublin, and Chaplain to his Grace the Duke of Richmond, Lord Lieutenant of Ireland. 8vo. pp. 454, and 509.*

We cannot introduce this excellent work to the notice of our readers with more propriety, than in the words of the learned author:

"WHEN the friends of irreligion and anarchy in this country, some years ago, disseminated with a malignant industry the first part of Mr. Paine's *Age of Reason*, containing a bold and virulent attack on the scriptures of the Old Testament, the heads of the University of Dublin judged that it might be expedient to direct the attention of the students to the clear and convincing evidence by which this part of Revelation is sustained: on that occasion, the subject of the following Lectures was selected for the ensuing year, when it was my duty to deliver them; but before that period arrived, so many able and satisfactory answers appeared to Mr. Paine's pamphlet, and the extreme ignorance of its author; the futility of his reasonings, and the grossness of his misre-

presentations were so clearly exposed, that I judged it unnecessary to conduct my researches, or form my arguments, with any particular reference to the objections urged in that tract, and determined on taking a wider range, and entering into a more radical discussion of the divine origin of the Jewish scheme, than I had at first designed, and for that purpose, I resolved to examine the *four last* books of the Pentateuch, with all the attention in my power; and discover how far they carried *internal* evidence of their genuineness and truth, in the detail both of the common and the miraculous events. The following work is the effect of that determination.

"If it be asked, why I have exhibited the *internal* evidence of the Mosaic law, *separate* from the *external*; I answer, because I conceive it a completely distinct topic of argument; to which the external evidence is properly a supplement, which may be resorted to with much more advantage and effect, when the internal has been

first distinctly considered; besides the external testimonies for the truth of the Mosaic history, which have been lately examined and exhibited by many learned and able writers; particularly by Mr. Faber, in his *Horæ Mosaicæ*, so fully, that it would be as unnecessary, as it would be arrogant to attempt to supersede their labours, when I can do my reader so much more service by simply referring to them." He adds, "Some friends whose judgment I most highly respect, have stated to me, that I ought to have included the book of Genesis in my plan, and that, even now, I ought to prefix some preliminary lectures on this important part of sacred history, before I submit this work to the public — To them I answer, that the history of the *four last books of the Pentateuch*, forms one subject perfectly distinct from the history of the book of Genesis, except so far as it is connected with the account of the fall of man, in the grand economy of grace. The evidence of the divine original of the Mosaic law may therefore be clearly exhibited, without including the consideration of the facts recorded in the book of Genesis. I add, that, in the natural order of reasoning, the divine mission of Moses should be proved by its peculiar evidence, *before* the truth of the antecedent facts can be decidedly admitted, because the creditability of the facts recorded in this history must always chiefly rest on the authority of their inspired historian, which I have here endeavoured to establish. I trust, therefore, this work will be found one distinct and unmutated system, embracing the full extent of the subject it professes to discuss."

The author has divided this work into three parts: in the first part, which comprehends six lectures, he establishes the authenticity and truth of the history: in the second, which comprises four lectures, he examines the theology, and the moral and political principles of the Jewish law: and in the third, he endeavours to answer the principal objections which have been urged by unbelievers and sceptics. There is besides an appendix, in which the texts collected by Le Clerc, as affording reason to doubt whether the Pentateuch was composed by Moses,

are considered; and the opinions of Dr. Geddes on the authenticity of the Pentateuch, and the reality of the Mosaic miracles, are ably examined and confuted.

In establishing the divine original of the Jewish religion, in the first part of his work, Dr. Graves proves that no period but that which is usually assigned for the first publication of the Mosaic law, can be the true one. From the present time, back to the era of their return from the Babylonish captivity, the Jews have undoubtedly acknowledged the authenticity of the Pentateuch, and the undisputed circumstances of the Jewish history, considered in connection with the peculiarity of the Jewish law, form an irrefragable proof that the Pentateuch was composed before the settlement of the descendants of Abraham in Palestine. Having confirmed this by a variety of curious and convincing arguments, Dr. G. proceeds to consider the *internal structure* of the history itself. The important and public nature of the facts related; the perfect artlessness and simplicity of the style; the particularity of the time, and place, and person, and circumstance, natural in the narrative of an eye witness alone; and the strict impartiality, which leaves no room to doubt that every circumstance is delivered without any attempt to disguise or alter it, are produced as powerful arguments to prove, that the history of the Pentateuch may be certainly depended upon. The impartiality of the historian of the Pentateuch is displayed in an ingenious and striking manner, by contrasting it with the omissions, or the varnished accounts of Josephus. Dr. G. then demonstrates, that the eye-witness is no other than Moses himself. His method of proof is curious, and in its application to this subject original. It consists in comparing the book of

Deuteronomy with the preceding books: from which comparison there appear 'coincidences so minute, so latent, so indirect, and evidently undesigned, that nothing could have produced them but reality and truth.'

"Arguments of somewhat a similar kind have been lately applied by Archdeacon Paley, with a force which seems unanswerable, to confirm the authenticity and truth of the Acts of the Apostles, and the Epistles of St. Paul, by comparing them together, and pointing out the undesigned coincidence between the direct narration in the Acts, and the indistinct allusions to the same facts in the Epistles; and thus establishing the truth of both, on the same principle as that by which we yield entire credit to two unsuspected witnesses, who deliver accounts of the same transactions, if it appears that neither were acquainted with the testimony of the other, and yet that their evidence exactly agrees.

"An argument of precisely the same nature as this cannot be applied to confirm the truth of the Pentateuch, because we have not any cotemporary writings to compare with it; all the works of the Old Testament (the book of Job, perhaps, excepted) being plainly subsequent to it, all presupposing its truth, deriving from it almost every account of the facts which it details, and in almost every allusion to these facts, adapted to the narrative which the Pentateuch delivers. This circumstance proves, undoubtedly, that the history of the Pentateuch was received by all subsequent Jewish writers, as the only authentic account of their nation; and thus establishes its truth exactly in proportion as it is improbable the whole Hebrew people should be mistaken in receiving such a narrative as true, if it were really fictitious! an improbability which can scarcely be rated too high, if we consider the public nature, and great importance of the facts which the Pentateuch details; the high authority of the person to whom it is ascribed; and the early period at which it was received. But having touched upon these topics, I now dismiss them, and proceed to enquire, whether we may not, even from the internal structure of the Pentateuch, derive some arguments for its genuineness and truth: which, though not

exactly the same with those of the distinguished writer to whom I have alluded, are yet somewhat of a similar nature. We cannot indeed compare the entire with cotemporary writers, and thus confirm it by the agreement of different and independent testimonies; but we can compare the different parts of it together, and weigh the coincidence between the different parts of the same testimony. We may examine whether there exists a natural and exact agreement between the direct narrative, and the various references to the same facts in the recapitulation, as well with each other, as with the different situations in which the supposed author is related to have been placed, and the various views and feelings which these situations would naturally suggest.

"The direct narrative was written at the time of the transactions, as they were passing; the recapitulation was delivered at a period long subsequent to many. The former was intended to record all the particulars of the events, most necessary to be known; in the latter, it was intended to notice only such particulars as the immediate object of the speaker, in addressing the people, rendered it expedient to impress upon their minds. In each, the laws are intermixed with the facts; and both laws and facts are referred to for different purposes, and on different occasions. This gives room for comparing these statements and allusions, and judging whether they agree in such a manner as appears to result, not from the artifice, which forgery or falsehood might adopt, but from the consistency of nature and truth. We may thus weigh the different testimonies of the same witness, delivered at different times, and on different occasions, and judge, as it were, by a cross examination of their truth. And we may remark, that if a coincidence appears in minute and unimportant circumstances, it is, therefore, the more improbable it should have been designed; also, the more indirect and circuitous it is, the less obvious it would have been to a forger, or a compiler. If the situations in which the writer is placed, and the views with which, at different times, he alludes to the same facts, are different, and the terms which he employs are adapted to this difference in an artless and natural manner, this is a strong presumption of truth. Finally, if the direct

narrative, and the subsequent references and allusions, appear, in any instance, to approach to a contradiction; and yet, on closer inspection, are found to agree, this very strongly confirms the absence of art, and the influence of truth and reality."

Such is the argument; and we think the author has succeeded in 'exemplifying it by such instances as are sufficient to establish the conclusion for which he contends.' We are sorry that we have not room to exhibit, at large, the manner in which this argument is conducted, as to the history, both of natural and miraculous events.

The next object of our author is to show, that the history and character of Moses—the escape of the Israelites from Egypt—their existence in the wilderness for forty years—their submission, during that period, to the authority of their leader, without attempting either to return to Egypt, or to invade Canaan, are facts which cannot be accounted for, without admitting the uninterrupted and conspicuous interference of the power of Jehovah, miraculously sustaining and governing his chosen people; and, by consequence, establishing the divine original of the Mosaic law.

This first part of the work is then concluded by an application of Leslie's well known four infallible marks of truth to the miracles recorded in the Pentateuch; and from this, and all that has been before advanced, the inference to be fairly drawn is most certainly this; 'that the miracles ascribed to the Jewish lawgiver were undoubtedly real, and therefore his mission undoubtedly divine.'

Dr. Graves opens the *second part* of his work with a general view of the idolatry of the ancient world—the vices attending it—and the circumstances which must and have rendered any human attempts to check or reform it utterly nugatory.

he then examines the theology of the Mosaic code; and justly contends, that a system, which, at such a period, and to such a people, taught the self-existence, the unity, the infinite wisdom and power, the moral perfections, and the providence of God, 'cannot be satisfactorily accounted for, without allowing the truth of the Mosaic history, the deliverance of Israel by supernatural aid, and the establishment of the Jewish religion and government by divine authority.'

The same conclusion is next deduced from a view of the *moral tendency* of the Mosaic law—the peculiarities of the Jewish penal code; and the civil constitution of the Jewish state.

The *third part* of this work, as we have before stated, is occupied principally in obviating the objections which have been usually urged against the divine original of the Jewish economy. The first which Dr. Graves meets, and, as we think, ably repels, is that which arises from the treatment of the Canaanites. He considers the command respecting them, not as extending to unconditional extirpation, but as requiring the destruction of those cities and states only, who refused to leave the land, or to renounce idolatry: but as many maintain a contrary opinion, Dr. G. properly determines not to rest the defence of the Jewish law upon his own interpretation, though fully persuaded that it is just. Considering the injunction, therefore, in the strictest and severest sense of which it is capable, he shews that both as it regards the Canaanites themselves, and as it regards the Jews, it may be vindicated. We know not how any candid enquirer can resist the arguments which are here produced. It is not possible to abridge them.

Notwithstanding that one great purpose of making the Jews the

instruments of effecting the punishment of the idolatrous Canaanites, was to excite in them an abhorrence of the practices to which those nations had been addicted; yet the Jews were themselves frequently falling into the same. This circumstance has given occasion to another objection: since it is conceived to be incredible 'that the witnesses of such stupendous miracles as are recorded in the Mosaic history, or their immediate posterity, could have so soon forgotten the Divine power thus plainly manifested, or apostatized from religion thus awfully enforced.' In answer to this, Dr. G. first shews that their idolatry in no instance amounted to a rejection of the true God, or of the law which he had appointed; he then points out the reasons which appear to have operated in the Divine counsels, for permitting the various temptations to idolatry, to which the Jewish nation was for a long time exposed; and he proves in an ingenious—in some instances in a novel—and in all, in a very forcible manner, that every situation in which either any part, or the whole of the nation was placed during their long residence in the holy land, was admirably contrived to promote the purposes of their separation, and demonstrative of the providence and moral government of God. In one part of this interesting lecture the learned author appears to us needlessly troubled about the doctrine of *free will*; which, in contradiction to the whole tenor of the Jewish writings, he is very anxious to preserve and defend.

"In reviewing the system of religion and policy established by the Jewish lawgiver, two circumstances claim particular attention: *one*, that the rewards and punishments of a future life *were not* inculcated by Moses as sanctions of his laws; and the *other*, that he *has* employed as a sanction, the declaration that 'God

would visit the iniquity of the fathers upon the children, to the third and fourth generation of them that hate him, and shew mercy unto the thousandth generation of them who should love him, and keep his commandments.' Both these circumstances have been the subject of long and warm discussion. The former has been objected to as an omission of necessary truth, which no genuine revelation could overlook; while the latter has been represented as a violation of natural justice, which God cannot be supposed to perpetuate or authorize." In considering the first part of this objection, the hypothesis of Warburton could not escape notice. It is, accordingly, stated in the writer's own words; and both that, and the character of the learned prelate himself, fairly and ably appreciated. From this hypothesis Dr. G. dissents: 'Warburton,' he observes, 'considers the omission of a future sanction, as a *medium* from which, independent of all other proofs, an extraordinary providence may be proved to have attended the Jewish dispensations; I consider it only as a *fact*, for which an extraordinary providence (the reality of which ought to be proved from other sources) will satisfactorily account.'

That Moses did not propose the sanction of future rewards and punishments, he admits, and clearly demonstrates: he goes further, and with much ingenuity satisfactorily accounts for this fact: but, with the author of the divine legation he asserts, that the history of the Jewish legislator shews, that he himself believed in a future state of retribution; and in opposition to that author he contends also that the history contains such proofs of the doctrine as must naturally suggest it to every serious and reflecting mind, though with less clearness than the succeeding works of the Old Testament, which exhibit this

great truth with a perpetually increasing lustre, till by David, Solomon, and the prophets, it was so authoritatively revealed, as to become an article of popular belief, and practical influence among the Jewish people, and thus prepare the way for the reception of the gospel scheme. This point is much laboured, but we think with little success. From our author's opinion upon this subject we reluctantly dissent; and we are convinced, that if it were our duty to controvert the sentiments of the writers whose works come before us, rather than fairly to exhibit what those sentiments are, we could with ease demonstrate that the facts in the Jewish history, from which Dr. G. has deduced the doctrine of a future state, tended rather to check than to encourage the hope of a life after death; and that the texts which he has alleged as proving that Moses, David, Solomon, Daniel, Isaiah, and the other prophets believed in that doctrine, are, in almost every instance, direct evidences of the contrary position. But we must be content with having thus briefly expressed our opinion of this part of the work before us, and with warning our readers to examine these passages of the Jewish scripture, with a strict regard to the connection in which they occur, and the peculiar idioms of the language in which they were written. They will then not be misled by such phrases as *waking up*, *waking in the morning*, *living at the right hand of God*, or even *living for ever*.

The other part of this objection arising from the denunciation that God would visit the iniquity of the fathers upon the children, is proved to have as little foundation in reason as the former; the punishment and the reward being analogous to God's general providence, and limited in their extent and application.

"But the Jewish system has been objected to on grounds distinct from its immediate doctrines, or its direct effects upon the Jews themselves. First, as being *partial*, wholly confined to one obscure and insignificant nation, and therefore unworthy of a divine interposition, and inadequate to that stupendous apparatus of miracles, by which it is supposed to have been introduced. And, secondly, as indicating a capricious mutability on the part of God, who (as the objectors affirm) first promulgated the Mosaic law, as of eternal obligation; and yet, afterwards, is supposed to have abrogated it, and introduced the different, and even opposite, system of Christianity." In answer to the first, it is shewn, that Judaism was all along designed to be a blessing to the world at large, and that this design was accomplished. The effects of the Jewish religion are visible in the history, and the opinions of other nations, both before and after the Babylonish captivity: and the state of the world at large, and of the Jewish people in particular, between that event and the promulgation of the gospel, affords the most striking evidence that Providence had a constant regard to the advantage of the whole world in the Jewish peculiarity.

In answering the latter objection, Dr. Graves asserts, that the Mosaic dispensation was intended to be introductory to the Christian, and this assertion he has abundantly proved; not always, however, by the most convincing means. He has cited prophecies, which there is good reason to believe had no reference to the Messiah, or his kingdom, and applied, as types, facts, in which nothing typical will appear to the eye of sober criticism. The strongest argument arises from the admirable adaptation of the peculiar circumstances and practices of the Jews, to the purpose of

introducing the gospel, and assisting its diffusion: no other means could have so well, if at all, produced this great end. This argument Dr. G. has urged, and if our limits would allow, we would present it to our readers in his own words.

Such is a general outline of this excellent work; of which we have endeavoured to enable our readers to form a true judgment. It will ever sustain a high rank amongst the most able productions in defence of revealed religion.

ART. X. *Lectures on Scripture Facts.* By the Rev. WILLIAM BENGOLLYER, 8vo. pp. 593.

THE author of this work informs us that "about five years ago it was suggested to him in a cursory conversation, that it would be a desirable thing to produce a confirmation of the facts recorded in the sacred writings from contemporary historians, so far as these could be obtained: and where the remoteness of scripture narrations stretched beyond the chronology of heathen compositions, to adduce such fragments of antiquity as time has spared to us, so far as they bear any relation to events transpiring at the earliest periods." Upon revolving this conversation in his mind, he further tells us, "he felt the remark important; and he began seriously to think of undertaking the proposed discussion, just so far as it might be useful to his own congregation, and would not interfere with the other arrangements of his ministerial labours. For it appeared to him that a work was wanting which might interweave foreign testimonies to the truth of scripture history, with the discussion of the history itself; which might admit general and important remarks with a selected subject, and which might relieve the barrenness and languor of mere discussion, and of a series of extracts from heathen writers, by assuming the shape and the ardour of pulpit and popular addresses." Such was the origin of these lectures, which, having been well received from the author's own pulpit, were afterwards delivered during two winters in London; and are now through the

importunity of friends committed to the press. *See Pref.*

The Lectures are fourteen in number:

The first is merely introductory, and is an attempt to prove the necessity of divine revelation:

"2. The Creation: that the Mosaic account of it is the only rational one which we have received:

"3. The Deluge:

"4. The destruction of Babel, the confusion of language, the dispersion of the people, and the origin of nations:

"5. The destruction of Sodom and Gomorrah:

"6. The history of Joseph:

"7. Intermediate Lecture: a scriptural representation of the nature and destination of man:

"8. The slavery and deliverance of Israel in Egypt:

"9. The journey of the Israelites in the wilderness; their establishment in Canaan; and the circumstances attending these events:

"10. The government of the Jews; including the theocracy and monarchy, to the building of Solomon's Temple; with a confirmation of some subordinate facts recorded in the scriptures:

"11. The captivities of Israel and Judah:

"12. The life, death, resurrection, and ascension of Jesus Christ, proved as matters of fact:

"13. The character of the writers of the Old and New Testament:

"14. Concluding Lecture—the unsearchable God; or, an attempt to prove an analogy between the religion of nature and that of the Bible, by shewing that the same obscurity which overshadows revelation, equally overspreads nature and providence."

Such an undertaking, especially by one who has thought it necessary to apologize for his youth, was bold and hazardous. To be at once the declaimer and the philosopher; to gain the applause of the multitude, and to deserve the approbation of the wise; to court popularity, and to earn the reputation of a scholar; require a combination of talents and acquirements very rarely found in the same person. The evidences which Mr. C. has resolved to produce lie widely scattered; and long, patient, and extensive reading alone can collect them: in some cases they are involved in fable, from which the nicest skill only can extricate them: and in others so incidentally occur, that they are liable to be overlooked. On the one hand great labour is necessary to select what is of real importance; and on the other the most scrupulous caution, lest fancied resemblances and obscure traditions should be brought as evidences to facts from which they are in the furthest degree remote. Who would not wish that the sacred history should be suffered to rest upon its own foundation, and that no attempts should be made to discover corresponding facts in the writings of profane authors, rather than that Moses should be found in Bacchus, Silenus, and even Priapus, and the translation of Elijah in the adventure of Phaëton?

For the task which he ventured to undertake Mr. C. does not appear

well qualified. All the evidence to scriptural facts which is here brought forwards, and more than this, has been long and generally known. The only merit indeed to which he seems to lay any claim is that of having carefully read over, not the authors of whom he has subjoined so pompous a list, but of those passages which Grotius, Stillfleet, Bryant, and others, had produced. No original witness is brought forward; none whose testimony has not been heard before; and from inattention to Eusebius, from a total disregard of Bochari, Huet, Gale, and Faber, much evidence is withheld that might with great advantage have been cited. This work, therefore, adds nothing to our store of Biblical Literature. Whatever its object may have been, it is in fact little else than a display of pulpit eloquence. Many fine passages do indeed occur, and on the other hand there are many which are mere empty sound, signifying nothing.

Mr. Collyer is evidently a man of talents; and it is much to be regretted, that he suffered himself to be prevailed upon by the solicitation of friends to publish a work, which, through the aid of a more mature judgment, and a continued and extended course of reading, might have secured for himself lasting reputation, and proved eminently serviceable to the cause of revealed religion.

ART. XI. *Horæ Psalmicæ; or a popular View of the Psalms of David, as Evidence for the Divine Origin of the Jewish and Christian Religions: to which are prefixed, Two Essays. 1. On Religion. 2. On Libertinism, 12mo. pp. 123.*

THE author of this little work who is a layman, warns his readers not to expect from the title the acute criticism displayed in the *Horæ Paulinæ* of Paley, nor the learning to be found in *Horæ Mosaicæ* of Faber: and in this he has done well, as such expectations if formed would be

miserably disappointed. The ostensible subject of this tract occupies a very small part of it: the psalms which the author examines being those only which are supposed to be prophetic of the Messiah. The text is that of the older English version, read in our churches, and

to this are subjoined a few declamatory remarks, which, not being founded upon a critical knowledge of the original, are generally very far from the truth. The essays, which form the greater part of the

volume, are at the same time the most valuable portion of it; and of these we recommend the second in particular to the attention of young men.

ART. XII. *A Summary View of the Evidence and Practical Importance of the Christian Revelation; in a Series of Discourses addressed to young Persons, by THOMAS BELSHAM, Minister of the Unitarian Chapel in Essex-Street, 8vo. pp. 204.*

WE are acquainted with no writer in the present day, who possesses in greater perfection than Mr. Belsham the happy and the useful art of clearly arranging, and judiciously compressing the most important subjects of enquiry. This has been shewn in his elements of the theory of the human mind, and it is displayed with great success and advantage in the work now before us.

These Discourses, which are six in number, "contain the substance of a course of lectures delivered after the morning service to the young persons who attend Unitarian worship at the chapel in Essex-street. They are published at the request of many who heard them, and in hope that with a divine blessing they may be the means of reviving the recollection of the evidences of the christian religion, of making them familiar to the mind, and of impressing them deeply upon the heart."

The first discourse opens with a few preliminary observations, particularly upon the nature, the use, and the evidence of miracles; the design of which is to shew that they are, in every respect, adapted to prove the divine mission, and to attest the doctrine of a prophet. Mr. Belsham then observes:

"The evidence of the truth, and divine authority, of the christian religion may be arranged under five general heads. The PHILOSOPHICAL evidence, the direct HISTORICAL, the PROPHETIC, the INTERNAL, and finally, the evidence which is derived from the testimony of

the JEWISH SCRIPTURES. Each of these arguments, considered separately, carries great weight; but collectively, and taken in their mutual connection, and correspondence with each other, the evidence to a serious, candid, and unprejudiced inquirer must be little less than irresistible."

The first of these, the philosophical argument, "which assumes the truth of the christian religion as a hypothesis, the admission of which is necessary to account for certain obvious and undisputed phenomena, the only assignable and adequate cause of certain known effects," is discussed in the remaining part of this first discourse, in the progress of which the objections by Gibbon are fairly met and ably answered.

In the second discourse is considered the direct historical evidence. "This argument first establishes the genuineness, and the credibility of the books of the New Testament, and from these premises it infers the truth and divine authority of the christian religion." Having pursued this argument with great effect, Mr. B. considers with particular attention the direct historical evidence of two facts of peculiar importance; the resurrection of Christ, and the gift of the Holy Spirit. And nothing can be more satisfactory than the evidence for the truth of these which is here adduced.

"The notoriety of these miraculous gifts and powers, and the general diffusion of them in the primitive apostolic church, has given rise to a plausible objection which it is proper to state, and to

answer. If miracles were so frequent, and various, so public, and indisputable, as christians aver them to have been, how came they to make so light and limited an impression? How was it possible for the spectators to resist the evidence of their senses? Let the supposition be made, of a similar occurrence in modern times; that a man publicly executed, and known to be dead, should after three days be restored to life, that the evidence of this fact should be clear and undeniable, that it should have happened in the midst of a crowded metropolis, that a doctrine novel, and obnoxious, taught by this extraordinary person, or by missionaries authorized by him, should be confirmed by a series of acknowledged miracles, performed in the presence of thousands of competent and credible witnesses,—what prejudice could close its eyes against the light of truth? what power on earth would under such circumstances venture to oppose the messenger of Heaven?

“ In *reply* to this very specious, and plausible objection, it may be remarked, that, if the facts believed by christians had not been true, the success of the christian religion would have been absolutely impossible, for reasons which have been already assigned. With respect to the little impression made by miracles upon persons at a distance, and who were prejudiced against the christian doctrine, they might either think, that the subject was unworthy of attention, or that the facts were exaggerated, or, they might have recourse to magical, or to demoniacal agency, which was at that time the popular, not to say, the philosophical belief. With regard to immediate spectators, the difficulty of accounting for their neglect of incontestable miracles must be acknowledged as very considerable. Some of these, who could neither be reconciled to the doctrine of Christ, nor deny his miracles, would naturally ascribe the latter to a confederacy with demons, or to the power of magic. But the true solution of the question is to be found in the power of fixed principles, and inveterate prejudices, to repel, and to overrule the most palpable evidence, which is far greater than a person who has not attended to the subject would conceive to be possi-

ble. In the doctrine of transubstantiation, and in the Athanasian hypothesis of the trinity, the influence of fixed principles triumphs over the evidence of sense, and of intuition: and in the slow progress of the Newtonian philosophy, when it was first published to the world, the prejudices, even of profound philosophers, over-ruled the deductions of mathematical demonstration. Such prejudices as these might be expected to resist the evidence even of undeniable miracles. For what is this, but an appeal to the testimony of the senses? This supposition cannot indeed in the present age be brought to the test of experience, but the gospel history declares the fact, and, judging from analogy, it does not appear improbable.”

The third discourse is upon the prophetic, and the internal evidence of the christian revelation. The prophecies contained in the New Testament, are either those which were delivered by Jesus himself, or by his apostles and other authorized ministers. The predictions of Christ relate either to himself, or to his apostles, or to the Jewish polity, or to the success of the gospel. The predictions of the apostles, particularly of Paul and John, are generally thought to relate to the state of the church to the end of time. The predictions of Christ are plain, and their fulfilment is most certain: more difficulty attends those of the apostles; and Mr. B.'s judgement of these, and his attachment to the Apocalypse, may not be generally approved. Under the head of internal evidence are placed, the character of Christ, his miracles, the christian doctrine and morality, and the professed design and tendency of the christian scriptures.

In the fourth discourse we enter upon a more difficult enquiry—the evidence of the christian revelation from the testimony of the Jewish scriptures.

Minds differently constituted, observes Mr. B., conceive

"differently of the same subject: and arguments which to one person appear clear, convincing, and irresistible, shall make but little impression upon another. And herein appears the great wisdom and goodness of God, in supporting the christian revelation with evidence adapted to the various tastes and habits of thinking of the different classes of mankind: to all of whom the interesting and sublime discovery of a future life, is of equal and infinite importance.

"I have no doubt that there are some persons to whom the evidence of the divine authority of the christian religion from the prophecies of the Old Testament, is in the highest degree satisfactory and convincing. With regard to myself, I must confess that it does not convey to my own mind that clear, and, I can almost say, unhesitating assurance which I derive from an attention to the philosophy, the historic, or the internal evidence. Not that I think the prophetic evidence essentially defective. But, I find it difficult to satisfy myself that I fully comprehend the true meaning and intent of the prophetic language. Upon the whole, however, I regard the evidence from the Old Testament as very considerable, and as calculated to make a strong and favourable impression upon a candid, serious, and intelligent mind: and, in connection with the evidence already produced, it decisively establishes the truth and divine authority of the christian religion."

Mr. Belsham therefore proceeds to state this evidence, having first conceded that a man may be a sincere, though not a well informed christian, who may hesitate to admit the divine legation of the Hebrew lawgiver, and then proved that the Hebrew nation was actually favoured with a revelation from heaven. The whole of this part of the fourth discourse is clear and convincing; and we are sorry that we cannot say the same of the concluding and most important part. Jesus and his apostles constantly appeal to the testimony of former prophecies, and the arguments which the latter drew

from them, appear to have had the greatest efficacy in the conversion of Jewish unbelievers: yet who can read the discourses either of Peter or of Paul, in which they quote some of these prophecies, and impartially examine the quotations in their original connection, and not be startled by the boldness of the assertion, upon which, on some occasions at least, they found their argument, that no part of what they have cited will coincide in the person of any but Jesus of Nazareth. The prophecies of the Messiah in the Old Testament cannot, as Mr. B. has well observed, be so numerous as many apprehend; "for our Lord in a short walk of an hour or two, from Jerusalem to Emmaus, began with Moses, and expounded them all to the two disciples whom he joined on the road." Yet let any one with an unprejudiced mind, an accurate knowledge of the history of the Jewish state, and its connection with surrounding nations, and with a careful discrimination of the language of prophecy, examine those which are distinctly produced by our Lord and the first preachers of the gospel; and he will find the number of those concerning which it can, with any degree of confidence, be said that they were designed to prefigure the Messiah, very small indeed. Mr. Belsham has selected no more than three, and in this selection he has been peculiarly unfortunate. The first is from Deut. xviii. of the prophet like unto Moses; the second is from the liiid. chapter of Isaiah; and the third, the seventy weeks of Daniel. Of the first it is scarcely possible to doubt, after reading attentively the whole chapter in which it occurs, that it refers to that succession of prophets which were to be raised up by God, to prevent even the temptation to apply to necromancers, wizards, and lying oracles: and concerning the application of the third,

it is sufficient to make a candid and unprejudiced enquirer hesitate, when he perceives that it was never once quoted or alluded to by Jesus or his apostles. Mr. B. acknowledges that it is indeed a prophecy of considerable difficulty: "but," he adds, "perhaps to the Jews of that age it was more intelligible than it is now to us." If so, why was it not applied in that age, since, as it contains, or is thought to contain, such accurate marks of time, the evidence it gave to the Messiahship of Jesus must have been irresistible?

In this part of the excellent work before us, we confess our disappointment; and we do this with the more regret, because we have often felt the difficulty of the subject; and are confident that if it cannot be solved by such men as Mr. Belsham, who have talents suited to the enquiry, and are free from the bias of prejudice and interest, it must ever remain a stone of stumbling, and a rock of offence. The arduous and important task has not been performed by the authors to whom Mr. B. has referred.

Having thus stated the evidences of the christian revelation, Mr. B. in the fifth discourse proposes "briefly to represent its moral use, both in order to shew that the prize for which christians contend is of

inestimable value, and to obviate the objections of some who love to underrate the christian doctrine, and to excuse their own inattention to it, and indifference about it, by treating it as a speculation of no practical importance." In the prosecution of this subject, he first takes a summary view of the leading articles of the christian faith, and then considers their tendency to meliorate the heart and to regulate the practice. From what is here advanced we justly infer, "that the character of an enlightened and consistent christian is a sublime, a dignified, and an eminently useful character: and that the tendency of christian principles is to conduct the mind to the highest attainments in wisdom and virtue, and to elevate human nature, to its happiest and most perfect state." p. 178.

The sixth and last discourse is upon the subserviency of knowledge to virtue, introductory to a course of lectures upon the christian scriptures. This is full of the most sound and important advice to young persons; and we cannot too earnestly recommend it to their notice.

Such is the valuable work now presented to the public, which, after the full and impartial analysis that we have given of it, requires on our part no further commendation.

ART. XIII. *The Evidences of the Christian Religion, by the Right Honourable Joseph Addison. With the Notes of the learned Gabriel Seigneux de Correvon, Counsellor of Lausanne, &c. &c. Now first translated into English by the Rev. RICHARD PURDY, D.D. of Queen's College, Oxford; Vicar of Cricklade, Wilts.* 8vo. pp. 512.

THE work of Mr. Addison which is here republished is well known, and is highly and justly esteemed by those who pay any attention to enquiries of this nature. It comprises within a small compass many topics adduced to prove the divine origin of Christianity; and it is written with neatness and force. The excellent author has however, not

without reason, been considered as in some instances too credulous, and the effect of this work has undoubtedly been weakened by the injudicious admission of circumstances, grounded upon testimonies which sober criticism is compelled to question, or even to reject. It was therefore very desirable that a tract which has received and is entitled

to so much respect, should be edited by some person of judgment and learning, who could fill up what the author has barely sketched, and correct the lines in which his pencil has erred. A foreign Editor, M. Seigneux de Correvas, a native of Lausanne, a Senator and a man of letters, has been long known and celebrated upon the continent, but his copious commentary has been little read in England, and is now very scarce. Dr. Purdy conceived therefore that he should perform a useful service to the English public, by translating it into our language, and for doing this he has our thanks. We wish however that he had done something more than merely to render this work into English. Excellent as are the notes of the learned Swiss in general, they are not always judicious, and although he has rejected some part of the evidence which Addison had produced, he has incautiously admitted more that has no better claim upon our regard. What Chalcidius has said of the star seen by the Magi, and Macrobius of the murder of the infants by Herod, and Phlegan of the miraculous darkness, will add very little to the credibility of the facts, if the nature of their testimony be thoroughly weighed. The case of demoniacal possession, and of oracles, which Mr. S. has treated at considerable length, is by no means satisfactorily made out; in the course of this enquiry he has shewn a want of candour, and since his day, the judicious and learned Farmer has thrown upon this important subject the clearest light. These things required the

notice of the translator, yet they appear without a single remark. Not even a general reference to Farmer occurs. The continuance of miraculous powers in the church after the days of the apostles, the annotator remarks, is not disputed; and the translator, who must be acquainted with the result of the controversy between Dr. Middleton and his opponents, suffers this groundless assertion to pass without comment. One passage, indeed, the very worst in the book, has called forth a remark from the translator, but it is of praise, where censure only should have been applied. We refer to the approbation which M. de S. has given to the proceedings against Woolston, as a model to all governments in putting a check to the licentiousness of scandalous pens. The wisest and the best of men, and the most zealous advocates of Christianity, have thought very differently: in a manner more consistent with the spirit of the gospel, and the civil and religious rights of mankind.

But notwithstanding the errors and defects, to which we have in the strict discharge of our duty, now alluded, we recommend this book to the attention of our readers, as containing much striking evidence of the truth of the Christian religion, and furnishing much curious information to those who have not learning or time sufficient to enable them to have recourse to those original authorities which Mr. Addison has in the briefest manner cited.

ART. XIV. *A Second Defence of revealed Religion; in two Sermons, preached in the Chapel-Royal, St. James's. By RICHARD WATSON, D. D. Lord Bishop of Landaff.* 8vo. pp. 54.

THE first of these sermons, which was preached March 3, 1799, is an ingenious and able defence of the

credibility of the Christian miracles: the second contains a more arduous attempt, to shew that the doc-

trine of atonement is not repugnant to reason, and therefore ought not to be considered as invalidating the truth of the gospel. The Right Reverend preacher acknowledges that his opinion "leans to that of those who give a literal rather than a figurative interpretation to those texts which represent Christ, as laying down his life for the sheep, as purchasing the church with his blood, as putting away sin by the sacrifice of himself." He however, with his accustomed candour observes, that "there are many other men, both in this and in other countries, of great piety, probity, and learning, who reject a literal interpretation as irreconcilably hostile to the justice, the benignity, and the holiness of the Almighty;" and he adds the following liberal and important advice to his audience:—

"Both of these two classes of Christians cannot be free from error, for two contradictory propositions cannot both be true; but it is not, I trust, a profane presumption to hope that both of them may, in the sight of God, be free from blame. He, and He alone, knows the extent of our individual talents, the strength of our prejudices, the rise and progress of our habits of thinking; and therefore He, and He alone, can tell to whom the innocence or the culpability of error is justly to be imputed.

"Suffer me, in conclusion, to exhort you, not to permit a diversity in opinion, on this or on any other religious doctrine to generate in you, either an indifference to-

wards all religious persuasions, or a bigoted attachment to your own: for indifference generally ends in unbelief, and bigotry begins in ignorance or in interest, and always ends in self-sufficiency and intolerance.

"In natural philosophy, in moral philosophy, in every branch of human learning, as well as in revealed religion, difficulties, occasioning diversities of opinion, subsist; but he would be a bad logician, who should infer that nothing was certain because something was questionable in each of them—that facts could not be established, because opinions could not be reconciled.

"The truth of the Christian religion is founded in historical facts, and especially in the fact of the resurrection of Christ; of the truth of past facts men may, by proper investigation, become competent judges, though they may not be able to comprehend 'the depth of the riches and wisdom of God,' in having delivered up Jesus to be crucified and slain by wicked hands.

"The religious disputes which have for so many ages disturbed the peace of the christian world, respect the modes and circumstances of things, rather than matters essential to the working out our salvation. Whilst we believe that Jesus Christ rose from the dead, and that we also shall be raised from the dead, and made to give an account of our conduct, we are impelled by the strongest motives to the practice of holiness, 'without which we cannot see the Lord.'"

Whether the Bishop's previous reasoning produced conviction or not, we hope this truly christian counsel made its due impression.

ART. XV. *The Propagation of Christianity was not indebted to any Secondary Causes. A Prize Essay, published in Pursuance of the Will of the Rev. J. HULSF, of St John's College, Cambridge. By the Rev. SAMUEL BERNY VINCE, B. A. Fellow of King's College, Cambridge. 8vo. pp. 37.*

THE writer of this essay contends, that the religious and moral state of the world at the appearance of Christ, was not favourable to the reception of the pure doctrines which that religion inculcated; yet that the enlightened state of the human intellect was

such, that no imposture could expect to succeed: that those who were first engaged in the propagation of the gospel, were not qualified to command respect, or enforce obedience on account of their rank in life, civil authority, or education; and that while they used no

violent measures to extend the influence of the gospel, it was constantly and vigorously opposed by the powers of the earth. These topics, it will be perceived, are not new, and the essayist has not treated them with distinguished ability.

ART. XVI. *The beneficial Effects of the Christian Temper in Domestic Happiness.* 8vo. pp. 91.

THIS very respectable and useful publication, was suggested by the Bishop of London's admirable treatise, entitled "The beneficial effects of Christianity on the temporal concerns of Mankind." The author lamented "that in addition to the able statement of the public benefits of Christianity on these concerns, the pious prelate had not carried its precepts and beneficial tendency into domestic life, and shewn how it might be made the source of our private comforts and enjoyments." To supply this deficiency, and thus to increase the evidence for the truth and excellence of the gospel, is the design of this tract, and it cannot fail of accomplishing this good design.

DOCTRINAL AND CONTROVERSIAL THEOLOGY.

ART. XVII. *The Grounds on which the Church of England separated from the Church of Rome, stated in a Charge delivered to the Clergy of the Diocese of Durham, at the ordinary Visitation of that Diocese, in the Year 1806. By SHUTE, Bishop of Durham.* 12mo. pp. 23.

ART. XVIII. *Remarks on a Charge delivered to the Clergy of the Diocese of Durham, &c. &c. Second Edition, enlarged and interspersed with a few cursory Remarks on his (the Bishop's) Sermon before the Lords, Anno 1799.* 12mo. pp. 52.

ART. XIX. *A Letter to the Author of "Remarks on a Charge, &c. &c." By a Clergyman of the Diocese of Durham.* 12mo. pp. 42.

ART. XX. *A Vindication of the Remarks on the Charge of the Bishop of Durham, in Answer to a Letter from a Clergyman of the Diocese of Durham.* 12mo. pp. 57.

IN the charge which has given rise to this controversy, the Bishop of Durham thus stated the reasons of the separation of the church of England from the church of Rome:

"Our church separated from the Romanists, because the doctrines and ordinances of their church were derogatory—1. From the honour of God the Father; 2. From the mediatorship of the Son; and 3. From the sanctifying influences of the Holy Spirit: 4. Because by authorizing the sale of indulgences and pardons, they encouraged the most scandalous irregularities of life: 5. Because both by performing the services of the church in Latin, and by locking up the scriptures in the same language, they

violated the express command of holy writ, and obstructed the diffusion of Christian knowledge.—Under these different heads are introduced specific charges respecting idolatry, the suppression of the second command in the decalogue, praying to the Virgin Mary, to angels and to saints, transubstantiation, the denial of the cup to the laity, &c. &c. charges which Protestants have advanced, and Romanists attempted to repel, ever since the days of the Reformation. These would scarcely have been noticed at present, we presume, had they not been urged by such high authority, speaking *ex cathedra*, and adapted, if not designed, to increase the jealousies which,

for political purposes, have been lately excited against the Catholics. They have therefore provoked the remarks of a keen and sensible writer, whose talents are worthy of a better cause. Some of the positions of the Bishop he has clearly proved to be erroneous, and some of his arguments he has very successfully turned against himself. The Bishop's friend, the clergyman, who has done little more than enlarge upon the topics first advanced by his diocesan, has fared

no better in the hands of the vindicator—the remarker undoubtedly, under another name. The controversy will appear curious to an indifferent spectator, who is attached more to the word of God than to human creeds and confessions; and the inferences which he will readily deduce from it will be neither few nor unimportant.

Other tracts we believe have been published on both sides, which have not come to our hands.

ART. XXI. *The Romish Church; or an historical and critical View of some of the leading Doctrines of the Church of Rome, in a Series of Discourses preached at Bishopwearmouth, in the Year 1806, being a Compilation from Secker and Others, interwoven with the Sentiments and Remarks of the Preacher, and containing a Reply to Mr. Des Mahis's Book, entitled "The Truth of the Catholic Religion proved from the Holy Scriptures." with Notes. By the Rev. GEORGE STAPHENSON, M. A. Vicar of Kelloe, Curate of Bishopwearmouth, &c. 8vo. pp. 441.*

THIS preacher must be considered as a partizan in the preceding controversy. The Bishop's charge suggested the plan of these discourses, the topics in that charge are here treated much more at large, and very liberal use, according to the writer's own acknowledgement, is made of the prior labours of others. The same errors into which the prelate had fallen, particularly respecting the suppression of the second commandment in the decalogue, are here repeated; and the same weak attempts to obviate the retorts to which even the advocates of what is boastingly styled *the purest church*

in Christendom, are exposed from the Catholic.

We gladly close our remarks in the words of the sensible writer, who in this controversy has taken the Catholic side. "At parting, I may be allowed to add one observation. That at a time when every arm should be united, (read *raised*) to repel the common enemy, it is folly to disturb unanimity by disseminating religious discord. Of those who have thought proper to adopt such conduct, I may applaud the intention, but I must condemn the bigotry. They may be friends to the church in their hearts: their pens are its most dangerous enemies."

ART. XXII. *A Scriptural Lecture on Heads; or the Triumphs of Grace Divine in Jesus Christ, the Second Man—the Lord from Heaven, over all the Evils of the First Man, who is of the Earth, earthy. To which is added a supplementary Address to Mr. Robert Winter, on his late Sermon, preached and published, entitled "Future Punishments of endless Duration." By a NEIGHBOUR. 8vo. pp. 100.*

THIS is the work of some benevolent rhapsodist, who appears better acquainted with the spirit, than with the doctrines of the gospel. The heads upon which he reads this *scriptural* lecture, as he supposes it to be, are Adam the

first head, in whom all became mortal, and Jesus the second head, in whom all without any exception, shall live. To one who thus considers universal restoration as the grand doctrine of the New Testament, Mr. Winter's sermon must

be highly displeasing, and the preacher is here furnished with some instruction from a plain man which he seems to want, and some good advice to which he will do well to take heed.

ART. XXIII. *An Examination of the Passages contained in the Gospels, and other Books of the New Testament, respecting the Person of Jesus: with Observations arising from them.* By J. SMITH, Gent. 8vo. pp. 144.

"WHOEVER has the curiosity," says the author, "to look into the following pages, will please to consider them as put together for the satisfaction of the writer's own mind, and as designed to express the particular opinion of a private individual, respecting the person of Jesus." This opinion is, that Jesus was a man like other men, sin only excepted, or in other words, "that there is but *one only God*: that his spirit is not a substance distinct from *Him*, and that Jesus Christ, to whom *divinity was very intimately united*, is his son, in virtue of that union." p. 140.—Whatever may be thought of the result of Mr. Smith's enquiries,

no one can disapprove of the mode in which he has pursued them, and all must commend the candid and liberal spirit in which that result is communicated to the public. And we have no hesitation in saying with this writer, that "whoever desires to understand what the scriptures teach concerning the person of Jesus, may find advantage in perusing these pages, although he may not agree with the author in the conclusion he has drawn."

We have reason to believe that the author of this very respectable publication, appears before the public under an assumed name.

ART. XXIV. *A Letter to the Rev. Francis Stone, M. A. Rector of Cold Norton, Essex; in Reply to his Sermon preached at the Visitation at Danbury, on the 8th of July, 1806.* By the Rev. EDWARD NARES, M. A. Rector of Biddenden, Kent. 8vo. pp. 70.

WE never could approve of the sermon which has given occasion to this letter, whether we considered the topics upon which the preacher insisted, or the manner in which those topics were treated. We perceived that whilst he was intent upon attacking the errors of others, he was not sufficiently careful to guard himself. The pamphlet now before us, justifies the opinion we had thus formed. Mr. Nares comes not unprepared for the attack. The sermon was much indebted to Mr. Jones's development, and the answerer of Mr. Stone avows himself the author of the review of that work in the

British Critic. From his own stores therefore, from Bishop Bull, from Horsley, and even from Andrew Fuller, Mr. Nares has borrowed his present armour; but we cannot flatter him with having won the field. An impartial umpire will withhold the palm from both. Mr. Stone has chosen one of the worst points of the Unitarianism which some have adopted; and Mr. Nares has in reply repeated much that has been urged and answered again and again. We did not expect to find Mr. Nares appealing to *seventy-two Jews*, as authors of the Alexandrine version!

ART. XXV. *The Universal Church: an Essay on Nature, as the universal Basis of Truth, Perfection, and Salvation, and their Universality; and on Power, Wisdom, and Goodness, as the unbounded Attributes of the First Cause.* 8vo. pp. 57.

WE have made several attempts to comprehend this curious production, in order that we might present to our readers some clear view of its nature and design; but all in vain. Those who are fond

of mystery and nonsense, may repair to No. 2, Queen's-head passage, Paternoster-row, and purchase the Universal Church, in the perusal of which we wish them all imaginable success.

ART. XXVI. *Mistakes in Religion exposed: an Essay on the Prophecy of Zacharias.* By the late Rev. H. VENN, M. A. *Author of the Complete Duty of Man.* 12mo.

THE great object of this work is to shew the importance of preaching, in season and out of season, the comfortable doctrines of Calvinism. These doctrines are all found by this sagacious author in that part of the first chapter of

Luke, in which the prophecy of Zacharias is recorded. The misrepresentation of scriptural language necessary for this purpose, is equalled only by the censorious and anti-christian spirit which pervades the whole of this little volume.

ART. XXVII. *Methodism condemned by Methodist Preachers; or a Vindication of the Doctrines contained in Two Sermons on Justification by Faith, and the Witness of the Spirit; for which the Author was expelled from the Methodist Connection.* By JOSEPH COOKE, 12mo. pp. 280.

MR. COOKE had taught in the sermons alluded to in this title, "that in whatever moment a sinner returns to God, according to the requisitions of the gospel, God accepts that sinner, and his wrath no longer abides upon him; or in other words, that the sinner is justified, and that, whether he has any comfortable persuasion of it in his own mind, or not." For this he was cited before the Conference (the Methodistical Inquisition) and though he offered to prove that he had taught nothing which was not con-

tained in the writings of Mr. Wesley and Mr. Fletcher, he was condemned unheard, and expelled from the Methodist connection. What he was not allowed to prove before the Conference, he has here proved before the world. The work is curious, and will be interesting to those who are attentive to the progress of this great and increasing body, and are disposed to conjecture concerning the probable issue of their growing separation from the established church.

ART. XXVIII. *Two Sermons on Justification, preached before the University of Cambridge.* By the Rev. T. P. WHITE, A. M. Fellow of Queen's College. 8vo. pp. 47.

IN the first of these sermons, the preacher undertakes to shew, that justification cannot be obtained by works alone, nor by works added to faith, but by faith only. In the second he endeavours to ob-

viate the objections that must necessarily arise to this doctrine, and to shew that saving faith must ever be accompanied by good works as its proper fruit, though of no avail to recommend those who perform

them to the acceptance of God. The preacher calls this the doctrine of Paul; that great apostle we believe would be not a little surprised and grieved, if he could re-

turn to the earth, and find his language so grossly perverted, and his authority employed to sanction opinions; which he never held.

ART. XXIX. *Concio apud Synodum Cantuariensem Aede Paulinā Habita xvi die Decembris M.DCCC.VI. a JOANNE LUXMOORE, S. T. P. Decano Glocestriensi Jussu Reverendissimi.* 4to. pp. 24.

THE learned preacher,—since raised to the see of Bristol, here meets the Calvinistic interpreters of the articles, and maintains that these, the liturgy, and the homilies, agree in asserting that Christ died not for a few of the human race, but for all.

ART. XXX. *Concio apud Synodum Contrariensem Aede Paulinā Habita ix. Kal. Julii M.DCCC.VII. a ROWYER EDUARDO SPANKE, S. T. P. Decano Bristolensi Jussu Reverendissimi.* 4to. pp. 18.

A Laboured defence of Test- Christian charity! The style is laws, preceded by an eulogium on worthy of a better subject.

ART. XXXI. *A Catechism compiled from the Book of Common Prayer, in which the Questions are formed from the Articles of the Church of England, and the Answers are given in the very Words of some One or Other of her venerable Services. By WILLIAM BUCKLE, A. M. Vicar of Pyrron, and late Student of Christ Church Oxford.* 12mo. pp. 89.

THE following is the shortest specimen we can find of this strange publication:—

“III. *Of the going down of Christ into Hell.*

“Q. Did Christ go down into hell?

“A. He descended into Hell.

Apostles Creed. Creed of St. Athanasius.

“Article.—As Christ died for us, and was buried: so also is it to be believed, that he went down into hell.”

This is indeed to “teach for doctrines the commandments of men!”

SERMONS, &c.

ART. XXXII. *Sermons, by EDWARD EVANSON, A. M. To which is prefixed a Memoir of his Life, religious Opinions, and Writings. Two Volumes. 8vo. pp. 343. 406.*

THIS posthumous publication will not, as is too commonly the case, do any injury to the reputation which the author earned while living. The subjects of the discourses comprized in these volumes are generally important, and they are treated with considerable ingenuity and erudition. Some variations indeed from the peculiar opinions which Mr. E. is known to

have held, appear in them. This arises from their having been composed more than thirty years ago, during which period, the writer's creed had undergone a very important change. We particularly allude to the respect which is in these volumes paid to portions of the New Testament, which Mr. E. afterwards rejected as spurious. The subjects here treated are the

following:—The Creation. The Deluge. The Confusion of Tongues. Miracles. Prophecy. Persecution. Christmas Day. The scriptural Meaning of the Day of Christ. The Lord's Prayer. The Parable of the Sower. The Word of God, the only Rule of Obedience. Temperance. Virtue rewarded by present and future Happiness. The Meaning of the Word Salvation. The Lord's Supper. The scriptural Meaning of the Word Spirit. A Christian Spirit. The future Conversions of all Nations to Christianity. The Heart and the Affections to be engaged in the Service of Religion. Life and Immortality revealed in the Gospel. Repentance. Christian Charity. Christianity plain and intelligible. Moral Improvement required in Proportion to the Degree of Knowledge imparted.

To these are added, three discourses printed in 1773, on, The man after God's own heart; the faith of Abraham, and the seal of the foundation of God: also, the sermon really preached in the parish church of Tewkesbury, on Easter-day, 1771, for which a prosecution was commenced against the preacher, Nov. 4, 1773; with an epistle dedicatory to the worthy

inhabitants of Tewkesbury, who defrayed the charges attending his defence: containing remarks upon a narrative of the origin and progress of the said prosecution, by Neast Howard, Gent. town-clerk of the borough of Tewkesbury.

In these discourses Mr. E. has with much ability vindicated divine revelation, from the cavils of unbelievers, explained some peculiarities in the phraseology of the New Testament, so as to throw great light upon the scripture doctrine, and urged with considerable force many important truths intimately connected with Christian practice. We could with pleasure select many passages for the perusal of our readers; but our limits necessarily confine us to a general commendation of the work itself. We must however remark that the sermons on the meaning of the word Salvation, on the scriptural meaning of the word Spirit, and on Miracles, are peculiarly deserving of attention; and that the reader should receive with great caution what the author advances concerning prophecy.

The memoir is by no means so interesting as we think it might have been made.

ART. XXXIII. *Parochial Divinity, or Sermons on various Subjects.* By CHARLES ABBOT, D. D. F. L. S. &c. &c. &c. 8vo. pp. 405.

BY the title of this volume we were induced to expect a series of connected discourses upon the doctrines of natural and revealed religion, adapted to the information and improvement of the middle or inferior orders of society; the usual auditors in a parish church: but upon opening it we found it to consist of dry and uninteresting harangues upon the following miscellaneous subjects: The beauty of moral virtue. Religious perseverance. The divine government a cause of rejoicing. Confirmation.

Elijah and the widow of Zarephath. Divine teaching. The sinner pardoned. The demoniac healed. The divine goodness and severity. Trinity Sunday. The grace of God. The folly of trusting in tomorrow. The sufferings of Jesus. The sacrament. Religious experience. The contagion of sinful habits. Self examination. The sinner reproved. Profaneness, the cause of national calamity. Glorifying in reproaches for Christ's sake. The ungrateful lepers. Behaviour in the house of God. Dan-

ger of refusing the gospel covenant. On schism. The dedication of the heart to the services of religion. Preparation for the last judgment—and a call to patriotism. The manner in which the subjects are treated has also been the occasion of our disappointment. To orthodoxy Dr. Abbott may justly lay claim:—to ingenuity, to strength of thought, to energy or elegance of style, to enlarged and liberal views of christian doctrine; in this work, at least, he waives all pretensions. We are warned indeed, in an advertisement prefixed to them, that the sermons here offered to the public have undergone no material corrections since their delivery to the several congregations for whose benefit they were composed; but so far from admitting this as an apology for the faults or defects that appear in them, we are disposed to censure this conduct as an unwarrantable liberty with the public, to whom authors owe all possible respect, and before whom they ought never to appear with carelessness and negligence. The English press has long groaned with works of this class, and where no peculiar circumstances exist, as in some cases they may, to justify the publication of discourses that have neither novelty nor force to recommend them to general attention;—preachers would do well to be more careful of their own reputation, and to consider that compositions which may have pleased themselves, and even have been favourably received by their auditors, may nevertheless be altogether unfit for the public eye.

In the sermon on Confirmation we were surprised to meet with the following extraordinary assertion:

“For you, children of the English establishment; a most awful, most happy, and at the same time a most interesting crisis is arrived, the crisis of your public admission to the fold and family of the Lord Jesus Christ. The idea of such a

period carries with it a sense of whatever is most useful, sanctifying, and endearing to a human creature. The same gift of the Holy Ghost, which was shed abroad on the day of Pentecost, a gift in no wise weakened or diminished by a lapse of eighteen hundred years, waits on you through the instrumentality of the great spiritual pastor of this diocese, for the work of your public union with the household of God.”

We have frequently witnessed the performance of this ceremony, and during some hours after the conclusion of it, our ears have been assailed by no trifling confusion of tongues—but we could never discover, after the most careful investigation, that it arose from a sudden effusion of the holy spirit, or that it was followed by any token of the same gift that was shed abroad on the day of Pentecost. Of some hundreds of those on whom the same gift, as Dr. Abbott would have assured them, had waited through the instrumentality of the great spiritual pastor of the diocese; it would have been no libel—no blasphemy to have asserted, that they were drunk—not with new wine indeed—but with liberal draughts of ale both new and old.

Who that knows any thing of the subject of the following paragraph could have supposed it possible that a divine, who has received in an English university the title of Doctor in Divinity, could either so grossly misunderstand, or so coarsely misrepresent, a subject of scriptural criticism.

“Great and various have been the arguments used to convince mankind, that no such possession as is here treated of can now happen to cause confusion in the earth; in other words, that there is no such thing as either supernatural appearance or miracle. Other men have gone even farther, and have asserted, that no such power of doing wonders, or of possessing the mind of man with devils ever could or did exist. Such doctrines as these, broached in opposition to proofs of

Holy Writ, may be easily traced to the school which gave them birth, 'the system', (as it is called with all the imperiousness of arrogance) 'the system of the new philosophy.' What then does this doctrine assert, but that Christ was not a divine person, and that all the Apostles and heralds of his will were merely liars or impostors? What influence is expected from such opinions, but the banishment of all real religion from the earth? What do their authors aim at but to establish enmity against God, to decry the authority of the Bible, and to despise the Gospel of Christ?"

We could tell him of some in his own church, as wise as himself, and as firm believers in the gospel of Christ, who have denied this doctrine of demoniacal possession as strenuously as this learned doctor maintains it; and adopted the hypothesis of Farmer as most consonant with the language of scripture, and useful if not necessary to silence, in part, the cavils of the unbelieving. But Farmer was a sectarian and therefore perhaps either unknown or unregarded by Dr. Abbott.

After what they have seen, our readers will not, it is probable, be surprized at the following passage, which we quote not only as an instance of *striking and beautiful* description, but as suggesting some important advice to those who have undertaken the cure or management of lunatics. It occurs immediately after that which we last selected:

"What has been already said on the subject of this poor dæmoniac, will serve to convince us that there is an evil spirit abroad, and but too active in the world, which takes a delight in adding to the situation (already but too melancholy) of the children of Adam. The poor lunatic may be considered as the victim of this malicious power; his state of mind, his furious temper, and his employments, all bearing but the too near resemblance to the dreadful condition of the unhappy dæmoniac, whose history we have been considering. The madman resembles the possessed in the propensity he has to escape from

his keepers, the fury and often the facility with which he breaks his chains. We may farther trace the likeness in that disposition which the insane have to wander about in solitude and darkness. Devoted to an inward grief that mocks at every means of cure, they roam about the victims of despondency and wretchedness. Naked, and often unfriended as the possessed of the legion in the record of St. Mark, they grow untameable, and use efforts the most unnatural, to offer violence to themselves. Things which in their sane state, they would not have so much as dreamed of, they now perform with avidity, and seem often to take a pleasure in the most cruel circumstances of their fate. They can endure cold and hunger, and watching, and nakedness; they can sustain the fatigue of long journeys now, the bare idea of which before would have made them faint."

Ye Munroes, and ye Willises, ye Arnolds, and ye Hunters, lay aside your whips and your medicines, how can ye hope to beat or purge out the devil! Candidly confess the errors under which ye have so long laboured, and the delusion which ye have, innocently indeed, practised upon others. Dr. Abbott, who "with no small pride and satisfaction boasts the full seal of an apostolical appointment," must be much better acquainted with the mischievous subtleties of the devil than you are, and he assures you that your patients are victims of this malicious power. Commit all these unhappy creatures to his apostolic care,—he has only to speak the word, and their restoration to a sound mind will be instantly effected; for he likewise assures you, that through the instrumentality of the great spiritual pastor of his diocese, he is in possession of "the same gift of the holy ghost which was shed abroad in the day of Pentecost, in no wise weakened or diminished by a lapse of eighteen hundred years," and we know that this gift, joined to an apostolic appointment, enabled those to whom it had been imparted to cast out

demons, or, as Dr. Abbott will have it, devils.

In the sermon on the Sacrament we meet with a remark, which not even a Doctor in Divinity shall persuade us to receive as true.

"I shall content myself therefore at this time with recalling your attention to those soothing promises and invitations, which Jesus Christ held out to mankind at his first institution of the last supper. 'Then Jesus said unto them, verily, verily I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.'"

We take the liberty of informing this learned and able divine, that Jesus had not in these words

the slightest reference to the last supper, but to those evidences of his heavenly mission which were to result from his sufferings and death, and which none would resist with impunity.

We could add greatly to the number of such passages, but our readers will cheerfully spare us so unpleasant a task. We have produced sufficient to justify the observations with which we set out—and to shew that had Dr. Abbott consulted his own credit as a religious teacher, or the benefit of the world, he would have here confined these discourses to his congregations—or his closet.

ART. XXXIV. *Sermons on Practical Subjects, by the Rev. D. GILSON, M. A. late Curate of St. Saviour's Southwark, and of St. Magnus, London Bridge. Published for the Benefit of his Widow.* 8vo. pp. 377.

A VOLUME like this, composed of the labours of a man "whose strength and spirits were overpowered and wasted (see the brief account of the author) by the various and constant avocations of a very populous parish, whose mind was subdued by a series of professional disappointments, and by the base ingratitude of those, who after exhausting the best of his talents and the prime of his life, baulked him of the only hope he indulged for the reward of his labours; and who at last sunk under the pressure of chagrin and disappointment, and fell a martyr to a complication of adverse circumstances and sore affliction:" a volume, moreover, like this, published for the benefit of a widow who has followed her husband to the grave in the meridian of his days, could not, whatever were

its character, be the subject of severe criticism. These sermons do indeed not unfrequently discover what from the short biographical memoir prefixed to them we should naturally expect, a degree of morbid sensibility: the style is in some places turgid and obscure, and the editor has permitted the printer, by the intervention of innumerable dashes, to render the plainest sentences intricate, and others originally involved, almost unintelligible.—Yet we agree with the editor "that this posthumous volume contains some beautiful and impressive passages, solid argument, and useful and edifying instruction: and we regret that the labours and the sufferings of the author, and the affliction of his widow are not compensated by a more liberal subscription.

ART. XXXV. *Seventy Sermons on the Doctrines and Duties of Christianity; consisting partly of Discourses altered and abridged from the Works of eminent Divines. By WILLIAM TOY YOUNG, M. A. Minister of St. Paul's Chapel, Birmingham, &c.* Two Volumes, pp. 409. 421.

MR. Young informs us that this collection of Sermons is highly indebted to the works of a Barrow,

a Jeremy Taylor, a Beveridge, a Smallridge and a Fiddes. He is indeed aware that "it may be

thought presumptuous in the editor, (for so he modestly stiles himself) to incorporate with the writings of such men, any compositions of his own; but the latter, he tells us, form a part of a course of sermons, which he originally intended for the particular use of the congregation, to which he hath regularly preached for twenty-seven years." We hesitate not to say that we do think it presumptuous, especially as not one mark occurs throughout the work to apprise the reader where "the alloy" of the editor is introduced.

A young and unexperienced preacher may indeed find it an exercise useful to himself, and profitable to those who are committed to his charge, at times to employ as the basis of his weekly compositions, the judicious and eloquent discourses of our most eminent divines. While he thus prepares for his hearers the instructions of the wise, he will be himself growing in wisdom; and being furnished with mature and useful thoughts, his whole attention may be directed to the manner in which they shall be best expressed. This exercise would increase his knowledge, improve his understanding, and prepare him to deliver with propriety and with force the ideas of his own mind, as he gained a better acquaintance with divine and practical truths. But this exercise should be

occasional; and the immediate fruits of it confined to his own parish church. He is not bound, indeed he has no right, to burden the press with them. And still less, as in the present instance, would he be justified in publishing the mutilated works of such men as Barrow and Taylor: in presenting to the public the mere clippings and parings of the rich and substantial texture of these master artists, patched on to adorn the ill-wrought flimsy material of an inexperienced workman. It might be a service acceptable to the public, and eminently useful to congregations under the care of indolent, dissipated, or ignorant divines, (alas! such there are) were any person of sound judgment, liberal views, and correct taste, to modernize some of the discourses of our older preachers, and reduce them, in some cases by a judicious division, in others by a careful abridgement, to a reasonable length: but who can patiently see what the volumes before us exhibit, the Sermons of a Barrow, cut down with such want of feeling, that even when patched on to some original matter, they shall occupy in the delivery, with all the advantage of the most deliberate elocution, no more than *fifteen minutes*! It would answer no purpose to present our readers with the titles of *seventy* such harangues.

ART. XXXVI. *Sermons on important Subjects; viz. The Blessedness of an Union with Christ. The Duty of confessing Christ. On Watchfulness and the Use of Time. The Duty of searching the Scriptures. The Reasonableness of Christ's Commandments. Regulation of the Affections. The Character and Happiness of the Believer. The Gospel compared with the Law. The Nature and Effects of Envy. On Christian Charity. On early Pity. On keeping the Sabbath. The Ground of Christian Confidence. On Christian Steadfastness. The Insufficiency of a mere Profession.* By MATTHEW GALT, A. M. 8vo. pp. 412.

THESE subjects it must be allowed are important, and so in general are the subjects upon which the public instructors of religion address their auditors. But every

subject may not be treated in such a manner as shall correspond with its importance or as shall justly entitle it to a claim upon the public attention. Mr. Galt is a preacher

of the ordinary class, and might well be satisfied with confining his labour to the people committed to his charge. When we say that his

discourses are orthodox and serious—we give them all the praise that is their due.

ART. XXXVII. *Sermons on different Subjects, by the Rev. JOHN HEWLETT, B. D. Morning Preacher at the Foundling Hospital; and Lecturer of the United Parishes of St. Vedast, Foster and St. Michael le Quern. Vol. III. pp. 469.*

THIS Volume contains twenty-five sermons on the following subjects: The Omnipresence of God. Prayer. The Advent. The characters of the righteous and wicked contrasted. The permanence of Christ's religion. Unprofitable curiosity. The influence of religion under privations and afflictions. The duties of the young as combined with their enjoyments. Indifference with respect to religion. Holiness. Seeking the kingdom of God and his righteousness. An evil heart of unbelief. The duty of going about doing good. Truth. The duties of middle life. The mysterious nature of God. The nature and pursuits of good. The duty of adding to our faith, virtue.

The duty of constantly advancing towards perfection. The difficulty which the rich find in embracing the gospel. The few that are chosen. The story of Barzillai. The character of King Hezekiah. The nature and influence of hope.

These sermons are plain, serious, and moderate. The sentiments are for the most part just and scriptural, the language generally chaste and correct, free from the tinsel which often distinguishes the compositions of a popular lecturer, and adapted more to impress the heart than to please the ear. The public have shewn their judgment of this worthy preacher by calling for a fifth edition of the two former volumes of his sermons.

ART. XXXVIII. *Sermons and Letters. By the Rev. WILLIAM ALPHONSUS GUNN, late Curate of St. Mary Woolnoth, Lecturer of St. Mary Somerset, &c. &c. 8vo. pp. 397.*

MR. Gunn appears to have been one of those who are usually called evangelical clergymen, who preach a sort of calvinism and call that preaching the gospel or glad tidings of great joy to all people, and who are fond of raising their popularity upon the censures of their brethren who rightly esteem a virtuous life of more consequence than a metaphysical and mysterious faith. Some person who calls himself a friend of Mr. Gunn, the person it is probable to whom the greater part of the letters included in this volume were addressed, has thought proper to publish 13 of his sermons, which were given to him by the author some years ago;—and to make up a volume he has added to these

more than 60 letters addressed principally to himself. At the same time this friendly editor informs us that “Nothing was further from the mind of the late Rev. Mr. Gunn, when he wrote these Sermons and Letters, than the idea that they would ever be made public. The sermons he proceeds to say, were hasty compositions, written in the early part of his life, when in compliance with the prejudices of his hearers in the country, Mr. G. was accustomed to read his discourses, and he acknowledges that in a literary point of view, they will not procure much credit to their author.” This last sentence is the only specimen of good judgment that the editor has furnished.

Why then it may be asked is this volume brought before the public? "For the sake principally of the flock lately under Mr. G.'s pastoral care." And we own that it is not improbable but that they who could sit with patience and even with pleasure to hear such matter as these sermons contain, may peruse them also with patience and even with pleasure. As to improvement they will either not seek for any, or be content with a small portion. The letters differ very little, if at all, from the sermons, excepting in their length; to the same readers therefore they will be equally

acceptable, and to such we very willingly leave them.

When a volume of sermons comes under our notice, it is our usual practice to insert a list of the subjects upon which the author has treated, in order that our readers may know how far in this respect the volume is deserving their attention, and where they may find any religious topic upon which they may wish for information. In the present instance it would answer no purpose to occupy any portion of our pages with a list of discourses, so desultory and unedifying.

ART. XXXIX. *Discourses, Moral and Religious, adapted to a Naval Audience; preached on board his Majesty's Ship the Tremendous, John Osborn, Esq. Commander, during the Years 1802, 1803, and 1804. By the Rev. ROBERT BAYNES, L. L. B. and of Sidney Sussex College, Cambridge.* 8vo. pp. 618.

THIS volume consists of sixty-three discourses, forming something like a regular system of moral and religious truths. A work that would unfold such truths to so useful a class of British subjects in a full, clear, comprehensive, methodical and familiar manner, in a manner adapted to their peculiar situation, and capable of making the most forcible and lasting impression upon their minds, appeared to this author to be much wanted, and this deficiency he has endeavoured to supply. The undertaking was arduous, the author felt it to be so; but he was encouraged by considering that an uninterrupted acquaintance of eight or nine years, under almost every circumstance of situation with this class of men, had afforded him every chance of being informed as to their peculiar habits and manners, and of suggesting to him the best means of adapting to them a course of moral and religious instruction. See the preface p. v, vi.

Much as we must commend Mr. Baynes for having undertaken this

useful work, we cannot think that he has been perfectly successful. His choice of subjects is not always wise, and in his treatment of those that are of real importance to such an audience, his manner is not uniformly judicious. In several instances he must have been uninteresting, and in others unintelligible, to the majority of those whom he addressed. Disquisitions concerning the nature of the soul, moral obligation, and the patriarchal government might have been very well omitted, and the whole volume have worn less of the air of a formal treatise. The style has not all that ease and familiarity which in such circumstances was required, and which it may have without becoming low and mean. The author indeed has anticipated these remarks, and attempted to justify what he foresaw might call forth censure. But his apology appears to us insufficient. We know that in the audience which is expected to listen to these discourses, there are men who have enjoyed the advantages of a good education, and

who are capable of entering into the most abstruse disquisitions; but a preacher should adapt his instructions to the many not to the few; and we are convinced that the most important truths may be conveyed in language so plain that the lowest capacity shall comprehend them, at the same time so chaste and correct that the most fastidious shall find nothing to excite disgust. But we know by experience the difficulty of approaching to this perfection, and are therefore disposed to

make every possible allowance for the author of these discourses. We would by no means depreciate his labours, they are highly praiseworthy. His work is not precisely what we wished to see, but till one better adapted to answer the important end for which this was composed, be published, we recommend it most earnestly to the attention of naval officers and naval chaplains, persuaded that it cannot be used without considerable and permanent good.

ART. XL. *Sermons on Education, on Reflection, on the Greatness of God in the Works of Nature and in the Government of the World, on Charity, and on various other Topics; from the German of the Rev. Joachim Zollikofer, Minister of the reformed Congregation at Leipzig. By the Rev. WM. TOOKE, F. R. S. In Two Volumes, 8vo. pp. 607. 608.*

ART. XLI. *Sermons on the great Festivals and Fasts of the Church, on other solemn Occasions, and on various Topics. From the German of the Rev. G. J. Zollikofer, &c. By the Rev. WM. TOOKE, F. R. S. In Two Volumes, 8vo. pp. 648. 653.*

WHEN the sermons of this justly celebrated German preacher first came before us, we endeavoured to convey to our readers a correct estimate of their value; since that period other sermons of this eloquent divine have appeared, and met with the general approbation which they deserve. It would be useless to repeat the praise we have formerly bestowed, and which equally belongs to the volumes now before us, or by copious extracts to shew that the character which his former sermons have obtained is by no means lessened by the large addition which is here presented to the public.

From the title of the first of these two articles, it will be seen that the subjects discussed in it, are of a miscellaneous nature. It contains sixty-four sermons. In the six first of these the preacher points out the proper objects of education, and the faults which parents and instructors of youth ought particularly to avoid. In the five which follow, he treats of reflection, its objects, its obstacles, its aids, and its advan-

tages. The twelfth sermon recommends in general the contemplation of the works of God on earth, and in the seven succeeding sermons we are led to the contemplation of some of the most striking of these works, and the greatness, and the wisdom of their Author. Several sermons then follow, forming a very full and interesting discussion of topics connected with christian charity, and the volume concludes with two discourses upon the equality, and the diversity of mankind. The second volume opens with four sermons on the love of God. In the thirty-sixth sermon the preacher enquires, why solitude and silence are irksome to many. The 37th is on christian sobriety and vigilance; after which he shows in eight excellent discourses the folly, the infamy, and the misery of a sinful life; the wisdom, the beauty, the honour and the felicity of a virtuous and a christian temper and conduct. In the 46th sermon we are taught how to adjust our notions concerning what is called high and low, great and little; and

in the 47th the religious behaviour of mankind in prosperity and adversity is considered.

This leads to an enquiry concerning happiness, which occupies the whole of the remaining part of the volume, excepting one sermon on the Lord's supper, and another, the last, upon preparation for death. To this volume is added a well drawn character of the author by Mr. Garre.

In the second article, the six first sermons are upon topics suited to the festival of advent and christmas day, ten written for new-year's day, four for good-friday, two for easter-day, one for the ascension, one for whitsunday, and one, on the superior advantages of our times; which is followed by seven sermons preached in different years to commemorate the reformation.—In the 2d volume are two sermons for the communion, one sermon for whitsunday, which ought to have been placed in the preceding volume,

one on the restoration of peace; a short address at the confirmation of a Prince, fourteen sermons preached on fast days, and the remaining part of the volume is occupied by the following miscellaneous subjects; anger, falsehood, evil speaking, contentment. The picture of the perfect man who offends not in word. Caution against some errors in education, caution against the sins of unchastity, cautions against pride. The proper method of cultivating understanding, and human perfection.

With respect to the merits of the translation we have to observe that the idiom of the original is somewhat too carefully adhered to; in consequence of which these sermons would appear with, in some degree, a foreign air if introduced into an English pulpit; and the same circumstance prevents them from being completely understood by all the members of an English family.

ART. XLII. *Sermons*, by SAMUEL CHARTERS, D. D. Minister of Wilton. A new Edition. 8vo. pp. 556.

THE character of Dr. Charters as a preacher, has been long known and esteemed. Regardless of the elegancies of style, he is anxious only to convey, in such a manner as to be most easily understood and remembered, important directions relating to the temper and conduct of men in all ranks, and in the most interesting relations and circumstances of life. This volume contains only four Sermons, each divided into several sections. In the first the preacher inculcates the duty of benevolence, and lays down many wise and necessary rules respecting the practice of this duty. In the second he teaches in a most serious and convincing manner the duty of making a will. In the third he draws an affecting picture of the sufferings of his countrymen in the

reign of Charles II., and calls forth their gratitude for the advantages they now enjoy: and in the fourth he explains the words "I will have mercy and not sacrifice," and many other texts where the same way of speaking occurs; answers some objections which from such passages were early made to the christian revelation, and which have been often repeated; corrects some mistakes into which christians themselves have fallen in interpreting scripture; and endeavours to ascertain the extent and boundary of some moral precepts similar to that of his text.

We cannot too highly commend this volume, as containing maxims of the greatest importance, delivered in a manner most likely to make a deep and lasting impression.

ART. XVIII. *Lectures delivered in the Parish Churches of Wakefield, in the Years 1804 and 1805, on that Part of the Liturgy of the Church of England, contained in the Litany.* By THOMAS ROGERS, M. A. Master of the Grammar School, &c. &c. Vol. III. and IV. pp. 318, 351.

OF the two former volumes, we delivered our opinion in the Annual Review for the year 1804; and to that opinion we refer our readers, as equally applicable to the volumes now before us. These, like the

former, are very serious and very orthodox; but very deficient in every thing else that can render such a work generally interesting and useful.

ART. XLIV. *Lectures on the Liturgy; delivered in the Parish Church of St. Antholin, Watling Street.* By the Rev. HENRY DRAPER, D. D. &c. &c. Published at the Request of the Congregation. 8vo. pp. 574.

DR. DRAPER is one of those who appear to consider that as the most sacred and excellent, which is the most ancient; and who can see no fault, no defect in the constitution or practice of an established church; who affect to treat with contempt such as cannot enter into the same views, though they may be wiser and better than they; and who find invective easier than argument; and bold and confident assertion more efficacious with the multitude, than clear and legitimate reasoning. Hence it is, that in the very outset of this work we are told, that "the various forms of prayer and praise which the liturgy of our national church contains, are such as all true Christians may safely adopt." Yet we have heard of some, whom, if we mistake not, Paul, and Peter, and James, would have taken into fellowship, as the true disciples of their master, who, pleading conscience, have refused to submit to these forms, and considered them as altogether unscriptural. In Dr. Draper's definition of a true Christian, no doubt, faith in the doctrine, and approbation of the spirit of the Athanasian creed, is a leading part. An apostle, however, who perhaps knew as much of his Master's will as this reverend doctor in divinity, has given a much more simple text, "If thou shalt confess with thy mouth the Lord Jesus, and

shalt believe in thine heart, that God raised him from the dead, thou shalt be saved;" and that some who can abide this test, may be unable to adopt the forms of the national liturgy, may surely be allowed to be possible.

In the same spirit the Doctor has informed us, that "the ceremonies enjoined in this liturgy are neither numerous, obscure, nor vain;" and that "the various parts of the service are so well arranged that confusion is prevented." Upon these points we appeal from the Doctor's decision, to the able and candid remarks, not of dissenters, but of many of the most judicious of the friends and supporters of the established Church. We appeal to the history of the composition of the morning service, and to the opinion which the Head of the Church has himself passed upon it (See Forbes's life of Dr. Beattie); we appeal to the unprejudiced judgment of any who have attentively joined in this service, in what Dr. D. has repeatedly and affectingly called "the sanctuary," or with the same attention perused it in his closet. Are there no needless repetitions? no marks of bad arrangement? no want of simplicity? Does it not require a peculiar education to be able to follow the officiating minister in his rapid transitions from one part of the service-book to another;

and much previous study to know when to stand, when to kneel, when to sit, when to turn to the east, and when to be indifferent as to the quarter to which the face is opposite? Again, the Doctor remarks, as an excellence in the service of established Church, that the "people are not considered as mere spectators; they are required to take an active part in the divine worship, and to join audibly, as well in humble acknowledgments of guilt, and in fervent prayers for mercy, as in singing the high praises of God our Saviour." The principle upon which this remark is founded is unquestionably just, but extremely difficult to be reduced to practice. Responses whispered by a few of the congregation, or heard only in the careless and rude enunciation, and the jarring nasal twang of a parish clerk, are rather unfavourable to devotion than auxiliaries to it. But were the responses of the established liturgy uttered with the strictest propriety, they would be objectionable from their frequency, their sameness, and their want of proper expression. And still more objectionable is that part of the service in which the people take their largest share, the alternate reading of the verses of

the Psalms, many of which have nothing in them of devotion, and some of which are full of a spirit which "*no true Christian*" can approve. The truth is, that many parts of the national liturgy are truly admirable; but that as a whole it is deficient in propriety, judgment and taste. An excellent service might be composed by a judicious selection, together with some necessary additions; but in its present form, it does by no means merit that unqualified praise which Dr. Draper, with many others, are accustomed to attribute to it.

These lectures, the preacher informs us, were received by the congregation with the greatest attention, and are now published in consequence of their unanimous voice. The language is simple, and smoothly flowing, level to every capacity, and savouring so much of methodism, as cannot fail to arrest the attention of the multitude, and obtain for the lecturer a great degree of popularity. This seems to have been the Doctor's aim, and with this, in future, let him be content. In his pulpit he may excite the admiration of the many; when from the press he solicits the attention of the few also, he must be content with very sparing praise.

ART. XLV. *Lectures on the Acts of the Apostles, delivered in the Parish Church of Stockton upon Tees, during Lent, in the Years 1803, 1804, 1805, and 1806. Illustrated with Maps. By JOHN BREWSIER, M. A. Rector of Redmarshall, Durham. In Two Volumes. 8vo. pp. 401, 429.*

THIS work will add little, if any thing, to our stock of biblical literature, and not much to the practical knowledge, with which we are furnished by the valuable labours of our most eminent divines.

But although these Lectures urge no pretensions to be considered as critical; yet we confess, that we were surprised to find it confidently asserted by the author, that the nature of the office of Bishop has

continued the same as it was in the apostolic age, through all succeeding generations of Christians to the present hour, in such churches as receive its jurisdiction: "that Stephen, in his speech before the Jewish council, "describes the nature of the Divine Being as essentially one, yet consisting of *three persons*: that the worship of the Church of England so exactly corresponds with the description of the worship

of the primitive Christians, given by Justin Martyr, that any one, reading his account, and not knowing the period to which he refers, might easily suppose that he was reading the description of the public religious service established in this country, at this time:" that the divinity of Jesus is proved by that passage, in Paul's speech to the Ephesian Christians, in which he says (according to the best MSS. as Mr.

B. ought to know) that the Church was purchased by the blood of Christ.

These lectures were composed in imitation of those by the Bishop of London, on the gospel of Matthew; Mr. Brewster ought not, for his own sake, to have avowed this, as it inevitably leads to a comparison not very favourable to the imitator.

ART. XLVI. *A Body of Theology, principally Practical. In a Series of Lectures. By ROBERT FELLOWES, A. M. Oxon. In Two Volumes. 8vo. pp. 549, 530.*

THESE lectures, the author informs us, were written several years ago, and principally intended for the instruction of those who were then committed to his care. From this, we conclude, that they were originally sermons; and by prefixing a text, they will become sermons again, for those who may wish to deliver them from the pulpit. The subjects discussed in these lectures are the following: Moral government of God. Life, a state of probation. The Divine administration, wise and benevolent, though inscrutable. Necessity of the Christian revelation. Rational analogies and probabilities of a future life. The Mosaic preparatory to the Christian dispensation. The excellence of the Christian religion. The crucifixion. The resurrection. A future judgment. The consideration of our latter end. Moral reformation. Industry. The imitation of Christ. The genius and pleasures of goodness. The best guide of life. Prayer. Thanksgiving. The love of God. The love of our neigh-

bour. Charity. Self-examination. The moral constitution of man; the particular and general affections; the genius of patriotism. Compassion. Parts of our nature which seem opposite to benevolence—anger—resentment. A pacific disposition. The government of the tongue. The use and sanctity of oaths. Evil speaking. Slander. Detraction. Rash judgment. A busy meddling disposition. The subjection of the human will to the Divine; exemplified in the conduct of Jesus. Contentment. Patience. The only way to be happy; and the true constituents of happiness.—All these subjects are treated with perspicuity, and will be useful to those families who retain the good old custom of domestic worship; and to those congregations whose ministers have too little confidence in their own knowledge and talents, to venture to deliver original instruction. It is, however, to be regretted, that the language of these lectures is not sufficiently plain to be generally intelligible.

ART. XLVII. *Eight Lectures on the Occurrences of the Passion-week; delivered in the Parish Church of All-Saints, Southampton, in the Mornings of Palm-Sunday and Good Friday, and in the Evenings of that Week, and Easter-day; in the years 1803, 1804, and 1806. By RICHARD MANT, D. D. Rector of the Parish. Small 8vo. pp. 190.*

THESE lectures were occasioned by an attempt made in the town of Southampton, in the year 1802, to

introduce public amusements in that great and holy week, as Dr. M. calls it, usually known by the ap-

pellation of *Passion week*. The attempt was frustrated by the immediate exertions of the Clergy; and in the succeeding year, the worthy rector of All-saints opened his church every evening of that week, in order that the industrious tradesman and labourer might, at the close of the day, have an instructor to assist them in the meditations which they could not themselves

command; and those who could not forego *evening parties*, might have an opportunity of spending an hour in public to some good purpose.—Dr. Mant does not profess to give an original work. Many of the thoughts, and many passages, are selected from Whitby, Henry, Doddridge, the Bishop of London, and even Mrs. Trimmer.

ART. XLVIII. *Two Sermons Preached in the Parish Churches of St. Philip, and St. Martin, Birmingham, at the Request of the Governors of the Blue-Coat Charity School, in that Town, on Sunday, April 26, 1807. By the Rev. JOHN EYTON, A. M. Vicar of Walsington, Salop.* 8vo. pp. 53.

IN the first of these sermons, the ingenious preacher contrasts the characters of Cain and Abel; and points out, with as much confidence, as though the history of these sons of our great progenitor were written at considerable length, and with considerable minuteness, all the circumstances which rendered the

sacrifice of Abel acceptable, and were the cause of the rejection of the sacrifice of Cain. In the second, which has as little the appearance of a charity sermon, he treats upon prayer. Unless some peculiar local reason can be assigned, these sermons ought not to have appeared before the public.

ART. XLIX. *Two Sermons and a Charge. By LUKE HESLOP, B. D. Rector of Bethel, Northumberland, and Archdeacon of Buckinghamshire.* 8vo. pp. 60.

THE first of these sermons was preached before the Judges of Assize, at Newcastle, in the year 1805; the second at the visitation of the Bishop of Durham, at Morpeth, in 1806; and both are, in all respects, suited to these occasions. The charge was delivered at a visitation of the Clergy of Buckinghamshire, and is an animadversion upon

a discourse, published some time ago, by some dissenting ministers, in order to recommend a plan for 'an universal union of the genuine church of Christ.' Many of the remarks of the Archdeacon, upon this discourse, are just; in others, he shews himself to be not thoroughly acquainted with the genuine spirit of primitive Christianity.

ART. L. *The Importance of Domestic Discipline: and Youth admonished of the Evils of Bad Company. Two Sermons. Preached at Newport, Isle of Wight, Dec. 28, 1806, and Jan. 4. 1807. By DANIEL TYERMAN.* 8vo. pp. 76.

THESE sermons were occasioned by the increasing profligacy of the town in which they were delivered, and they contain much seasonable

reproof and exhortation; not, however, wholly free from enthusiasm and illiberality.

FAST SERMONS.

ART. LI. *The Duty of National Repentance, and of Patriotic Sacrifices and Exertions considered. A Sermon, preached in the Chapel of the Foundling Hospital, on Wednesday, Feb. 26, 1806; being the Day appointed for a General Fast. By the Rev. JOHN HEWLETT, B. D. Morning Lecturer at the Foundling Hospital, and Lecturer of the united Parishes of St. Vedast Foster, and St. Michael-le-quern. 8vo. pp. 23.*

A PLAIN and serious exhortation to repentance, and to active exertions, for the purpose of averting the evils which seem to threaten our native country; creditable to the understanding, and the heart of the preacher. The text is taken from Ezek. xviii. 30.

ART. LII. *The Providence of God, over-ruling the Issues of War and Conquest. A Sermon, Preached at the Chapel in Essex-Street, Feb. 25, 1807, being the Day appointed by Proclamation for a General Fast. To which is added, a Prayer. By T. BELSHAM. 8vo. pp. 48.*

THE views which this preacher has taken of the awful circumstances in which we are placed, are those which alone are agreeable to scripture and reason, and capable of affording real and permanent consolation. He directs us to refer all events to God, and to regard the universe as under the direction and control of one governing will, to which the wills of all inferior agents are subordinate, and by which they are regulated and restrained, in such a manner, as to bring to pass uniformly, and upon all occasions, and often without any explicit intention of their own, those events, and those only, which infinite wisdom and benevolence have previously determined, and which are

necessary to the accomplishment of the plan of Divine Providence. And he justly adds, that, "this principle, well fixed, and deeply rooted in the mind, constitutes the only solid foundation of fortitude and firmness of spirit, amidst the convulsions of political society, or the vicissitudes of private life." That this principle is just, he shews, 1st, From the dictates of natural religion; 2dly, From the language of revelation; and, 3dly, From fact, and historical proof. A few short practical remarks conclude this excellent discourse, which is deserving of more permanent regard than publications of this class usually obtain.

ART. LIII. *A Sermon, Preached at St. John's Church, Blackburn, Lancashire, on Wednesday, Feb. 25. 1807; being the Day appointed by his Majesty for a Public Fast. By the Rev. THOMAS STEVENSON, M. A. Incumbent Curate of the said Church. 8vo. pp. 34.*

FROM Isa. lix. 1, 2. the preacher takes occasion to shew, that God governs the world, and to point out the cause of his suffering calamity

to befall any people. Hence he is led to admonitions suitable to the solemnity, and the character of the nation.

ART. LIV. *A Practical Discourse on the present Continental Divine Visitations; a Solemn and Awful Warning to the People of England. Preached on the Fast-Day, 1807. By the Rev. CHRISTOPHER HODGSON, LL. B. Rector of Murholm, Northamptonshire, and formerly of Pembroke-Hall, Cambridge. pp. 26.*

MR. H. proposes to enquire, "for what end God brings his wrath in view, and sets, as it were, a

death's head before our eyes?" The answer is plain; to warn us to examine ourselves, and repent of our

sins. Some of our national faults are of course enumerated, and repentance is strongly urged. The sentiments of this preacher derive little grace from their clothing, which is frequently coarse and

mean. To this sermon is prefixed Dr. Paley's definition of virtue, with a few desultory additions; for what purpose, is best known to the author.

ART. LV. *The Sennacherib of Modern Times; or Buonaparte an Instrument in the Hands of Divine Providence. A Sermon Preached in the Parish Church of Hanwell, in the County of Middlesex, on Wednesday, Feb. 25, 1807; being the Day appointed by his Majesty's Proclamation for a General Fast. By the Rev. JOHN BOND, A. M. late Fellow of C. C. C. Oxford, Curate of Hanwell, and Chaplain to his R. H. the Duke of Cambridge.* 8vo. pp. 20.

THE circumstances in which the Gallic conqueror of the present day resembles the tyrant of Assyria, are too numerous and striking to escape the notice of any persons acquainted with sacred history; and they have, accordingly, been the subject of several late discourses upon fast-days. Mr. B. is not the most successful in

pointing them out; nor does he uniformly exhibit the meek and un-revengeful spirit, which is becoming in all men, but especially in the minister of Christ. This little publication is dedicated, after the most fulsome manner, to the Duke of Cambridge.

ART. LVI. *Pleasure; its Tendency to deprave the Understanding, the Heart, and the Religious Principle. A Fast Sermon, preached at St. James's Church, Bath, on Wednesday, Feb. 25, 1807. By the Rev. R. WARNER, Curate of St. James's.* 8vo. pp. 24.

IN the very seat of the Syren's empire does this undaunted conscientious minister of the gospel raise his voice against her power; we fear, in vain. But if this discourse have not all the effect the worthy preacher wishes to produce, it must be attributed, not wholly to the want of moral and religious sen-

sibility in those to whom it was addressed, but in part to too indiscriminate a censure upon the amusements of fashionable life. If Mr. W. wishes to check unlawful pleasure, he must not place it in the same class with recreations, in which the most innocent may safely indulge.

ART. LVII. *A Sermon, preached on Wednesday, Feb. 25, 1807, the Day appointed for a General Fast and Humiliation; First, before his Majesty's Coldstream Regt. of Guards; and afterwards, at Brompton Lodge, before their Royal Highnesses, the Duchess, the Princess, and Prince William Frederick, Duke of Gloucester, and the Duchess's Household. By the Rev. W. W. DAKINS, L. L. B. F. S. A. Librarian to his Royal Highness, the Commander in Chief, and Domestic Chaplain to her Royal Highness, the Duchess of Gloucester.* 4to. pp. 24.

"WHEN king Asa returned to Jerusalem from the Ethiopian war, the prophet Azariah, moved by the spirit of God which came upon him, went out to meet Asa, and said unto him, hear ye me Asa, and all Judah, and Benjamin; the Lord is with you while ye be with him, and if ye seek him he will be

found of you; but if ye forsake him he will forsake you." Such is the incident which Mr. D. has chosen to be the foundation of some serious practical reflections upon the danger of national crimes, and the only means of securing the divine favour. The discourse is suitable to the occasion, and in every respect as wor-

thy of appearing before the public as discourses upon such an occasion are in general: but the author has chosen to have it stereotyped; for what reason we are at a loss even to

form a conjecture. A fast-day sermon is almost the last species of publication which we should expect to undergo this process.

OTHER SINGLE SERMONS, AND CHARGES.

ART. LVIII. *On the Doctrines of final Perseverance, and Assurance of Salvation. A Sermon, preached at Leicester, June 6, 1806, at the Visitation of the Rt. Rev. the Lord Bishop of Lincoln. By the Hon. and Rev. H. RYDER, A. M. Rector of Lutterworth.* 8vo. pp. 35.

THAT these doctrines are not to be found in the word of God, is the position which the honourable preacher has laboured, not without success, to establish. This discourse is written with considerable ability.

ART. LIX. *A Sermon, preached at Leicester, Sept. 19, 1806, at the Annual Meeting of the Governors of the Leicester Infirmary. By the Hon. and Rev. H. RYDER, A. M. Rector of Lutterworth. Published at the Request of the Governors; printed at the Expence, and sold for the Benefit of the Infirmary.* 8vo. pp. 23.

THIS is in the usual strain of charity sermons. Mr. R. has attempted to be pathetic, and has failed.

ART. LX. *A Sermon, preached at Durham, July 17, 1806, at the Visitation of the Hon. and Rt. Rev. Father in God, Shute, Lord Bishop of Durham. By HENRY PHILLPOTTS, M. A. Rector of Stainton-le-Street, &c. &c.* 4to. pp. 22.

IT is the object of the preacher in this excellent discourse, to prove that the doctrine which denies the necessity of good works, and the possibility of performing them, is highly erroneous, and of dangerous tendency. He has chosen for his text, Rom. vii. 18., upon a critical examination of which he has be-

stowed much pains. If our limits would allow, we could, we think, shew that the interpretation he has given of these words is, after all his labour, foreign to the apostle's argument in this place. We recommend this sermon, however, to the attention of our readers.

ART. LXI. *A Sermon, preached at the Opening of the Chapel of the Philanthropic Society, Nov. 9, 1806. By VICESIMUS KNOX, D. D. Printed at the Request of the Society, for the Benefit of the Institution.*

IN this very animated and appropriate discourse, the preacher shews the importance and the necessity of maintaining places for public worship, and the peculiar exigency which not merely justified but demanded the erection of that "house of prayer, the gates of which were opened for the first time," when he delivered this discourse.

He next, but not with equal success, attempts to prove that certain times and places are more holy than others; and he concludes by pleading in a strain of eloquence, not always easy and natural, but for the most part impressive, the cause of that most excellent institution with which this house of prayer is connected.

ART. LXII. *Future Punishment of Endless Duration. A Sermon preached at the Rev. James Knight's Meeting House, Collyer's Rents, Southwark. At a Monthly Association of Ministers and Churches, Decr. 11, 1806. By ROBERT WINTER.* 8vo. pp. 35.

WITHIN so small a compass we do not recollect ever to have seen so many and such gross misrepresentations of scripture. The greatest part of the sermon is made up of a collection of passages from both the Old and the New Testament, without any regard to the idioms of the languages, the opinions and prejudices of the times in which the books from which they are taken were written, or the connection in which they stand. And all which the preacher has of himself

advanced is unsupported assertion and mere declamation. A weaker effort to support a doctrine with which reason and the word of God are equally at variance, we have never before witnessed. Yet the preacher claims, and shall receive from us, the praise of ingenuity. He has endeavoured to demonstrate, that the doctrine of eternal torments is a proof of the love of God towards his creatures! Is Mr. Winter a father?

ART. LXIII. *A Sermon, occasioned by the Death of the Rev. Thomas Towle, B. D. on Dec. 2d, in the 83d. Year of his Age, preached at Aldermanbury, Postern, Dec. 14, 1806. By WILLIAM KINGSBURY, M. A. And the Address delivered at the Interment in Bunhill Burial-Ground, Dec. 10, By JOHN KELLO; published at the Request of many Friends.* 8vo. pp. 59.

MR. Towle was minister to the congregation assembling at the place in which this sermon was preached, nearly 59 years. The articles of his faith, were here told, were *strictly calvinistic*; and the melancholy peculiarities of this faith appear in

these services. To those who can believe that the doctrines of the Assembly's catechism are the doctrines of Christ and his apostles; and to those only will this publication be acceptable.

ART. LXIV. *A Sermon, preached before the Lords, Spiritual and Temporal, in the Abbey-Church, Westminster, on Friday, Jan. 30, 1807. By the Bishop of St. DAVID'S.* 4to. pp. 26.

THE commemoration of what is absurdly and unconstitutionally called the martyrdom of Charles I. had been for some years past discontinued: but his Majesty, we will not presume to say with what prudence, in such times as the present, has been advised to command, that the ordinary service of the day

shall be again performed before the house of lords. The bishop wisely takes little notice of the event—his great object is to prove to his noble hearers the necessity of national repentance and amendment. This discourse is upon the whole as moderate in every respect as could be reasonably expected.

ART. LXV. *A Sermon, preached in the Chapel at Lambeth, on the 1st. of Feby. 1807, at the Consecration of the Rt. Rev. Charles Moss, D. D. Lord Bishop of Oxford. By the Rev. CHARLES BARKER, B. D. F. A. S. Canon Residentiary of Wells, &c. &c. Published by Command of his Grace the Lord Archbishop of Canterbury.* 4to. pp. 22.

A laboured panegyric upon the established church, distinguished

more by an affected dignity of style and confidence of assertion, than

by soundness of argument, or a strict adherence to the truth of fact. It contains, however, no doctrine that is not highly grateful to an au-

dience at Lambeth; no doctrine that has not been reverberated a thousand times by the walls of the archiepiscopal chapel.

ART. LXVI. *A Sermon, preached in the Parish Church of Richmond, Surrey, on the 8th of March, 1807; being the First Sunday after the Erection of a Marble Tablet, by the Parishioners of Richmond, in Memory of Thomas Wakefield, B. A. their late beloved and respected Minister: to which is subjoined, a Sketch of the Character of that excellent Man, printed and circulated amongst his Friends and Parishioners immediately after his Decease.* By EDWARD PATTESON, M. A. Formerly of Trinity College, Oxford. 8vo. pp. 31.

AN appropriate tribute to the memory of a virtuous and excellent man, and a faithful minister of the gospel; creditable to the understanding and the feelings of the author, and well adapted to make a

deep and useful impression upon the minds of those who had for so long a period been blessed by the instructions and example of so pious and amiable a pastor.

ART. LXVII. *On Singularity and Excess in Philological Speculation: a Sermon, preached before the University of Oxford, at St. Mary's; On Sunday, April 19, 1807.* By RICHARD LAWRENCE, L. L. D. Rector of Marsham, Kent. 8vo. pp. 41.

"THE purport of this discourse" says the preacher, "is, briefly to survey the singularities of those who in their elucidations of religious truth have been studious of deviating from the paths of vulgar observation, and, captivated by a fondness for deep research, have preferred in some instances fanciful, in others conjectural hypotheses to plain and solid argument. It is not however," he adds, "his intention to expatiate without restriction on such endless theories, but to confine himself to such as are of a philological nature." Five instances are selected: 1. those who discover the basis of revelation in the whole structure of Pagan mythology: 2. the Christian Cabbalists, or those who in various passages of scripture, which seem capable only of a simple explanation, discover deep and recondite mysteries: 3. the Hutchin-

sonians, who think that the most important doctrines are to be found in the mere derivation of Hebrew words: 4. the Socinians, who, according to this preacher, in order to expel scriptural doctrines from scriptural phraseology, constantly affix to it a supposed idiomatical or metaphorical meaning: and 5thly, those who alter the sacred text by fanciful emendations, of which the late Michaelis is quoted as a striking example. The principle which the learned preacher wishes to establish, is upon the whole just; and the caution he recommends is of considerable importance: but in his attack upon those who are generally called Socinians, he has been peculiarly unfortunate, as the passage which he has produced from Socinus, will meet with no advocates in the present day.

ART. LXVIII. *A Sermon, preached in the Chapel of the Magdalen Hospital, before the President, Vice Presidents, and Governors of that Charity; at their Anniversary Meeting, on Thursday, April, 23, 1807.* By THOMAS LEWIS O'BIERNE, D. D. Lord Bishop of Meath. 8vo. pp. 39.

THE right reverend preacher has chosen the subject of Education, as

closely connected with the Institution, for the benefit of which his la-

bours have been so wisely directed. Some of the sentiments in this discourse will be displeasing to those who do not think it necessary to defend, at all hazards, and by every means, the establishment of which

the bishop is an ornament; but the general strain of the discourse is judicious, and well adapted to answer the most excellent purposes far beyond the walls within which it was delivered.

ART. LXIX. *A Sermon, on the Translation of the Scriptures into the Oriental Languages; preached before the University of Cambridge, May 10, 1807. By the Rev. FRANCIS WRANGHAM, M. A. F.R.S. of Trinity College, Cambridge. 4to. pp. 51.*

THE questions which the preacher has proposed to discuss are. 1. "With what languages, from moral and political considerations, shall the undertaking begin?" 2. "In those which may be preferred, shall the scriptures be published collectively, or in successive portions; and in the latter case what shall be the succession adopted?" and, 3. From what text, and by what persons shall the translations be made?" To the first of these he replies: "In the languages of Hindustan," and this answer he endeavours to justify, by the number of those languages, by the obligations we have contracted to that populous country,—and by the advantages under which we shall there commence our labours. If in this instance the advice of the preacher be followed, "nine distinct versions, each of them claiming an extraordinary degree of attention and accuracy, will be demanded for the single supply of Hindustan". If such be indeed the case, either the time for the propagation of the gospel in this part of the east is not come, or the great work must be effected by oral instruction. As to the subject of the second enquiry, the preacher very wisely determines, that the scriptures should be translated into those dialects and published in *successive Portions*. "The long period requisite for effecting an entire version of the scriptures, and the intellectual and moral constitution of those for whom the versions are intended," lead to this decision. But what selections shall be

adopted? Mr. Wrangham advises for the first portion; *Extracts from Isaiah, the Gospel of Luke, the Acts of the Apostles, and the Epistle to the Romans*; when Mr. Wrangham shall have fully explained the first of these selections, and have fairly answered Collins, and proved all his "presentments false"—when he shall have justified the strange assertion that the epistle to the Romans is "in its tenor least interrupted or obscured by personal or local allusions," we will commend his plan. If a selection must be made, and necessity seems to require this, why should it not consist of the historical books of the new testament which Mr. W. has judiciously named: of the Pentateuch; of an abstract of the succeeding part of the Jewish history, and of the most devotional of the Psalms. The rest of the books both of the old and new testament might follow, with the exception perhaps of those, the authority of which was not universally acknowledged in the primitive church. To the third and last question, the preacher unhesitatingly replies, that the text employed, should be the authorized English version, previously corrected by a national Synod, appointed from the universities and the whole of the British clergy, and the translators not natives of Hindustan, as some have advised, but British oriental scholars.

Such is the substance of a discourse which would have come with more authority from one whose

attainments in Eastern literature were equal to those of the present preacher in the learning of Greece

and Rome: and would have excited more interest had it been less artificial and pedantic.

ART. LXX. *A Sermon preached at the Temple, May 31st. and at Berkley Chapel, Berkley Square, June 28th, upon the Conduct to be observed by the Established Church towards Catholics and other Dissenters. By the Rev. SYDNEY SMITH, A. M. Late Fellow of New College, Oxford, 8vo. pp. 27.*

"A great and a very common mistake, which we are apt to make in speaking of those who differ from us, is to contend, that to deprive a man of the opportunity of attaining to certain honours in the state, is not persecution: that to torture and destroy for religious opinions is wrong, to block up the road to political power for the same reason is not wrong, and cannot be called by the name of persecution. The plain answer to which error is this; you have no right to prohibit any pleasure or to inflict any pain, without an adequate reason; you have no right to defeat a human being in the meanest of all his wishes, unless you can shew that an adequate good is obtained to the community by so doing: much more are you bound, in rendering a particular mode of faith a cause of perpetual degradation, to shew what those reasons are which justify you in such an inroad upon the liberties of mankind. If this cannot be done, such exclusions are persecutions of the grossest nature; and all honest and enlightened christians are bound to strive for their extinction." Such is the temper of this excellent discourse, the greater part of which is designed to prove that no reasons for such exclu-

sions do exist, and that therefore they ought no longer to be permitted. In the first part of the sermon, we have little more than a scanty abridgement of Dr. Paley's arguments in favour of an establishment, in the latter part the preacher takes higher and better ground, and is the enlightened, and as far as mere reasoning is concerned, the successful advocate of complete toleration. The sectarian clergy however it is probable would have been as well pleased if he had not introduced into his pleadings an argument drawn from their poverty, and the insignificance and obscurity, in which they pass their lives; and endeavoured to obtain for them the rights they claim by representing them as *objects of pity*. Poverty is not excluded even from an establishment which costs the nation some hundred thousand pounds a year;—and they will not feel conscious of insignificance who can boast of having produced a Leland, a Watts, a Doddridge, a Benson, a Lardner, a Farmer, a Price, a Priestley, a Kippis, and others, more indeed than can be here enumerated, the productions of whose genius and learning are as little likely to be forgotten as those of any other British Divines.

ART. LXXI. *Reflections on the Sinfulness of Cruelty to Animals: on some of the most prevalent Examples of it, and on some of the most powerful Motives by which it is encouraged. In a Sermon preached at All Saint's Church, Southampton, on Sunday, Aug. 16, 1807. By RICHARD MANT, M. A. Curate of Buriton, and late Fellow of Oriel College, Oxford, 8vo. pp. 29.*

THIS is a very judicious and impressive discourse, and the preacher has our thanks for the very able manner in which, at the conclusion of it, he has proved the evil tenden-

cies of the pleasures of the sportsman, who seeks gratification and amusement from the terror, the pains, and the death of a defenceless animal. He justly suspects,

we fear, that this part of his discourse will not be generally approved; and it is much to be lamented that the conduct of so many of his cleri-

cal brethren will counteract rather than promote his humane and benevolent labours.

ART. LXXII. *A Charge to the Clergy at the primary Visitation in the Month of August, 1806, of the late Rt. Rev. Father in God, Samuel, by divine Permission, Lord Bishop of St. Asaph.* 4to. pp. 29.

“*AD inum Qualis ab incæpto.*”

By the haughtiness and severity which always marked his addresses to his clergy, by the illiberality and insolence with which he treated men much better, if not wiser than himself, who could not *profess to believe* what they deemed unworthy of their faith, is this last charge of the lordly prelate eminently distinguished. Upon inspecting the diocese to which he had lately been advanced, he finds his clergy officiating as curates without a licence, publishing the banns of marriage according to the old Rubric, solemnizing marriages in Chapels in which banns had not been usually published before the passing of the marriage act; and instead of meekly reproving them for these faults, committed through inadvertency, necessity, or unavoidable ignorance, he sternly tells them *This I will not endure.* “I shall avail myself, to the utmost extent, of the large and summary authority with which I am invested.” “Any one who will persist in this irregular unlawful practice, at his peril will persist in it.” &c. &c. Having through the greatest part of his charge inveighed in this manner against the abuses which he found to prevail among his clergy, he turns to the consideration of the state of religion and religious sects in his diocese;

mingling censure and praise of every class of Methodists, he at last tells them that whether *Calvinists* or *Arminians* they hold the *same doctrine* as that of the established church: and as in the Diocese of St. David's, he had said of the Romanist that he was much nearer and dearer to himself and his brethren, than the protestant believer in the strict unity of the Deity, so in the Diocese of St. Asaph he now assures the Calvinist, who holds *all the theological opinions* of the Genevan reformer, “hard and extravagant as some of them may seem,” that he may yet be a sound member of the church of England and Ireland; certainly a much sounder member than one, who loudly declaiming against those opinions, which if they be erroneous, are not errors that affect the essence of our common faith, runs into all the nonsense, the impiety, the abominations, of the Arian, the Unitarian, and the Pelagian Heresies, denying in effect, “the Lord who bought him.”

—Love and meekness, Lord, Become a churchman better than ambition;

Win straying souls with modesty again,
Cast none away! —We could say more.”

Henry VIII.

Cranmer's speech to Gardner.

ART. LXXIII. *A Charge delivered to the Clergy of the Episcopal Communion of Edinburgh, on Thursday the 15th of Jan. 1807. By the Rt. Rev. DANIEL SANDFORD, D. D. their Bishop,* 4to. pp. 28.

A CURIOUS contrast to the preceding article. No lording it over God's heritage appears here. In our last volume we noticed the sermon preached at the consecration

of Dr. Sandford; we are presented with the first fruits of the Bishop's office. The peculiarities of the consecration sermon appear in the charge; an episcopalian church

celebrating the mildness of the Government by which it is *tolerated*, and modestly apologising, or rather attempting to justify the low and unostentatious state in which it ap-

pears. It is written with great moderation and is honourable to the talents and the piety of the dissenting Bishop.

ART. LXXIV. *A Charge delivered to the Clergy of the Diocese of Gloucester, at the Triennial Visitation of that Diocese in the Year 1807. By GEORGE ISAAC HUNTINGFORD, D. D. F. R. S. Bishop of Gloucester.* 8vo. pp. 34.

FROM the charge on one hand of not preaching the gospel, and on the other of being methodists, the Bishop of Gloucester here vin-

dicates the clergy, and particularly those of his own diocese. The whole is ingenious rather than satisfactory.

PRACTICAL THEOLOGY.

ART. LXXV. *Essays to do Good; addressed to all Christians, whether in public or private Capacities. By the late COTTEN MATHEW, D. D. F. R. S. A new Edition, improved, by GEORGE BURDER,* 12mo. pp. 172.

"WHEN I was a boy," says Dr. Franklin in a letter to Dr. Mathew, son of the author of this work, dated Passy, November 10, 1779, "I met with a book entitled *Essays to do good*, which I think was written by your father. It had been so little regarded by its former possessor, that several leaves of it were torn out; but the remainder gave me such a turn of thinking as to have an influence on my conduct through life; for I have always set a greater value on the character of

a doer of good than any other kind of reputation; and if I have been, as you seem to think, a useful citizen, the public owes the advantage to that book." This is the book now before us, and after this testimony to its merits, it will require no further recommendation from us. We would not however be understood to approve of every sentiment or direction which it contains, far less, to sanction the dissected assembly's catechism advertised in a note by the editor.

ART. LXXVI. *Select Remains of the Rev. J. Brown, late Minister of the Gospel, at Haddington; Author of Self-Interpreting Bible, Dictionary of the Bible, &c. who died June 19, 1787. Containing Memoirs of his Life; Letters to his Friends; Religious Tracts; Advice to his Children; an Account of some of his dying Sayings and dying Advice to his Congregation. The Fourth Edition with large Additions,* 12mo. pp. 339.

MR. Brown was a seceder from the church of Scotland, a pious minister—we are told, and an able Divinity Tutor. Of his ability as theologian this volume discovers not the slightest trace; to his piety

it bears ample testimony, but it is the piety of an enthusiast. They who are fond of the rant of Methodism, will in these select remains, find large entertainment.

ART. LXXVII. *A Manual of Piety, adapted to the Wants and calculated for the Improvement, of all Sects of Christians; extracted from the holy Living and Dying of Jeremy Taylor. Chaplain in Ordinary to King Charles I. and afterwards Bishop of Down and Connor; with a Preface, Life of the Author and Additions. By ROBERT FELLOWES, A. M. Oxon.* 12mo. pp. 375.

THE words of the Editor will perhaps best explain the nature of this work.

"The holy living and dying of Jeremy Taylor, was, at the time in which it appeared, one of the most rational and in-

structive systems of practical religion which had ever appeared. Since that time great changes have taken place, both in the modes of thought and of diction; and there is of course much which is superfluous or obsolete. Many of the sentiments, allusions, and expressions, would ill accord with the refinements of modern delicacy; and might, perhaps, in some instances, excite ideas and associations very opposite to those which the Author designed, and very inimical to the end which he had in view. In the present Edition, it was the object of the Editor to remove all such passages as did not appear to him to be forcibly recommended by their practical utility, or the universality of their application. He has added little that is new, but he has omitted much of the old; he has, in very few passages, made some inconsiderable alterations in the diction; but these are so few, that the original phraseology of the Author is left entire. His principal design was by retrenching all the superfluous or unnecessary details, allusions, or digressions, to render the Work more extensively useful, and to preserve the whole spirit and substance of the composition, that it might be rendered a cheap and commodious Manual, suited to Christians of all denominations. For this purpose the Editor has been at the pains to obliterate all those passages either in the work itself, or in the prayers, which seemed to favour any sectarian partialities; and to be opposite to the spirit of universal charity. No sect will find its peculiar and partial tenets either defended or combated in this Work; but to all denominations of Christians it may serve as the sanctuary of those great truths which are common to all; and in which, consequently, the essence of Christianity resides. The Prayers are formed on the model of that which our Saviour delivered as a pattern for all devotional addresses of the soul to God.

The principal additions by the editor are prayers at the close of the volume, upon particular and general occasions. In composing some of these he acknowledges that he has made liberal use of the *Golden grove*, and throughout he has proved the justice of the common remark which he has himself repeated, that "Prayers are the most difficult species of composition."

This work is dedicated by the editor, to the Bishop of Norwich, and in the dedication, the preface and the memoir of the author, he endeavours to vindicate his own conduct, complains of the illiberality with which he has been treated, and recommends a plan of union for all christian worshippers. This consists of the adoption of a liturgy modelled upon the Lord's Prayer. But Mr. F. is too sanguine in his hope that such a plan would be successful, and he would find that, let the liturgy be modelled as it might, many "who have more than ten grains of sense in their head, and more than the same quantity of goodness in their heart" see p. vii. would still continue dissenters from a church established by law. For such a union as Mr. F. expects would result from this plan, he need not be anxious. Let perfect liberty of judging and of *prophesying* be granted, let the exercise of this liberty affect no one in his reputation or his civil rights and privileges, and truth will be promoted by the diversity of sentiment which must always prevail.

ART. LXXVIII. *Judgment and Mercy for afflicted Souls; or Meditations, Soliloquies, and Prayers, By Francis Quarles. A new Edition, with a Biographical and Critical Introduction, By REGINALD WOLFE, Esq.* 12mo. pp. 332.

WE have here another instance of the republication of a part of the

works of an author once highly and deservedly esteemed, but now al-

most forgotten. Notwithstanding a certain degree of quaintness and frequent antitheses, according to the fashion of the age in which this author lived, the strong sense and manly piety which pervade the prose writings of Quarles will ever recommend them to attention, and render them highly useful.

"The plan of the ensuing work," says the editor,

"Is briefly this:—The author divides his book into *Two Parts*; in the *First*, he introduces various immoral characters, indulging themselves in studied commendations (under the most plausible modes of reasoning) of their particular habits and pursuits: but, immediately afterwards, certain prohibitory *Texts of Scripture* occur to them—which produces contrition and remorse; these are

followed by a *Soliloquy* on the heinousness of their sins, and by a *Prayer* that they may be forgiven."

"In the *Second Part*, the characters are not absolutely immoral, but appear to be overwhelmed by their miseries and afflictions. After some reflections on their wretched state, a *Soliloquy* and *Prayer* ensue; the former of which, as in the first part, reproves, and the latter administers consolation."

A short but interesting relation of the life and death of the author, by his pious and sensible widow is here republished, and a further account is added, taken chiefly from the introduction to Headley's select Beauties, &c. and from Granger's Biographical History of England. A few specimens of Quarles's poetry are subjoined.

ART. LXXIX. *Glory of the Heavens, by the Rev. T. BASELEY, A. M. Chaplain to the Rt. Rev. the Lord Bishop of Lincoln*, 12mo. pp. 169.

THIS little volume consists of rhapsodies upon subjects connected with the œconomy of our planet and astronomy, made up of liberal quo-

tations from the poets, and of a sort of poetical prose which is not always easy to be understood.

ART. LXXX. *Talents Improved; or the Philanthropist. By the Author of Interesting Conversations*. 12mo. pp. 276.

THE hero of this serious story is Sir Charles Bright, who is conducted "through three stages of different views and sentiments; boyish ignorance and indifference to religious truth; youthful scepticism arising from a perusal of deistical writers, and the lessons of a deistical preceptor; and an honest candid enquiry; at last he becomes confirmed believer." The author,

who appears to be a lady, and a dissenter, has introduced a few characters for the purpose of forming a story, but she warns her readers not to expect much to interest them; assigning, as we think very strangely, this reason, that narrative is to be considered merely as a vehicle of instruction. The motto of every story should certainly be *Prodesse Delectando*.

DEVOTIONAL WORKS.

ART. LXXXI. *Psalms and Hymns, selected from various Authors, with occasional Alterations, for the Use of a Parochial Church. To which are prefixed, Considerations on Psalmody, as a Part of the Service of an Established Church. By a COUNTRY CLERGYMAN*. 12mo. pp. xciii. and 56.

THIS collection, it is acknowledged, "was made with much haste, and under the pressure of other occupations, that were indispensable and important; and to

servé for mere local use." It bears evident marks of this. The psalms are few in number, not always well chosen, and put together without any regular arrangement. The

Considerations on Psalmody, form the greatest, and the best part of this little tract, excepting a few instances of illiberality, and pharisaism, they discover judgment, taste, and piety; and are deserving of the attention of Christian congregations. Some very unwarrantable

liberties are taken with a hymn, by Mrs. Barbauld, who is not only made to sanction opinions which she is well known to disbelieve, but also degraded as a poet below the level even of Sternhold and Hopkins.

ART. LXXXII. *Divine Service for the Camp or Garrison, as performed at the Drum Head: with the Outlines of a few Discourses, or Field Sermons, adapted to the Understanding and Circumstances of the Private Soldier. To which is annexed, a Sketch of the Form of Consecration of a Stand of Colours.* By the Rev. WILLIAM HENRY PRATT, Rector of Jonesborough, in the County of Armagh, Chaplain to the Cookstown Cavalry, &c. &c. &c. 8vo. pp. 40.

AN attention to the morals of a class of men, who from their number and their situation have so extensive an influence upon society, is a matter of the greatest importance. A conviction of this has induced the author of the little tract before us to make a selection of prayers from the service of the es-

tablished church, adapted to the circumstances of the soldiery; and to subjoin to these a few specimens of discourses, the subjects and the style of which he thinks most useful and intelligible to an audience assembled round the drum head. As an incitement to others to do more, this tract may not be useless.

ECCLESIASTICAL HISTORY AND CHURCH DISCIPLINE.

ART. LXXXIII. *Primitive Truth; in a History of the Internal State of the Reformation, expressed by the early Reformers in their Writings; and in which the Question, concerning the Calvinism of the Church of England, is determined by positive Evidences.* 8vo. pp. 283.

THIS work consists almost entirely of extracts from Strype, and Burnet, and Mosheim; from Jewel, and Bullinger, and Sands, and others of the early reformers; and the object of it is to shew that the doctrines of the English church were not derived from the Genevan church, and that they agree with no other confession than that of Zurich. To what purpose is all this? To the authorities here produced, Mr. Overton and his friends appeal; and from the church of Geneva, if we understand them, they take those doctrines only which the other Helvetic churches had borrowed from Augustin. The editor has very well remarked, that

“The difficulties attending this controversy have been greatly increased by

the want of proper definitions; and by the want of fair attention to the real meaning, which the Controversialists, on both sides, have occasionally expressed; and, which is a greater fault, by the want of fair representation of each others arguments and conclusions. The object of this controversy is, professedly the *Calvinism*, or the *Arminianism*, of the Church of England. But what is meant by *Calvinism*, and what is meant by *Arminianism*, has never been agreed upon, or defined and determined, by the contending parties.”

To a controversy thus carried on, “there cannot be any other end than such as will be imposed upon both writers and readers, by being heartily tired of the subject.” We are in this state already, and care not how soon the contention shall close.

ART. LXXXIV. *An Attempt towards a Statement of the Doctrine of Scripture, on some disputed Points respecting the Constitution, Government, Worship, and Discipline, of the Church of Christ.* By GREVILLE IRVING, Minister of the Gospel, Glasgow. 12mo. pp. 221.

ALTHOUGH this very excellent and candid defence of independency in church government has, throughout, a reference to controversies, existing at this time, to the north of the Tweed; yet it may

be generally read with pleasure, on account of the ability with which it is written, and the truly christian spirit, which, in every page of it, the author has displayed.

ART. LXXXV. *The Causes of the Increase of Methodism and Dissention, and the Popularity of what is called Evangelical Preaching, and the Means of obviating them, considered in a Sermon, preached at the Visitation of the Rev. the Archdeacon of Leicester, held at Melton Mowbray, June 20, 1805. and subjoined Appendixes, in which is contained the Substance of a Sermon, preached at Melton Mowbray, June 5, 1806, at the Visitation of the Rt. Rev. the Lord Bishop of Lincoln, on the Improvement and Extension of popular Education. To which is added, a Postscript, containing Remarks on Mr. Whitbread's Bill, for promoting and encouraging of Industry among the labouring Classes of the Community, and for the Relief and Regulation of the necessitous and criminal Poor.* By ROBERT ACKLAM INGRAM, B. D. Rector of Segrave, Leicestershire. 8vo. pp. 133.

BY those who can distinguish between religious and political heresy, "the rapid increase of methodists, the growing popularity of what is called evangelical preaching, and the diminished attachment of the mass of the people to the established church, cannot be regarded with indifference and unconcern." *pref. p. v.* These things appear to be leading on others of far greater consequence; and to be preparing a change in the ecclesiastical state of this country, which the avowed enemies of the establishment could never hope to effect. It requires but little sagacity to foresee to some considerable extent, the consequences which must follow from the defection of the methodists on one hand, and on the other from the propensities to methodism, which are excited and encouraged within the pale of the church, by those who arrogate to themselves the title and the praise of *true-churchmen*. The hierarchy is at length seen to be in danger; and all its friends are hastening "to its relief." But what

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can they do? Some invoke to their assistance the civil power. But these "*know not what spirit they are of,*" nor the character of those whom they wish to oppose and restrain, nor the temper of the times in which they live: others would preach against them, and write against them: but they preach to those only who are not in danger of being led astray, and write for those only who require not to be instructed; or they both preach and write in such a spirit, that they widen instead of close the breach. Others there are, amongst whom is Mr. Ingram, who advise, that these enemies to the church should be encountered upon their own ground, and with the same weapons; that zeal should be opposed to zeal; labour to labour; and that the clergy of the establishment, who are devoted to her interests, should not suffer themselves, in any instance, to be overcome in attention to the duties of their ministry. Fifty years ago, such advice, if generally followed, would have prevented the

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diffusion of methodism. It comes too late at present, and, besides, will not be generally regarded. Such is the advice of the sermon before us, and the substance of another sermon thrown into several appendixes. The general strain of this tract is wise, moderate, and seasonable. It contains some hints

to which the rulers of the church ought immediately to attend, and much valuable counsel to those who are her ministers.

The postscript consists of a few sensible remarks, upon that part of Mr. Whitbread's bill, which relates to the settlement of the poor.

ART. LXXXVI. *Case of the Bishop of Oxford against the Parish of Piddington, in a Cause of Simony. Extracted from East's Reports, for Easter and Trinity Terms, 1806. With an Appendix containing the Endowments of Ambrosden and Piddington.* 8vo. pp. 27.

THE parishioners of Piddington elected, in the year 1801, a resident curate, who signed an agreement to receive a regular stipend from the parish, when by an act of inclosure he was intitled to the small tithes. By this agreement he ac-

cepted of less than half the actual value of the curacy. He applied to the bishop for licence, and was refused. Upon this the present action was brought against the bishop, and the rule was discharged with costs.

MISCELLANEOUS.

ART. LXXXVII. *Lectures on Systematic Theology and Pulpit Eloquence. By the late GEORGE CAMPBELL, D. D. F. R. S. E. Principal of Marischal College, Aberdeen.* 8vo. pp. 542.

NO professional men enter upon the duties of their office with so little previous qualification as the clergy. A lawyer will not venture to plead a cause, nor a physician to write a prescription, with no more knowledge of their respective professions than may be acquired by the reading that will enable them, in an English university, to take the first degree: but the great body of the clergy, with no other preparatory studies than every member of the universities may have received, little, if at all connected with theology, are in haste to find a cure, and to engage in an employment, for which neither the learning, nor the habits they have organized, have duly prepared them. It is true that professors in theology are appointed, and lectures in theology are read; and, in some cases, we believe, the bishop will refuse ordination to those who cannot produce

a testimonial of having attended these lectures. But what are these lectures? Are they designed to open to the student the sources of biblical criticism, and to instruct him how to apply to them? Are they such as either furnish scriptural knowledge, or qualify the hearer to obtain it by his own exertions? Do they tend to establish him in a rational belief of revealed religion; enable him to justify that belief before opposers, and conduct him into the path of religious enquiry? The lectures which are read in one of the universities, at least, are before the world; and however they may display the learning and ability of the Professor, they are but ill suited to the exigencies of the student. They may teach him the system of doctrine adopted by the established Church, and qualify him for the office of champion of this system; but they do not shew him how he

may rightly divide the word of faith. They may make a student an able polemic in the cause of the national creed; but they cannot teach him what it becomes every protestant-theologian to know and to communicate.

In the Northern universities, and in the academies of those who dissent from the established Church, more attention is paid to theological learning; and students are not dismissed, in general, to the discharge of the ministerial office, until they have attended upon a regular course of divinity lectures. But here, also, the business of the lecturer consists principally in teaching a system; and the qualification of the student is decided, rather by his acquaintance with Marc's Medulla, or Calvin's Institutes, than with the discourses of Christ, and the apostolical Epistles; by his ability to defend the commandments of men, rather than by his skill in the critical examination of the word of God.

To those tutors who both feel the impropriety of the mode of theological instruction which is universally adopted, and who are able to pursue the plan which they shall themselves approve; to the students who have been partially or improperly instructed, or who are compelled to toil, without profit, through creeds and confessions of men, in bodies of divinity, this posthumous work of Dr. Campbell will be highly acceptable and useful; it will liberate them from the trammels in which they have been led, and assist both in the communication and pursuit of sacred learning.

In the four first of these lectures, which are introductory to the course through which this justly celebrated Professor was accustomed to conduct his class, he shews the extensive field of study which the theological student has to cultivate; the whole of this he distributes into two

portions, the one theoretical, the other practical. The first of these he subdivides into three—*biblical criticism, sacred history, and polemic divinity*; the second also into three—*pulpit eloquence, propriety of conduct in private life, propriety, also, in the public character, or the judicial capacity, in which a minister in Scotland, and in the Scotch church, is called to act.*

The six succeeding lectures form the most novel, and, upon the whole, the most important part of this work. In the first of these, the Professor directs the student to the proper method of confirming his own faith in the divine origin of the Christian system, and of preparing to silence the objections of the unbeliever.

"SOME of the arguments against revelation were of a philosophic nature; deriving, or at least pretending to derive, their efficiency from the sources of pneumatology, logic, ethics, and natural theology; others of an historical nature, and others critical. Let us therefore become acquainted with these several sources—pneumatology, history, criticism, and we shall not need to see with others eyes, and to retail by rote the answers that have been given by others. We shall be qualified to see with our own eyes, and to give answers for ourselves, arising from our own knowledge, and distinct apprehension of the subject. But this, it will be said, is assigning us by much the harder task of the two. The streams are open, and at hand; the fountain is often remote, and hidden from our view. True, indeed, and therefore, without doubt, it will be longer before we reach it; but when we have reached it, our work is done; whereas the streams are numberless, every day discover some unknown before, and to examine them all severally is endless. And though the task were possible, it would not be near so satisfactory to the mind.

"It has been the error of ages, and is still of the present age, that to have read much is to be very learned. There is not, I may say, a greater heresy against common sense. Reading is doubtless necessary, and it must be owned, that eminence

in knowledge is not to be obtained without it. But then two things are ever specially to be regarded on this topic, which are these: First, That more depends on the quality of what we read, than on the quantity. Secondly, More depends on the use, which, by reflection, conversation, and composition we have made, of what we read, than upon the former. In whatever depends upon history, or the knowledge of languages, the materials, indeed, can only be furnished by reading; but if that reading be properly conducted and improved, its influence will be very extensive. Whilst, therefore, it is by far the too general cry, 'Read, read, commentators, systematists, paraphrasts, controvertists, demonstrations, confutations, apologies, answers, defences, replies, and ten thousand other such like;' I should think the most important advice to be, 'Devoutly study the scriptures themselves, if you would understand their doctrine in singleness of heart.' Get acquainted with the sacred history, in all its parts, Jewish, canonical, ecclesiastic. Study the sacred languages, observe the peculiarities of their diction. Attend to the idiom of the Hebrew, and of the ancient Greek translation, between which, and the style of the New Testament, there is a great affinity. Study the Jewish and ancient customs, polity, laws, ceremonies, institutions, manners; and with the help of some knowledge in natural theology, and the philosophy of the human mind, you will have ground to believe, that, with the blessing of God, ye shall, in a great measure, serve as commentators, controvertists, systematists, and, in short, every thing to yourselves. Without these helps, you are but bewildered and lost in the chaos of contradictory comments, and opposite opinions. On the contrary, overlooking all cavils for a time, pursue the track now pointed out, and as the light from its genuine sources above-mentioned breaks in upon you, the objections, like the shades of night, will vanish of themselves. Many of these objections you will discover to be founded in an ignorance of human nature, and of the nature of evidence, many in an ignorance of that which is the subject of debate, the genius, the doctrine, the precepts of revelation. You will find that many doughty combatants, who have imagined they have been performing wonders for the salvation of the cause of Christ, have been wasting all their

ammunition against the traditions and inventions of men, and that the final institutions of Jesus is not one jot affected by their argument. Patience, therefore, we would recommend to the young student, in regard to particular cavils against religion, till once he is provided of a fund of his own, from which he may be enabled to perceive their futility, and to refute them."

This method, in itself highly reasonable, was pursued, he tells us, by himself; and with what success, let his incomparable answer to Hume declare!

He proceeds, in the second lecture, to the consideration of the parts of the Christian system. For these, he sends the student 'to the law and to the testimony.' His constant direction is, 'Search the scriptures,' and until a good understanding of these be acquired, to let commentators sleep upon their shelves.

"But in reading the scripture, when difficulties occur, what are we to do, or what can we do better, than immediately recur to some eminent interpreter? Perhaps the answer I am going to give will appear astonishing, as I know it is unusual. If you are not able, with the strictest attention and reflection, to solve the difficulty yourself, do not make it a rule to seek an immediate solution of it from some other quarter. Have patience, and as you grow acquainted with the scope of the whole, by frequent and attentive reading, you will daily find fewer difficulties; they will vanish of themselves. The more perspicuous parts will insensibly reflect a light on the more obscure. If you had the helps to be obtained from history, geography, the knowledge of the manners and polity of the people, which, in effect, are perfectly coincident with the study of the language, and which may be all comprehended in these two sources—sacred history, and biblical philology, you will be daily better, as I said before, for being interpreters for yourselves. And I will take upon me to say, that if this method were universally pursued, and all temporal interest were out of the question, the differences in opinion about the sense of scripture would be inconsiderable. In that case, there would not

be one controversy among the disciples of Jesus, where, at present, there are fifty : and there would be no such thing as classing ourselves under different leaders, which has been so long the disgrace of the Christian name. We can read the rebuke which Paul gives to the Corinthians, for distinguishing themselves thus, in the true spirit of sectarianism, one saying, 'I am of Paul; another, I am of Apollos; a third, I am of Cephas;' and we remain insensible all the while, that the rebuke strikes much more severely against us than it did against them. Has not this been universally the method in the Christian world for many ages? I am an adherent of the Roman pontiff, says one; and I of the patriarch of Constantinople, says another: and among protestants, one says, I am of Luther; and another, I am of Calvin; and a third, I am of Arminius.—The disciple in each sect is first instructed in the principles, or system of their respective leader, and afterwards, with the assistance of what they call an orthodox commentator, that is a zealous partisan of the sect, he is sent to the study of scripture. The first object is manifestly to make him of the party, the second, to make him a Christian; or compounding both views together, to make him just such a Christian, and so far only, as is compatible with the principles of the party. The effect sufficiently demonstrates the absurdity of the method. All of them almost, without exception, of the most opposite sects, and most discordant principles, when thus prepared, find, without difficulty, their several systems supported in scripture, and every other system but their own, condemned. How unsafe, then, must it be to trust in men! When we thus implicitly follow a guide before enquiry, if we should even happen to be in the 'right, it is, with regard to us, a matter purely accidental."

In the third lecture, he meets the objection, which will undoubtedly be urged against the plan he has thus recommended. 'If so many men of distinguished learning and abilities have failed in the attempt of explaining scripture, and forming systems of the Christian revelation, how can I (may our young student argue) who, in comparison of these, must acknowledge myself to be

both illiterate and weak, hope to succeed in reaching the sense of holy writ, and forming to myself a digest of its doctrine?'—'Were this objection,' he replies, 'to be admitted in all its force, I know not by what kind of logic any person could conclude from it, that it were better to chuse without examining, than to examine before we chuse. The latter may be right, the former must be wrong. That men of great literary fame have failed, can never be a good reason for trusting implicitly to such.' But he denies that there is so much ground for the objection as is generally supposed. Learning, time, application, and a proper spirit in conducting the enquiry, will, he maintains, enable the student to obtain the knowledge of which he is in search.

The bible, then, in its original languages, is the book upon which the great labour of the theological student is to be bestowed. Of the history it contains, he is advised to make a regular abstract, accompanying the reading of it in this view, with those inspired writers of antiquity, whose subject bore any relation to that recorded in the sacred text. Upon this head, Dr. Campbell has very judiciously observed:

"As one great view is to habituate you to the scripture idiom, you ought not to satisfy yourselves with reading the Bible in the vulgar translation, but ought regularly to have a recourse to the original. Though you should prescribe to yourselves a small portion every day, if you can but persevere in the practice, you will improve very sensibly, and find the task, at least, grow very easy. The portion of the Old Testament, which you first read in Hebrew, I would have you next carefully peruse in the Septuagint translation. Nothing can be of greater consequence for forming the young student to a thorough apprehension of the style of the New Testament. And it may be worth his while to remark the most considerable differences, as these two principal examples of the Old. When he is puz-

zled, as to the literal or grammatical sense, he may recur to some other translation, either into Latin, or any modern language which he happens to understand. This, for the beginner, is a much better method than to recur to commentators. To canvass the reasonings of the latter belongs to maturer age, and is proper only for those, who, to adopt the style of the Apostle, have, by reason of use, their senses exercised to discern both good and evil. A point of great moment, in my eyes, and which I cannot sufficiently inculcate, is ever to give scope to the student's own reflections, and not (as is the too common method) to preclude all reflections of his own, by perpetually obtruding upon him the reflections of others. He must not conceive study to be purely the furnishing of his memory, but much more the sharpening of his attention, the exercising of his judgment, and the acquiring a habit of considering every subject that comes under his review, carefully and impartially on every side. When the young student is possessed of a natural good taste, and quickness of discernment, it were a pity not to put him into that track, which might qualify him in time for being an expositor to himself, and to leave him in the power of the first he happens to meet with, or at least of that commentator who has the knack of setting off his opinions in the most plausible manner."

The next step the student is to take, is to form for himself an abstract of the doctrine of holy writ, without having recourse to any human, that is to say, any foreign aid whatever; but confining himself to the revealed word. Some general directions are then given in the fourth lecture, to assist the student in this important work, and several striking advantages attending it, are, in this and the fifth lecture, pointed out. Amongst these, the following is not the least deserving of the student's attention:

"It puts him upon a method, by means of which he can hardly be in a situation wherein he may not have it in his power to employ his time profitably in the acquisition of useful knowledge, and in forming habits of composition. I can easily conceive, and I believe many of you may have experien-

ced what I am going to mention, that the situation in which you may sometimes find yourselves, may be such as affords very little advantage for study, or any plan of reading that could be well proposed. The books which I might recommend, may not be found in the places to which your circumstances may lead you; and even the most ordinary helps may not be at hand. On the plan I propose, a great deal may be done, with no other book than the bible, and a concordance, which are to be found every where. Such of you as can read Hebrew, and it is what you all ought to read, should never be without a Hebrew bible of your own, and let me add to this, a copy of the Septuagint, and the Greek New Testament: And if ye have these, which are neither cumbersome nor expensive, ye are so richly provided, that it is your own fault, wherever ye are, if ye are not improving daily. The other books, which I have recommended for your advancement in the knowledge of sacred history, and for familiarizing you to the Jewish manner, ceremonies, polity, idiom, ye ought to use when ye have the opportunity of such assistances; but ought always to remember, that the want of them needs never impede your progress, and, consequently, is no excuse for your being idle. It is a point of the utmost consequence to young men, that we lay down to them a proper method of employing their time, not as a certain imaginary situation, which one might devise, or wish, but in those actual situations in which the greater part of you have a probability of being. I have known directions given to students, which seemed to proceed on the hypothesis, that they were to live all their days in the midst of a library, where no literary production of any name was wanting. The consequence was, that the impracticability of the execution, made all the sage directions they received to be almost as soon forgotten as given; and even if they were not forgotten, as they could not be put in practice, for want of the necessary implements recommended, they would serve only as an excuse for idleness. I would, as much as possible, supply the defect; and, allow me to add, I would deprive every one of you of that silly pretext for doing nothing, that you have not books. I insist upon it, that the young student, while he has the bible, may still be usefully employed."

In the sixth lecture, Dr. C. comes particularly to consider the method of prosecuting enquiries into polemic divinity. 'The briefest,' he observes, 'and therefore not the worst way, is by means of systems. And of these, in general, the shortest is the best.' With the most approved of these, he advises the student to provide himself. On reading an article in one system, he says, 'Let him peruse the correspondent article in the others, and examine them impartially by scripture, as he proceeds; and, in this manner, let him advance from one article to another, till he hath canvassed the whole.' And here the Professor allows the use of scholia and commentaries. To this part of his plan, we feel some objection: and we cannot but think, that his excellent lectures would have approached nearer to perfection, if he had referred the study of polemic divinity to ecclesiastical history. We will suppose the student, in pursuit of the former part of the Professor's judicious plan, to have made himself acquainted with the doctrine of scripture; to have traced, with accuracy the history of the Jewish and Christian dispensations, and to have formed for himself a complete and faithful abstract of every thing which revelation has taught concerning the Supreme Being; his moral government; the relation he holds to his rational creatures; their duties, and their expectations. Hitherto, he is supposed to know nothing of Trinitarianism, or Arianism, or Socinianism, or Calvinism, or Arminianism, or any other of the almost innumerable sects which have divided the professed Christian

world. And if the state of religious knowledge did not require it, it would be well if he should never know them at all. But since it cannot be so, it is of importance, that the student be conducted into the right path for obtaining an acquaintance with the most important of the systems which have usurped the place of the plain and simple truths of the gospel. This path is the history of the Christian church from the conclusion of the Jewish æconomy, by the destruction of Jerusalem. In pursuing this, let him mark the rise and progress of every sect and every controversy; and being acquainted with the circumstances which preceded, and those which accompanied, their origin and growth, the principles of each are better understood by him, more easily remembered, and, as far as they are unscriptural, more readily confuted.

This plan may be more laborious than that which is usually recommended; but it will be found more satisfactory, and more safe.

The remaining part, or nearly half of the volume, is employed upon the subject of pulpit eloquence, or the art of communicating the knowledge which the preceding lectures have taught the student to acquire. Many very valuable directions, concerning both the composition and delivery of sermons, are here laid down; from which, if our limits would allow, we might make many pleasing and useful selections. We cannot too earnestly recommend this work, as, upon the whole, the most judicious and useful upon the important subjects of which it treats, that we have ever seen.

ART. LXXXVIII. *A New Theological Dictionary, intended to exhibit a clear and satisfactory View of every Religious Term and Denomination which has prevailed in the World, from the Birth of Christ to the present Day. In the Course of which is introduced, The principal Events recorded in Ecclesiastical History; Original Biography; The most remarkable Opinions, Doctrines, and Heresies, and an entertaining Account of Religious Ceremonies, Traditions, and Customs. With Portraits and Plans.* 8vo. pp. 960.

A WORK of this kind, under the direction of learning and talents is much wanted, and would be very generally useful. The present work is mere compilation, without either judgment or taste. Broughton has contributed largely, yet his aid is not acknowledged. In a very few instances, indeed, has the compiler deigned to refer to his authorities. He tells us, however, in his preface, that, "it is universally owned, that

the following pages contain a very great fund of information, instruction, and amusement." Much of the information is not worth hearing, and more instruction may be obtained from the original publications which are here injudiciously abridged. The compiler is a Calvinist, and a Scotchman, and some of the articles, relating to the sects now existing in Scotland are worth reading.

ART. LXXXIX. *Tracts on Various Subjects. All of which have been published separately before; and are now first collected into One Volume. By the Right Rev. BEILBY PORTEUS, D. D. Bishop of London.* 8vo. pp. 530.

THE Tracts, of which this volume is composed, are, A review of the life and character of Archbishop Secker; An exhortation to the religious observance of Good Friday; A letter to the inhabitants of Manchester, &c. on occasion of an earthquake; An essay towards a plan for the civilization and conversion of the negro slaves on the first estate in Barbadoes, belonging to the Society for the propagation of the gospel in foreign parts; Three charges to the clergy of the diocese of London; A letter to the clergy of the diocese of London, on the profanation of the Lord's day; Ano-

ther letter to the same, on the neglect of kneeling at church, where the liturgy directs it; The beneficial effects of Christianity on the temporal concerns of mankind, proved from history, and from facts; and, A summary of the principal evidences of the truth and divine origin of the Christian religion.

Some of these have been published more than twenty years, and most of them have passed through several editions. Nothing, therefore, remains for us, except to announce the republication in the present form.

ART. XC. *A Portraiture of Methodism; being an impartial View of the Rise, Progress, Doctrines, Discipline, and Manners of the Wesleyan Methodists. In a Series of Letters, addressed to a Lady. By JOSEPH NIGHTINGALE.* 8vo. pp. 496.

THE author thus states his qualifications for describing the origin, progress, doctrines, church discipline, and singular customs of the Wesleyan Methodists.

"In drawing the following Portraiture, I have had recourse to every publication I am acquainted with, which could enable

me to do it fully and faithfully. It is not, however, necessary that I should enter into a detail of those authorities: they are chiefly to be found in the various biographical and historical works which throw any light on the subject of Methodism.

"In addition to those several authorities, I may be allowed to mention my own

personal knowledge of the Methodists : more particularly in what relates to the internal economy of this sect, and to the several peculiar customs and modes of expression and action which they have adopted. From this source I have been able to produce much original and interesting information : original, at least, to the public at large, and even, I may add, to numbers of the Methodists themselves."

"I deem myself somewhat fitted for this task, because they are a people with whom I have, during a period of *nine* or *ten* years, been intimately connected, and with whose doctrines and peculiarities my situation, as minister among them, must have necessarily rendered me tolerably familiar."

We understand however that Mr. Nightingale is no longer either a preacher or even a member of this religious society ; a circumstance which it was incumbent upon him to have mentioned. We do not accuse him of having suppressed this information from any sinister motive, but from mere inadvertence, yet it is necessary for the due appreciation of the degree of authority belonging to the work before us, that the omission should be noticed and supplied.

The author appeals to the methodists in general for the faithfulness of the portrait which he has drawn, and doubts not that an impression will be left on the mind of the candid and discerning reader favourable to the cause and interest of the Wesleyan Christians.

As the subject of these letters (for Mr. N. has chosen to communicate his information under the epistolary form) is for the most part the same as that of *Mr. Myles's history of the Methodists* which was noticed at considerable length in our second Volume, p. 201, we shall consider the present article as in some measure supplementary to the former, and shall therefore only touch upon those points which have either been omitted by

Mr. Myles, or in which he materially differs from Mr. Nightingale.

The first seventeen letters describe the progress of Methodism from its first institution by John Wesley, at Oxford, in the year 1729, to the regular organization of the Society, in 1743 ; a short account is also given of the disgracefully popular persecutions which were endured by the methodists in the years 1746—7, in Staffordshire and other parts of the kingdom.

The succeeding letters to the 29th inclusive relate for the most part to the constitution and institutions of the Society. First are described the *prayer meetings*.

"The prayer-meetings consist of an indefinite number of persons, members of the society and others, and are held at certain given places, in town and country, once every week. The leader is a member of the society, and is supposed to possess a degree of *grace* at least equal to the rest of his brethren. A prayer-leader must also have a good gift in prayer ; be active and zealous, and be able to read so as to *give out* the hymns. He must also possess a sufficient degree of talent or boldness occasionally to give a word of exhortation. The meetings generally begin about eight o'clock in the evening with singing. The prayer-leader, standing in the middle of the room, reads a line or two of the hymn, which is sung in full chorus by the brothers and sisters present. He then goes to prayer, extemporary of course. He generally begins in a low and solemn tone ; as he finds his heart warmed, or his passions fired, he raises his voice, until in some instances, a prayer leader will address the God of Heaven as if he were deaf, or on a journey, or would not answer any other prayers but such as are loud and boisterous. If the prayer-leader happen to have a remarkably sonorous voice ; if he be very fluent of speech ; if he have a good memory, and can from that treasure bring forth things new and old, by repeating a long string of real or imaginary texts of scripture ; if his language in prayer be more than ordinarily sweet, loving, fiery, enthusiastical, and intoxicating ; and above all, if he seem to be in

habits of strict intimacy with the Deity, and be able to manifest a very familiar intercourse with Jesus Christ, and the Holy Ghost;—in such cases, the free spirit of devotion immediately runs from heart to heart, as oil from vessel to vessel. I forbear to relate the confusion, the tumult, the noise, and uproar, which at these times disgrace the order, and scandalize the exercise, of Christian worship."

"The representation I have just given you of a prayer-meeting, will not, in all its circumstances, apply to every one of that kind held by the Methodists. There are numerous honourable exceptions to the wildness I have been describing: and a prayer-meeting, when conducted in a proper manner, with decency and in order, is a very rational mode of promoting the cause of true religion, and genuine devotion. I am well aware, that it is by no means the wish of several of the preachers, that any of their meetings should be conducted in a manner unbecoming the Christian profession and character; but I speak of facts; and it is incumbent upon me to represent the Methodists as they really are, and not as their more sober and rational friends could wish them to be. I have not yet attended one of these meetings in town; but in the north of England, where the Methodists are most numerous, the picture I have just sketched is, as every Methodist, were he so inclined, could safely testify, strictly faithful and exact in all its parts."

The *class meetings* are next described. A class meeting consists of from twelve to twenty persons who are either actually members of the society or desirous of becoming such. Each class has its leader, who is a *brother*, if the members are either all or in part men, but a *sister* if the class is wholly composed of women. The meetings are generally held at private houses and commence at eight in the evening. The leader opens the service by singing and prayer, after which he relates his own *experience* during the preceding week. Each of the members present then rehearses in turn, his or her experience and re-

ceives "such advice, correction, reproof, and consolation as the case may require." A hymn is then sung and after extempore prayers from all those who are so inclined, the service concludes with collecting from each member, what he is disposed to give towards the support of the *work of God*.

Then succeeds a description of the *band-meetings*; concerning which we have fully declared our sentiments in the second volume of our Review, already referred to, and which therefore we should at present pass over if it were not incumbent on us to notice some strictures on our former representation of the immoral tendency of this abominable institution.

"It is but just," says Mr. Nightingale, "I should here make you acquainted with the manner in which the above objections to the band confession are vindicated by the Methodists. This vindication made its appearance in the Methodist Magazine during the last year, under the superscription 'VERAX.'

"The reviewer having started some objections to the separation of the sexes in the Methodist chapels, Verax asks, 'What mischief is there in this?' He then observes, "This introduces a subject which the wicked imagination of these reviewers has worked up to a delicious morsel. 'In these societies each is to confess to all; to confess in the strict and popish sense of the term.' It may be improper to observe here, that, in what are called *band-meetings* of the Methodists, three or four persons, always of the same sex, agree to converse and pray with each other, or, according to St. James's direction, to confess their faults one to another, as far as they may think it useful to do so, and to pray one for another, in order that, by mutual advice and prayer, they may be the helpers of each other's faith and love in Christ Jesus. But, notwithstanding these reviewers know that the men and the women meet separately, and have just been exclaiming against the Methodists for separating the sexes, their depraved mind immediately brings together 'the father confessor (a Methodist preacher) and a

single woman.'— 'We must touch lightly,' say they, 'on this abominable subject.' Then they begin to suggest what must pass in 'the maiden's mind,' until 'all modesty and all shame be utterly destroyed.' Now this is all pure fiction of their own invention, as ten thousands of persons can testify, who have long been of the Methodist societies, and as every honest and decent man in the nation will readily believe."

"How far Verax has been successful in vindicating the practice of the Methodists in this particular, it is not for me to determine. Be this, however, as it may, the Annual Reviewer has certainly fallen into a most glaring error, by supposing that confession is ever made by any woman in the Methodist society to any preacher whatsoever."

Such is the accusation; to which we make the following reply. Each band meeting is composed of four or five persons not merely of the same sex, but all either married or unmarried. The meeting is opened by the leader, with singing and prayer, on which occasion the hymns and prayers made use of are represented by Mr. N. to be

"Of as melting and warming a nature as any they can adopt; and when the regular hymns fail of expressing the full sentiments of their enlarged and swelling souls, the deficiency is often made up by several auxiliary ones, composed by different persons, which have found their way into the hands of the Methodists, in the form of pamphlets, open sheets, or MS. copies. Some of these poetical effusions are the most luscious and enthusiastic productions you can possibly conceive; but as they are not regularly appointed by conference, nor indeed encouraged by the sober and thinking part of the society, I spare your modesty, by not transcribing any of them into this letter."

To these preliminaries succeeds the confession of each to the rest; not, "as far as they may think it useful so to do" but according to the following rules or questions—

"Do you desire to be told of all your faults and that plain and home?

"Do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear concerning you?"

"Do you desire that in doing this we should come as close as possible, that we should cut to the quick, and search your heart to the bottom?"

"Is it your desire and design to be on this and on all other occasions entirely open, so as to speak every thing that is in your heart, without exception, without disguise, and without reserve?"

These being duly answered in the affirmative, the leader proceeds to ask—

"What known sins have you committed since our last meeting?"

"What Temptations have you met with?"

"What have you thought, said, or done, of which you doubt whether it be a sin or not?"

Is this to "converse and pray with each other," or according to St. James's direction, "to confess their faults one to another, *as far as they may think it useful* to do so?"

The irreparable mischief to maiden modesty likely to accrue from such infamous regulations, is not, as Verax insinuates, stated by the Annual Reviewer to be the consequence of confession made by a single woman to the preacher, but to "companions of her own age and sex"—"each of whom is by a similar confession to renew and sear her shame."

Mr. Nightingale says that the Annual Reviewer is mistaken in supposing that confession is ever made by any woman in the Methodist Society to any preacher whatsoever. If in this particular, we are really in an error, we shall never at any time refuse to acknowledge it, but the following facts will show that our accusation was not made either lightly or without cause.

The ordinary preachers are called helpers, over whom there are placed others called superintendants; of these latter there is one to each circuit, answering, in some degree, to the priests and bishops in the established church. Now both the superintendant and helper is enjoined to *meet the bands* once a week; but this it seems does not imply a weekly visit to each separate band, but an assembly in the meeting house of all the bands, at which time there are no confessions made but only experiences are rehearsed. But the band leaders have also a weekly meeting, at which the helper assists. What is done at this meeting? do not the leaders make a report to the helper or superintendant of the confessions to which they have been witnesses in their respective bands? and for what reason is the following advice given to the helpers, "Converse sparingly and cautiously with women, particularly with young women?"

The *love-feasts* and *watch-nights* are next described by Mr. Nightingale. The former, now that some riotous indecorums by which they were at first interrupted are suppressed, contain little to be objected to except the name. The latter are much more dangerous and liable to abuse: concerning these the author makes the following truly sensible and candid remarks.

"Were I disposed to dispute the moral and religious advantages of any part of the Methodist discipline, it would be that which enjoins the holding of these midnight assemblies. Old and young, married and single, persons of both sexes being here joined in promiscuous intercourse, undoubtedly get their senses inflamed to a pitch of fervour which it will require all the prudence, and all the *watchfulness*, of which the most sober and reflecting are capable, to prevent falling into fervours less pure and innocent than those which the sacred fire of devotion has enkindled. Consequences

the most dangerous may arise from the temptations which are laid in the way of two young persons returning home together, in the dead of night, after having attended a watch-night. I speak only from conjecture, and what is likely to be the result of these assemblies, without great care and prudence on the part of the persons concerned. I declare, however, that I never knew an instance of any materially evil consequences arising from an attendance at watch-night; unless I may call long and violent colds, asthmas, and stubborn rheumatisms, such; and these can but seldom happen, the number of watch-nights being so few during the year."

The other religious institutions of the Wesleyan Methodists noticed by our author, are the yearly covenant, the Society meetings, the quarterly visitation of all the classes, and the ordinary public worship, with specimens of the usual style of preaching. To this succeeds an account of the public functionaries of the Society; such as prayer leaders, class leaders, local and travelling preachers, superintendants, trustees and stewards.

The 29th letter treats of the meetings for business, the most important of which is the *yearly conference*, or general council of the sect, composed of one hundred itinerant preachers, originally chosen by Mr. Wesley, and empowered to fill up all vacancies in their own body occasioned by death or otherwise, by an election by ballot. The private sittings of the conference occupy sometimes as much as three weeks and are directed to the following objects.

"1. What preachers are admitted into full connexion? 2. Who remain on trial? 3. Who are admitted on trial. 4. Who desist from travelling? 5. Who have died this year? 6. Are there any objections to any of the preachers? 7. How are the preachers stationed this year? 8. What numbers are in the societies? 9. What is the Kingswood collection? 10. What

boys are received this year? 11. What girls are assisted? 12. What is contributed for the yearly expenses? 13. How was it expended? (This question may be properly answered; but the answer is never published—or at best, in a very partial and imperfect manner). 14. What is contributed for superannuated preachers and widows? 15. What demands are there upon it? 16. How many preachers' wives are to be provided for? 17. By what societies? 18. When and where may our next conference begin?"

The succeeding letters are of a more miscellaneous nature, and afford many interesting particulars relative to John Wesley, his brother Charles, Mr. Fletcher, Mr. Whitfield, &c. One letter is devoted to a summary of the Methodist doctrines, and another to the controversies between the Wesleyan Methodists and Calvinists.

The last letter treats of the divisions that have arisen in the Society since the death of its founder.

Although the Methodists in general acquiesced with pleasure in the absolute authority exercised by John Wesley over the whole society through the medium of the conference, yet soon after his death the people in general, and the local preachers in particular demanded a more liberal selection of the members of conference, and various other changes in the temporal constitution of the society, tending to diminish the authority of the ecclesiastical aristocracy. The members of conference, however, sensible of their present strength, summoned before them Mr. Kilham, the leader of the reforming party, and after a trial publicly expelled him from the society; a few of the preachers and about five thousand of the common people adhered to Mr. Kilham, and made a schism in the sect, under the name of the *new Itinerancy*.

Another division, for very different reasons, has lately taken

place among the Methodists. The more educated, and learned of the society, and those who from their wealth and residence in the metropolis, are habituated to the decorums of civilized life, are beginning to be scandalized at the frantic excesses to which the sect owed its origin, and by means of which alone it is capable of spreading with great and dangerous rapidity. To a compliance with the wishes of these respectable members is probably to be attributed the recent instructions to the ministers for the stricter regulation of the love-feasts and the suppression of various disorderly practices. This conduct however has given offence to a large party who call themselves *Revival Methodists* and who without formally separating from the old connexion, have in many towns their peculiar places for religious worship.

"The Revivalists," says Mr. N. "are those Methodists who are more particularly partial to noisy meetings.—They claim, as a Christian privilege, a right to indulge their propensities to prayer and praise, at all times, and all on occasions. This liberty they will take during the time the minister is engaged in preaching; and indeed at any other time they think themselves called upon by the motions of the Spirit of God. They are a simple, harmless and well-meaning body; but enthusiastical and ungovernable to an extraordinary degree. In Manchester, Liverpool, Leeds, Stockport, Preston, and Macclesfield, they are very numerous. At the last mentioned place, they have lately erected a neat chapel, having been long separated from their Brethren of the old connexion."

We sincerely rejoice to find that a separation, so important to the interests of true religion has begun, may it go on, and prosper!

Concerning the literary merits of the work before us, a few words will suffice. The style is perspi-

euons and lively, though often fault; we have derived from the coarse and vulgar in no in- perusal of his book both plea- considerable degree; but the can- sure and information, and can- dour and equity of the author safely recommend it to the notice are truly meritorious both where of the public.
he praises and where he finds

CHAPTER III.

HISTORY AND POLITICS.

THE historical works of the last year, though few in number, are for the most part considerably superior in value to the average merit of such publications. The subjects are well selected, much patient and laudable research among original documents has been exerted, and the information thus obtained is well arranged, and agreeably communicated.

Mr. Coxe's elaborate history of the house of Austria deserves perhaps the first rank, both on account of the long and interesting period to which it refers, and the numerous and important documents, both published and manuscript, which during its composition have exercised the sagacity and perseverance of the author. Mr. Coxe will henceforth rank high among our historians, and his work will occupy a conspicuous situation in our libraries.

Dr. Gillies's History of the World, from the death of Alexander to Augustus, is also a very valuable and interesting publication: he disentangles with much skill the confused political intrigues in which the generals and successors of the Macedonian conqueror were involved, and exhibits with great clearness the splendid sovereignties that arose from the fragments of the mighty but short-lived monarchy of Alexander, from their first origin to their final absorption into the Roman empire. Nor is the narration confined to the blood-stained track of the soldier, but expatiates among the more agreeable scenes of literature, commerce and the arts.

Mr. Turner, whose history of the Anglo-Saxons has already been noticed in one of our former volumes, has published a second and much enlarged edition of that highly meritorious work. It records the history of a people whose character and institutions are very interesting both on their own account and their intimate connexion with the early history of England. The reigns of our Anglo-Saxon kings form a conspicuous portion of Mr. Turner's book, and have derived from his laborious researches the illustration which they well merit, but which they have never before received.

Mr. Thornton's account of the present civil, military and political state of the Turkish nation deserves much praise both for the knowledge and spirit with which it is written; it corrects the errors into which many modern writers on the subject have fallen from ignorance or prejudice, and deserves the careful perusal of all those who wish to make themselves acquainted with the genuine character, rank and resources of the Turkish empire.

Mr. Belsham has added to the copiousness and correctness of his English History by two volumes of Appendix. M. Hué, one of the Valets of Louis XVI. has furnished the future historian and biographer with some new and interesting facts relating to the Royal Family of

France, from the commencement of the revolution to the trial of the king.

Mr. Johnes has rendered accessible to the English reader Joinville's very interesting account of the disastrous crusade led by Saint Louis of France against the Saracens in Egypt: and Baron Maseres deserves the thanks of the historian for his publication of several scarce and important documents relative to English affairs about the period of the Norman conquest.

The political pamphlets of the last year have turned chiefly on questions relating to maritime rights and the conduct of Britain towards the Neutral Powers: the state of the Planters in the West Indies and of the Merchants trading to those colonies has also been the subject of much interesting discussion. Our Oriental possessions appear to have attracted but little public notice except as far as regards the plan of sending out Christian Missionaries to India, which has excited some warm controversy. The opponents and supporters of the present ministry have been going through the usual routine of attack and defence, but without exhibiting much ability on either side, or attracting much of the public attention to these political prize-fightings which every one knows to be a mere matter of established etiquette. The controversy respecting the Catholic population of Ireland includes however questions of the most serious and urgent importance, and it is infinitely to be regretted that advocates should still be found for paralyzing the energies of the empire by the most disgraceful religious persecution, at the moment when our whole strength is more than ever required to make head against the public enemy.

ART. I. *The History of the World, from the Reign of Augustus to that of Alexander.* By JOHN GILLIES, L. L. D. 2 Vols. 4to.

The learned author of this work is already well known in the character of an historian. Twenty years have elapsed since he published a history of ancient Greece, which has been received with a considerable share of general approbation. He there deduced the series of Grecian affairs from the earliest ages to the memorable epoch of Alexander's death. An important period remained, extending from the establishment of the Macedonian domination over Greece, and the principal countries of the East, till the consolidation of a new and more stable empire under Augustus, which united the East and the West in the same bonds of servitude, and communicated to them, in a considerable degree, the same blessings of internal peace, social order and civilization. This period, which comprizes three of the

most important centuries occurring in history, Dr. Gillies has undertaken in his present work to illustrate.

The history of the three centuries immediately preceding the Christian era has been commonly studied by taking the rising republic of Rome as a centre, and considering the contemporary transactions of other nations, chiefly in reference to their connection with that powerful and ambitious state, within the vortex of whose spreading dominion they were gradually drawn. This is in fact the view which is taken of the subject by the principal writers of antiquity, and modern authors naturally pursue the course which has been marked out for them. Of Roman history, after the arms of the republic were carried out of Italy, we possess a lucid and connected series, with few important breaks.

or deficiencies. The contemporary history of the world is commonly to be gleaned from scattered and often imperfect hints, which it is difficult to connect in a clear, consistent, and unbroken narrative.

Dr. Gillies has taken a different point of view from that which is commonly chosen. The different countries which, under the successors of Alexander, constituted the Macedonian empire, he selects as the chief objects of his attention, and traces them through their premature decay, and almost undeviating tendency to dissolution, till the complete establishment of a new system, which united them, with many other regions, in a political body, which has never since been equalled, if we regard at the same time the extent of surface which it overspread, the vigour of its constituent parts, and the close and skilful combination of the whole. The early affairs of the Romans are therefore narrated with a brevity proportioned to their little direct influence on the world at large, till they gradually form the principal subject of interest and attention. The transactions of other nations occupy that space which their reference to the general system requires, or the remaining materials for their history allow.

The general subject of this history is properly introduced by a preliminary survey of the conquests of Alexander, the object of which is to develop the political and commercial plans of that conqueror, geographically to delineate the countries which he subdued, to give a general view of their preceding history, and to form an estimate of their natural resources, and the manners and civil institutions of their inhabitants.

The history of Alexander has often been cited as an instance of a fortunate military Quixote, plunging

himself into rash enterprizes without a definite object, succeeding in them from the weakness and degeneracy of the adversaries with whom he had to contend, and preserved, perhaps, by a premature death, from the disgrace of failing in projects of more hazardous execution, to which his temerity might have prompted him. By another class of writers, with whom Dr. Gillies coincides, he is represented, not only as a daring soldier, and skilful commander, but as a consummate politician, entertaining the most enlarged views, and forming the most beneficial plans for the improvement and civilization of the world, and in all his undertakings "pre-eminent for his uniform and nice discrimination between difficulties and impossibilities." The truth probably lies between these opposite accounts. In the formation of his projects he seems to have been actuated by a restless and insatiable ambition; in the execution of them he relied with justice on the valour and discipline of his troops, and the skilful employment of his resources, compared with the numerous, but inefficient armies, and feeble counsels of his enemies. In many of his commercial and political plans, it cannot be denied that much sagacity and foresight are apparent. When Alexander is represented as a father of his people, preferring the limited restraints of a legal and limited monarchy to uncontrolled domination, and regretting that the debased genius of his Asiatic subjects would not permit him to transfer the liberal institutions of his hereditary states into the new plans of government which he established over them, and submitting with reluctance to the necessity of engrafting "on the irreclaimable and barren stock of despotism only some of the coarser fruits of li-

berly," we cannot but think that admiration of the hero is carried further than either probability or evidence will admit.

Having taken a geographical survey of the conquests of Alexander, and ascertained the various Macedonian stations which were established by him for the purpose of defending and retaining his newly acquired dominions, Dr. Gillies takes an elaborate survey of the previous revolutions of Asia, and the various dynasties and empires which successively prevailed, intermixed with discussions respecting their arts, commerce, and political maxims, for the purpose of determining "how far, in the concerns of domestic industry, or foreign commerce, Alexander's plans were original, and how far in such pursuits he was guided by the examples of his precursors in empire.

The principal nations whose conquests before the age of Alexander were spread in Asia, are the civilized Assyrians and Egyptians, the barbarous Scythians, and the Medes and Persians, whom Dr. Gillies classes rather in the rank of barbarous than civilized conquerors.

"Notwithstanding the boastful fictions of the modern Persians, a mingled brood of Scythians and Saracens, the purer ancient nation, bearing the Persian name, including the Medes, intimately united with the Persians in government, in manners, and in language, must, according to authentic history, be classed with the barbarous conquerors of Asia in as far as concerns the pursuits either of foreign commerce or even of domestic industry. Their unskilful practice, also, in arms, as well as in arts, is attested by all their wars with Greece, circumstantially related in a former work; and the contributions of their provinces were irregular and precarious until the rapacious reign of Darius. In the exercise of what was called government, we see on every side the tremendous power of despots with all the strength and all the weak-

ness incident to their detestable domination; the palaces and cities in the centre polluted by submissive slaves, instruments of a vile luxury, while the distant provinces were perpetually shaken by usurping satraps or rebellious vassals. The law of the Medes and Persians, "which altereth not," has been too favourably construed into a definite code of written legislation, bespeaking considerable advancement in civil policy: for indubitable evidence compels us to take the expression in its literal sense. Notwithstanding the primitive and hardy virtues of the Persians, spontaneous results of ignorance and poverty, Xenophon acknowledges with what facility they descended from the innocence of their mountains into the profligacy of Babylonian plains, and with what stubborn formality, characteristic of barbarians, they adhered to the letter, after they had long departed from the spirit of their primitive institutions. They were destitute of temples and idols, but had been taught by their magi, or priests, an awful veneration for the elements, those particularly of fire and water. This strange superstition prevented them from willingly undertaking any voyage by sea, lest they should defile its waves by the unavoidable secretions from their bodies. Darius Hystaspis, a prince inimical to the magi, endeavoured, indeed, to overcome this religious scruple. Yet of the twelve hundred ships with which his successor Xerxes invaded Greece, not one was furnished by Persia. The sea-ports of Syria and Lesser Asia, with the adjacent islands of Greece, supplied the whole number. This timid folly was carried by the Persians to such an extravagant excess, that they never built a harbour, or a city of any note, on any part of their vast coasts. They even destroyed those inland navigations which had antecedently been established, and succeeded in the perverse labour of obstructing great rivers fitted to lay open the inmost recesses of Asia, and which, as we shall see in the progress of this work, both before and after the dominion of those unworthy masters, were successfully employed for that beneficial purpose. Egypt and Babylonia, two countries, which for reasons that will afterwards appear, were the peculiar ob-

jects of Alexander's partiality, suffered under the Persians the utmost severity of persecution. Cambyses, the brutal conqueror of Egypt, in his eagerness to level every thing in that ancient kingdom before his own despotism, extinguished the whole royal lineage, and raged with intolerant fury against the priestly cast, or ancient sacerdotal families, the first authors, as will be shewn, and always the main supporters of Egyptian prosperity. Persecution excited rebellion, and rebellion was punished by new aggravations of cruelty. In this manner Egypt, for the space of nearly two centuries, continued the perpetual scene of crimes and of punishments. Scarcely twenty years before the Macedonian conquest, Artaxerxes Ochus suppressed Nectenebus the last conspicuous rebel; and on this occasion fresh severities were exercised on the Egyptian priests: their temples were plundered, their lands were wrested from them; even their sacred books, the objects of such religious care, were seized in their hidden repositories, and retained by their cruel persecutors, till ransomed by large sums of money. The injuries inflicted on the Babylonians were not less outrageous. The Persians plundered their treasures and profaned their temples, corrupted their daughters, and emasculated their sons; and with tyranny embittered by envy, intercepted two ancient sources of Babylonian wealth, by obstructing the navigable courses of the Euphrates and Tigris."

The country watered by the Euphrates and Tigris is in a high degree interesting, as one of the cradles of early civilization, and as the seat of several of those mighty cities which astonish us by their population, industry and works of art. The principal nations by whom it has been occupied, are the Assyrians and Babylonians. The early accounts of the Assyrian empire are remarkably confused and obscure. Its received history, which it is unnecessary here to detail, is entirely controverted by Dr. Gillies, and the very site of this ancient monarchy is supposed

by him to be commonly misplaced. To account for its apparent want of influence on the nations bordering on the Mediterranean, at a time when it is described as existing in the greatest splendour, he concludes that the ancient Nineveh, its capital, could not have occupied the situation usually assigned to it, but must have belonged to a kingdom, secluded by the desert from the western coast; he supposes it therefore to have stood on the isthmus of Babylonia, and to have occupied the banks of the great canal between the Euphrates and Tigris, and hence explains the variation of position with respect to those rivers, which has been assigned to it by ancient historians. This hypothesis is however almost unsupported by any direct evidence, and it appears better, when involved in difficulties, for the solution of which we are destitute of sufficient data, to confess our ignorance and uncertainty, than to have recourse to conjectures, ingenious perhaps, but too doubtful to afford any safe ground of dependence.

The low Babylonian plain, extending between the Euphrates and Tigris, was a country of unrivalled fertility. It hence became at an early period the seat of exuberant population, and gave support in succession to cities which may rank with the greatest and most magnificent which the world has witnessed. Of these the most celebrated is Babylon. Its form is said to have been that of a regular square, each side of which measured twelve miles, including a surface, eight times exceeding that of London with its suburbs. Its population may be supposed to have been very inadequate to this vast extent. Like other oriental cities, it included many empty spaces, gardens, parks, and fields,

and was perhaps rather scattered like a continued village over a great surface of ground, than combined in the regular and compact form of a modern European city. The materials for building this immense city were supplied by the clay which was found in abundance. The sustenance of its overflowing population was provided for by the fertility of the province, and the facility of water carriage afforded by the rivers and canals.

Babylon is said to have been the seat of a vast commerce. Its own manufactures supplied its inhabitants with the materials of their clothing. Spices and aromatics were imported for the gratification of private luxury, or the celebration of religious rites. The precious metals, from their employment in statues and ornaments, seem to have been abundant. It was one of the transits of Indian commerce, which produced riches in whatever direction it flowed. Nor was it destitute of a maritime commerce by means of the Euphrates and Persian Gulph.

Two other remarkable marts of Asia were Bactra and Pessinus. Bactra has in modern times been known under the name of Balch. It is said to have been recently a flourishing and beautiful city, the seat of industry and commerce, and an object of envy and ambition to neighbouring powers. In ancient history it is remarkable as the capital of a kingdom dismembered from the Syrian empire under the Seleucidæ, successors of Alexander. Its first sovereign was Theodotus, a Greek commander under Antiochus Theus, who threw off his allegiance and assumed an independent authority. The Greek kingdom of Bactriana, having subsisted a hundred and twenty nine years, was subverted by an inroad of Scythians, emigrating from the confines of China. The city of Bactra is however said

to have possessed a much higher antiquity. It is mentioned by the Greeks as forming one of the conquests of Ninus, and by the Persians to have been at a period equally remote, the fountain of science and religion, and the seat of commerce. Pessinus was in a similar manner in Lesser Asia, the route of commerce, and centre of superstition.

The arts of the ancient oriental nations are best known and exemplified among the Egyptians and Phœnicians.

The very early residence of the arts in Egypt is well attested by the scripture history. Its fertility, and the varieties of grain and useful plants which it produced are celebrated. The manufacture of fine linen, and the arts of dying and embroidery were understood. Of their skill and labour, if not of their taste and elegance in building, stupendous monuments still remain. In the time of Homer, Thebes was the city of a hundred gates. The proverbial superstition of the Egyptians, their orders of priesthood, and various objects of worship, promoted the architecture of temples. The tomb of Osymandias and the labyrinth are described by the Grecian writers as works of the utmost labour and magnificence. The pyramids and obelisks still remain to attest the accuracy of these ancient writers, whose accounts of them have been transmitted to us.

Sesostris is recorded as the most ancient Egyptian conqueror, whose history Dr. Gillies wisely abstains from attempting to reduce to probability.

The expedition of Sennacherib, is one of those few events in ancient oriental history, which are attested both by sacred and profane historians. The sudden and remarkable destruction of his army, is likewise described by both, though with cir-

circumstances of great variation. Herodotus relates, that swarms of field rats, entering the camp of the Assyrians by night, gnawed their bow-strings, quivers, and the straps of their shields; and that the following day, as the troops fled unarmed, many of them were destroyed by the pursuing enemy. He adds, that in his own time, a statue of Sethos the Egyptian king remained in the temple of Vulcan, holding in his hand a rat, and presenting this inscription, "Let him who beholds me, be pious." This account is explained, not without probability, by the remark, that among the Egyptians, the rat was the emblem of destruction. "Herodotus, according to the prevalent fashion of the times, in relating the history of Egypt, ascribed to the sign the power of the thing signified. By a far more sublime metaphor, the Jews referred this signal catastrophe of their enemies, to divine agency, by which they were accustomed to explain the havoc made by warring elements, the hotpestilential Simoom the swift destroying blast, which in the Asiatic, as well as African deserts, often proves fatal in one single night to vast multitudes of the human species. That the plague was on this occasion the instrument employed by the Almighty for punishing a blood-thirsty king, derives some probability from the prevalence of the malady at that time in Jerusalem." L. 124.

The invasion of Syria by Nebuchadnezzar, according to the method observed by Dr. Gillies in his preliminary dissertation, (apparently in imitation of the practice of Herodotus) introduces an account of that ancient and opulent country. Its geographical delineation we shall transcribe.

"In the whole of its extent of four hundred miles embracing the eastern coast of the Mediterranean, Syria is roughened by snowy mountains, running

for the most part parallel to the sea, and to each other, and sending forth innumerable branches, which sometimes terminate abruptly, but oftener gradually subside into warm and well watered vallies. Towards the middle of the broad line, Libanus and Anti Libanus, inclosing the district of Cælosyria, of which Damascus was the capital, rise to the height of nine thousand feet, an altitude double to that of Benneves the highest mountain in Scotland, but little more than one half the elevation of Mount Blanc, the loftiest in the Alps. The region of Libanus overtopping all the country on either side, separates the waters of Syria, and thereby clearly distinguishes into large and bold groups the divisions of its geography. From the head of those mountains the Orontes flows northward fifteen days journey, before it joins the Mediterranean: and about one half that space, the Jordan runs to the south, until it mixes its sweet waters with the bitterness of the lake Asphaltites, called from its pestiferous qualities the Dead Sea. The northern valley of the Orontes with all the cultivable country inland towards the Euphrates and the desert, was the portion of Syria peculiarly adorned by the Greeks, and named Tetrapolis, from its four principal cities; Seleucia, Laodoea, Apamea and Antioch. The shorter southern valley of the Jordan, with many adjacent districts on both sides that river, formed Palestinian Syria, the Land of Promise. Libanus and Anti Libanus overhanging Cælosyria with their waving forests formed the lofty inland boundary between the two countries just mentioned; both of which extended at their remote extremities to the Mediterranean, but in their contiguous and more central parts were excluded from that sea for two hundred miles, by a long line of maritime cities, composing the Phœnician confederacy. Such were the divisions of a territory, inhabited by Syrians in the north, and Jews in the south, both considered as inland nations in comparison with the Phœnicians, who held possession of the more useful part of the coast, and of the only considerable harbours which subsisted in the country before the Macedonian conquest."

The naval and commercial history of the Phœnicians is satisfactorily

elucidated, and we are sorry that the limits within which we are necessarily confined will not allow us to present it to our readers.

Having completed his survey of the countries which were the scenes of Alexander's conquests, the historian proceeds to make its application to the views and projects of Alexander in the East, and West, which we are told were nothing less than to connect the most distant parts of the civilized world, and open secure and convenient routes for its commerce. This wonderful man, however, was cut off in the midst of his daring enterprises, by the effects of his own intemperance, at the early age of thirty-three, a period at which most other men have scarcely begun to display the talents which have rendered them illustrious.

The preliminary dissertations of Dr. Gillies contain much useful and very interesting matter, which might, however, we think, have been detailed with a method more lucid and satisfactory.

The first seven chapters of the history are employed in relating the contests for empire between the Generals of Alexander, which followed the death of their master, and terminated after a duration of more than twenty years, in the great battle of Ipsus, in which Antigonus was defeated and slain. These bloody contests contain little in themselves that is interesting, and are difficult to narrate, from the extent and confusion of interests, and variety of scenes which they display. The most interesting character of this period, is that of Eumenes. The four chiefs confederated against Antigonus, on his death portioned the conquests and dominions of Alexander among them, establishing four independent sovereignties, of which three only, those of Macedon, Syria, and Egypt, were permanent. Lesser Asia, the share of

Lysimachus, was soon divided into the new kingdoms of Pontus, Bithynia, Cappadocia, and Pergamus, and was convulsed by irruptions of barbarous Gauls.

The reign of Ptolemy Philadelphus is the most splendid part of Egyptian history under its Grecian dynasty. During thirty eight years the country flourished under his government, in internal peace and prosperity, in the pursuits of commerce, and in the cultivation of the arts, of elegant literature, and philosophy. It is true that the genius of ancient Greece never revived in the Egyptian court or schools. Yet various writers of merit enjoyed the munificent patronage of the Ptolemies. Elegant poets were not wanting. Literature and criticism were pursued with ardour and success. A long series of philosophers professed to deduce their doctrines from the ancient schools of Greece, though it must be confessed that their commentaries rather tended to darken, than elucidate the writings of their masters.

It would be unnecessary to give any analysis of the contents of these volumes. The general outlines of their subject are well known to every reader of history. We extract the following passage, as it relates to a monument, which is now for the first time, employed as an authority by the historian.

"Such are the inconsistent notices which obscure the foreign transactions of this reign, while strong rays of light are thrown on Ptolemy's internal administration, by a monument distinguished among the trophies recently gained over France by British valour in Egypt. This is the priestly decree for the deification of Ptolemy Epiphanes, in the ninth year of his reign, and when verging on the age of fourteen, his anacleleria, or assumption of the government in his own person, was solemnly celebrated at Memphis. In a place, long the chief seat of the Egyptian hierarchy, the sacred persons of different denominations assem-

bled from surrounding nomes, or districts, decree a statue to be erected to the young king in each of the principal temples, and near the king's statue, that of the peculiar god of the temple, presenting him as defender of Egypt, with symbols of victory. The idol of Ptolemy was to be duly worshipped: his shrine of gold adorned with crowns, and protected by amulets, was to be carried with the shrines of other gods in sacred procession: his name was to be celebrated by games and festivals; and the decree establishing these ceremonies, to be inscribed on solid stone in sacred, in Egyptian, and in Greek characters, to make known the benefits received, in return for which the Egyptians honour and magnify the gracious king, god Epiphanes.

"The benefits alluded to, bear reference either to particular classes of men, or to the whole inhabitants of the kingdom. Among those of the first kind are specified many acts of indulgence; enlargement to prisoners, release to debtors, acquittal to persons under accusation. To the priestly order, in particular, the king had greatly signalised his bounty. According to his ordinances, the priesthood received its yearly revenues in money and corn, and its due proportion of produce from gardens and vineyards, at the same time that it was liberated from many imposts on its own lands payable to the royal treasury, and allowed an abatement of no less than two-thirds in the quantity of fine linen with which it was bound to furnish the palace. The king, also, had surpassed his predecessors in munificence to Apis and Mnevis, and the other sacred animals: the temple of Apis, in particular, he had adorned with gold, silver, and precious stones. He had re-established sanctua-

ries, shrines, and altars; and restored to pristine splendour all their costly appurtenances. From his subjects at large, Ptolemy was entitled to the honours of divinity, by his defence of the kingdom against domestic insurrection and foreign invasion; his exact distribution of justice, the alleviation of public burdens, the suppression of idleness and disorder, and the general fitness of his measures for maintaining the fertility and salubrity of Egypt, and upholding national prosperity.

"The nature and object of this decree make it liable to the suspicion of containing much adulation built on a slight groundwork of truth. Yet these priestly eulogies receive confirmation from history, which describes the wretchedness of Egypt during the profligate reign of Ptolemy Philopator, and the abominable regency which he left behind him. For removing such disorders much was to be done, and much, we are told, was effected by Aristomenes the Acarnanian and Polycrates the Argive, who, before the deification of Ptolemy Epiphanes, ably managed the affairs of this prince, the former in Egypt, the latter in Cyprus."

We have in various instances examined the references of Dr. Gillies, and have found his employment of his authorities to be correct. His materials are judiciously selected, and well arranged. Though his style does not aspire to the elegance of Hume or Robertson, it is usually easy and perspicuous; and his work certainly presents the best view which we possess of the transactions of the period which it embraces.

ART. II. *Memoirs of John Lord de Joinville, Grand Seneschal of Champagne, written by himself; containing a History of Part of the Life of Louis IX. King of France, surnamed St. Louis; including an Account of that King's Expedition to Egypt in the Year 1248. To which are added, the Notes and Dissertations of M. du Cange on the above; together with the Dissertations of M. le Baron de la Bastie on the Life of St. Louis, M. L'Evesque de la Raviere and M. Falconet on the Assassins of Syria; from the 'Memoires de l'Académie de Belles Lettres et Inscriptions de France.' The whole translated by THOMAS JOHNES, Esq. 2 Vols. 4to.*

A VINDICATION of the authenticity of this remarkable chronicle forms a conspicuous and necessary part of the preliminaries

of Mr. Johnes's version. He has translated it from a dissertation by M. le Baron de la Bastie, in the 15th volume of *Les Memoires de l'Acad-*

demic. P. Hardouin, with his usual eccentricity, had asserted that the book was spurious; and madman as he was, it was thought well to confute his opinion; and this was the more necessary, as no manuscript of Joinville was at that time known to be in existence.

That there was one in the library of king Charles V. is proved by the catalogue of that library: *Une grande partie de la vie et des faiz de Monsieur St. Loys, que fit faire le Sire de Joinville, très bien escript et historié, couvert de cuir rouge à empraines, à fermoirs d'argent.* The catalogue was drawn up in 1373, only 58 years after the work had been made public. In the succeeding century King René had a manuscript of this chronicle, from which Antoine Pierre, a native of Rieux in Languedoc, published an edition in 1547. An abridgment had been printed six years earlier, by Louis Lasseré, canon of St. Martins, at Tours, in the third edition of his *Vie de Monseigneur St. Hierome*: the manuscript from which he abridged it, was lent him by Antoinette de Bourbon, Duchess of Guise; as the estate of Joinville then belonged to the house of Guise, there is great presumption that this manuscript had been found in the castle, and was, perhaps, the original of the author. Claude Menard, Lieutenant of the provostship of Angers, discovered, among many old papers, which the Sieur de la Mesnerie showed him at Laval, and which had belonged to a Calvinist minister, another manuscript of the same history, from which he published a new edition in 1617. All these manuscripts disappeared, and, unhappily, no other edition gives the original text.

Antoine Pierre thought proper to modernize the language of Joinville, according to the standard of his own times, and was praised for doing it, just as Pope was praised for tricking off Homer with tinsel.

He also interpolated the chronicle, by way of supplying its deficiencies, and this in such a manner, that it is impossible to distinguish what is Joinville's from what he has added; and he has totally changed Joinville's order of narration. Menard was a more faithful editor; but the manuscript which he discovered had already undergone the same process of modernization and interpolation.

In this state Du Cange took up the book, and edited it with a great body of annotations and dissertations, which his prodigious learning enabled him easily to apply. But about fifty years ago, St. Palaye, when travelling in Italy, heard of a manuscript of Joinville's in the library of the Senator Fiorentini, and immediately went in search of it. From the illuminated arms of the first owner, it proved to be the copy of the Duchess of Guise;—in this, also, the language had been altered; but it is supposed that no other liberty had been taken.

Thus far from the preliminaries to Mr. Johnes's translation. It is not mentioned, that a genuine manuscript has been found, and a genuine edition published from it in 1761, by M. Caperonier. Some few years back, the French booksellers began an extensive collection of *Memoires Historiques*; Joinville was the first in the series, and they followed the modernized copy, according to the edition of Du Cange. As this was a mere bookseller's collection, the choice they made is not to be wondered at; but we must confess our surprise, that Mr. Johnes should have translated from the French edition, instead of going to the genuine one. He has rendered it with such curious fidelity, as to make a division in the middle of the book, because one of the volumes of the French collection happened to end there.

Joinville is one of the most interesting chroniclers; his subject is

peculiarly happy; and he had the rare good fortune (for such we may now call it) of having been present at the actions which he records. The passage wherein he speaks of his own last look at his fair castle of Joinville, before he embarked for the Holy Land, is exceedingly beautiful, and what follows is characteristic and striking.

"WHEN I was nearly ready to set out, I sent for the abbot of Cheminon, who was at that time considered as the most discreet man of all the white monks, to reconcile myself with him. He gave me my scarf and bound it on me, and likewise put the pilgrim's staff in my hand. Instantly after, I quitted the castle of Joinville without ever re-entering it, until my return from beyond sea. I made pilgrimages to all the holy places in the neighbourhood, such as Bliccourt, St. Urban, and others near to Joinville, on foot without shoes, and in my shirt. But as I was journeying from Bliccourt to St. Urban, I was obliged to pass near to the castle of Joinville, I dared never turn my eyes that way for fear of feeling too great regret, and lest my courage should fail on leaving my two fine children and my fair castle of Joinville, which I loved in my heart. Being suddenly called upon by the count de Salbruche, my brother in arms, with our knights and attendants, we went to dine at La Fontaine Archevêque before Donzeux: and there the Abbot of St. Urban, to whom may God shew mercy! gave to me and my knights very handsome jewels. We then took our leave of him, and went strait to Auxonne, where we embarked with our armour on the Soane for Lyon: our cavalry and war-horses were led along its banks. When we came to Lyon, we embarked on the river Rhône to go to Arles le Blanc. I remember well, that on its banks we saw the remains of a castle called La Roche-gluy, which castle the king had caused to be demolished on account of the lord of it, named Roger having a very ill-famed reputation of stopping and plundering all merchants and pilgrims that passed that way.

"It was the month of August in this same year that we embarked at the rock of Marseilles and the ports of the vessel were opened to allow the horses

we intended to carrying with us to enter. —When we were all on board, the port was calked and stopped up as close as a large tun of wine, because when the vessel was at sea, the port was under water. Shortly after the captain of the ship cried out to his people on its prow, 'Is your work done? Are we ready?' They replied, 'Yes: in truth we are.'

"When the priests and clerks embarked, the captain made them mount to the castle of the ship, and chaunt psalms in praise of God, that he might be pleased to grant us a prosperous voyage. They all, with a loud voice, sang the beautiful hymn of 'Veni Creator,' from the beginning to the end; and while they were singing, the mariners set their sails in the name of God. Instantly after, a breeze of wind filled our sails, and soon made us lose sight of land, so that we only saw sea and sky, and each day we were at a farther distance from the places from which we had set out.

"I must say here, that he is a great fool who shall put himself in such dangers, having wronged any one, or having any mortal sins on his conscience; for when he goes to sleep in the evening, he knows not if in the morning he may not find himself under the sea.

"I will tell you the first marvel that befel us at sea. It was a great round mountain which we met with, about vespers, off Barbary: when we had passed it, we made all the sail we could the whole night, and in the morning we supposed we must have run fifty leagues, or more, but we found ourselves again off this large mountain. We were, of course, much alarmed, and continued to make all the sail we could that day and the following night, but it was all the same, we still had the mountain near at hand. We were more astonished than ever, and thought we ran great risk of our lives; for the sailors told us that the Saracens of Barbary would come and attack us. A very discreet churchman, called the dean of Mauru, came forward, and said, —Gentlemen, I never remember any distress in my parish, either from too much abundance, or for want of rain, or any other plague, but that God and his mother delivered us from it, and caused every thing to happen as it could be wished, when a procession had been made three times with devotion on a Saturday.' Now this day was a Saturday, and we instantly began a procession round the masts of the

ship. I remember well that I was forced to be supported under my arms, because I was at that time very sick. Immediately afterwards we lost sight of this mountain, and arrived at Cyprus the third Saturday after we made our procession.

"We found, on our landing at Cyprus that the good king, St. Louis, was already there, and had laid in provisions in great abundance. You would have taken his cellars, at a distance, for great houses formed of casks of wine, placed one on the other, which his purveyors had bought two years before, and had left in the open fields. In like manner was the wheat, barley, and other grain, in large heaps, which, from their immense size, appeared like mountains; and in truth many would have supposed them such; for the rains which had battered their sides had made the corn grow, so that there was nothing to be seen but green corn. When the army of the king came to remove the grain, in order to its being sent to Egypt, and to take off the crust of green corn, they found the corn underneath as fine and fresh as if it had been just threshed."

Of all the crusades, this was the most disastrous, notwithstanding the recovery of the crown of thorns.—What a picture is here.

"At the end of eight or ten days, the bodies of those who had been slain in these two engagements, and thrown into the Nile, rose to the top of the water. It was said, this always happens when the gall is burst and rotten. These bodies floated down the river until they came to the small bridge that communicated with each part of our army; and the arch was so low it almost touched the water, and prevented the bodies passing underneath. The river was covered with them from bank to bank, so that the water could not be seen a good stone's throw from the bridge upward.

"The king hired one hundred labourers, who were full eight days in separating the bodies of the Christians from the Saracens, which were easily distinguishable: the Saracen bodies they thrust under the bridge by main force, and floated them down to the sea; but the Christians were buried in deep graves, one over the other. God knows how great was the stench, and what misery it was to see the bodies of such noble and worthy persons lying so ex-

posed. I witnessed the chamberlain of the late Count de Artois seeking the body of his master, and many more hunting after the bodies of their friends: but I never heard that any who were thus seeking their friends amidst such an infectious smell ever recovered their healths. You must know, that we eat no fish the whole Lent but eelpouts, which is a gluttonous fish, and feeds on dead bodies. From this cause, and from the bad air of the country, where it scarcely ever rains a drop, the whole army was infected by a shocking disorder, which dried up the flesh on our legs to the bone, and our skins became tanned as black as the ground, or like an old boot that has long lain behind a coffer. In addition to this miserable disorder, those affected by it had another sore complaint in the mouth, from eating such fish, that rotted the gums, and caused a most stinking breath. Very few escaped death, that were thus attacked; and the surest symptom of its being fatal was a bleeding at the nose, for when that took place none ever recovered."

When Louis at last resolved to retreat to Damietta, he left orders to cut the cords of the bridges behind him; but his people, in their fear, neglected this; and Joinville, as he was flying, by the light of the fires which were made on board the galleys for the sick, saw the Saracens enter the camp, and put all those to the sword who were waiting to be taken on board. A dreadful tempest arose; it was impossible to proceed down the river, and Joinville had only to chuse, whether his vessel should be run ashore, or stranded on a mud-bank. In the former case, it was certain, that all on board would immediately have been slain; for the Saracens were cutting throats there as fast as they laid hands on the Christians, and throwing the bodies into the river. Four galleys were, at various times, bearing down upon them; the men came out to run upon the mud-bank, and surrender to them, as there would then be some chance of quarter. One of the priests would not agree

to this; it was much better, he said, for them all to be slain, for then they should go to paradise. But neither Joinville, nor his men, were in such haste to get there. A Saracen saved Joinville's life: he made him leap into the water, when the vessel was boarded, and got into one of the galleys, then got him ashore, and cried out, that he was the king's cousin. No title of honour was ever of more signal use. He had, at that time, an imposthume in his throat, so that when he attempted to drink, the water ran back through his nostrils: they cured him of this; but he saw his chaplain killed, and flung into the stream, and a priest, who could not stand, had his brains knocked out, and was flung after him. Joinville, himself, some time afterwards, expected death, fell on his knees, and making the sign of the cross, said, Thus died St. Agnes! The constable of Cyprus knelt beside him, and confessed himself: I gave him, says Joinville, such absolution as God was pleased to grant me the favour of bestowing; but of all the things he had said to me, when I arose up, I could not remember one.

There is a wild story in the book of Father Yves le Breton, which Jeremy Taylor has somewhere introduced.

"On going from the king's residence to the lodgings of the ambassadors, he met a very old woman in the street, having in her right hand a porringer full of fire, and in her left a phial of water. Father Yves asked, 'Woman, what art thou going to do with this fire and water which thou art carrying?' She replied, that with the fire she wished to burn paradise, and with the water to drown hell, so that there should be never more a paradise or hell. The friar asked why she uttered

such words. 'Because,' she said, 'I wish not that any one should do good for the reward of paradise, nor avoid evil from fear of hell; but every good ought to be done from the perfect and sincere love we owe to our Creator, God, who is the supreme Good, and who loved us so much, that he suffered death for our redemption; which death he submitted to for the sin of our first father, Adam, and for our salvation.'

Nothing but Catholic ingenuity could have extracted matter of triumph from this crusade, in which so fine an army was lost, and the king made prisoner. St. Louis has, however, been made the hero of an epic poem, which, faulty as it is, is the best in the French language. This is the poem, which even Boileau had too much feeling, and too much respect for genius, to ridicule. He said of it, parodying Corneille,

Il s'est trop élevé pour en dire du mal,
Il s'est trop égaré pour en dire du bien.

Some expressions from this work of *Le Moyne* have been transplanted into Mr. Southey's *Joan of Arc*, and a long extract may be found in the latter edition of Mr. Hayley's works, containing that vision of futurity in the *Pyramids*, which Heyne has praised as one of the best in epic poetry. A better use of the *Pyramids* has been made by Terrasson, in his excellent romance of *Sethos*; a work which is in a higher tone of morality, than, perhaps, any other in the French language. It is probable that he had this passage of *Le Moyne* in his mind. An account of this curious and scarce poem might fitly appear in the appendix to *Joinville*.

The public are certainly indebted to Mr. Johnes for his translation of this very remarkable and interesting work.

The History of the Anglo-Saxons. By SHARON TURNER. F. A. S. Second Edition, corrected and enlarged. 2 vols. 4to.

THIS highly valuable and laborious work comes before us in so

improved a form as to require a second notice.

"In this second edition," says the author's preface—

those corrections and improvements have been made which an increased knowledge of the subject, and maturer reflection, have suggested. No labour has been spared to collect original information from every accessible source, and to state the facts obtained with as much conciseness as would be consistent with perspicuity."

"The First Volume of this edition contains the history of the Anglo-Saxons, from their appearance on the Elde to the Norman conquest. An introduction has been prefixed, comprising the most important facts concerning the first population of the Island, the manners of the Britons when the Romans invaded them, and the Roman conquest of the Island. This part has been added for the purpose of making the work a complete History of England to the Norman Conquest.

"The Second Volume treats on the manners, landed property, government, laws, poetry, literature, religion, and language of the Anglo-Saxons. So much of our present state in all these interesting subjects has originated from our Anglo-Saxon ancestors, that it was necessary to be minute and faithful in the inquiry concerning them. I have endeavoured to gratify the public curiosity by a diligent and accurate research. If I had not been apprehensive of wearying the patience of my readers, I could have wished to have pursued some of the articles to a greater extent. But it appeared to me that two volumes quarto were as much as the public could be expected to read on a part of our history so remote. Many of the subjects have occasioned much zealous controversy. In these questions I have disregarded all theory and dispute, and have confined myself to the task of stating with care and truth the facts which I have found recorded on such points in the Anglo-Saxon writers.

"The great object of the work has been to supply that vacuum which has been so long left in this part of our national annals. Although the period I have chosen embraces nearly a thousand years before the Norman conquest, and contains the root and trunk of most of

our institutions, yet no other portion of our history has been so negligently studied. It has been the fashion to treat it as an unimportant excrescence of our general history. Milton thought the transactions of the Anglo-Saxon octarchy as uninteresting as the conflicts of wolves and kites; and our most popular historians, averse to the drudgery of research, have passed over the Anglo-Saxon period with contented ignorance. Hence all the valuable facts which were contained in ancient MSS. and in many contemporary writers, especially in the Sagas and other works of the Icelandic and Continental literature, which were not familiar to the English student, had been left unnoticed. The consequence of this has been, that many parts of our early history were suffered to remain so obscure and confused; as to repel the curiosity of the intelligent reader. The perusal of the death song of Ragnar Lodbrog first excited my attention to the subject; and the light which some inquiries into Icelandic literature threw on many interesting events in the life of Alfred, excited the desire to elucidate other dark and perplexed periods. The invaluable collection of inedited MSS. in the British Museum has amply gratified and rewarded my curiosity; and, assisted by these, I may be allowed to hope, without any indecorous confidence, that the leisure of sixteen years has not been fruitlessly applied, and that the student will find in this history a collection of original information, which will spare him the trouble of much fatiguing research."

Mr. Turner's introduction contains a clear summary of all that can be discovered respecting the first settlers in these islands. It appears from the Greek writers that the Kimmerians (as the name is here properly written) receded westward before the Scythians, and diffused themselves towards the German ocean. The Romans knew them by the name of Cimbræ, a word more resembling the original in sound than appears to the eye, as its pronunciation would either be Chimbræ, or more probably Kimbræ.

" At some period after the Kimmerians reached the shores of the German Ocean, a portion of them passed the sea, and settled themselves in Britain. This is not a fact recorded by the classical writers, but it is a fair inference made on these grounds. It is agreed by the British antiquaries, that the most ancient inhabitants of our island were called Cymry, (pronounced Kumri). The Welsh, who are their descendents, have always called themselves Cymry, and have given the same appellation to the earliest colonists of our island; the authorities already referred to, prove, that the Kimmerians were the ancient possessors of the northern coasts of the Germanic Ocean. It is therefore a safe and reasonable inference, that the Cymry of Britain have sprung from the continental Kimmerians.

" The historical triads of the Welsh seem to confirm this supposition. They state that the Cymry were the first inhabitants of Britain, before whose arrival it was occupied by bears, wolves, beavers, and oxen with large protuberances. They add, that Hu Cadarn, or Hu the Powerful, led the nation of the Cymry through the Hazy or German Ocean into Britain; and that the Cymry came from the eastern parts of Europe, or the regions where Constantinople now stands. Though we may not chuse to trust the Welsh traditions, where they stand alone, there can be no reason for entirely rejecting them, when they coincide with the classical authorities. In the present case the agreement is striking. The Kimmerians, according to the authorities already stated, proceeded from the vicinity of the Kimmerian Bosphorus to the German Ocean; and the Welsh deduce their ancestors, the Cymry, from the regions south of the Bosphorus. The Welsh indeed add the name of their Chieftain, and that a division of the same people settled in Armorica. But if the memory of Lygdamis, who led the Kimmerian emigration to Asia, was preserved in the countries which he overran; so might the name of Hu Cadarn, who conducted some part of the western emigrations, be remembered in the island which he colonized."

The Kimmerians, according to

Ephorus dwelt in subterraneous habitations which they called *argillas*, and which communicated by trenches. *Argel*, in the language of the Cymry, still means a covert, a place covered over. Burrowing tribes were found in America, but they have been rarely found. Except for the purpose of concealment, subterranean dwellings are the worst kind of habitation, yet they imply an advanced stage of savage life, such dwellings being made with great labour, and the inhabitants necessarily stationary, and therefore agriculturists. They used mare's milk, their women accompanied them to war, and their priestesses sacrificed their captives and pretended to divine by the manner in which the blood flowed from them.

The Kelts* were a branch of the Kimmerian stock. In the days of Herodotus, they inhabited the western parts of Europe, and Cæsar found them upon the sea coast of France.

" That colonies of Keltic race entered the British islands from Gaul, has always appeared to our antiquaries so probable, that there is scarcely any circumstance on which they have so cordially agreed. The Welsh tradition may be therefore read without incredulity, which deduces two colonies from Gaul not Cymry, or Kimmerians, but of Kimmerian origin; the one from Armorica, and the other from Gascony. The distinction taken as to their origin suits the situation of the Kelts, who, to use the expression of the triad, were of the first race of the Cymry. The Armorican emigration was of the tribe called Brython, a name which recalls to our recollection, that Pliny found a people called Britanni remaining in Gaul in his time. The colony from Gascony was the Lloegrwys, whose name became attached to that part of the island which they occupied; the largest part of England having been always named Lloegr by the Welsh poets and chroniclers. Tacitus expres-

* Mr. Turner restores the true spelling in these words, he should have rejected the French kakography of Slavonia.

ses his belief, that the Gauls peopled Britain, and Bede derives its inhabitants from Armorica."

There can be little doubt that the Scilly Islands and Cornwall are what were meant by the Cassiterides. Aristotle talks of Keltic tin. The Phœnicians are with great probability to be reckoned among the early peoplers of Britain.

The earliest authors who wrote concerning Britain have been lost; names enough are preserved to give us good reason to regret the loss. The natives were sufficiently barbarous when Cæsar invaded them. But Mr. Turner wrongs them in asserting that they were not more advanced in civilization than the Polynesians, for they understood the use of metals, they had a currency either of copper, or of iron rings, of a definite weight; they had tame cattle, they were horsemen, and excellent charioteers. They tattooed themselves; their system with respect to women was something between those which still exist in Malabar and in Otaheite; more demoralizing than the customs of the Nairs and Namburis, for it utterly precluded individual attachment; less atrocious than the fashion of the Arreoyo, for infanticide made no part of it. In one sense they had risen above their Kimmerian ancestors, for they were got above ground. Their superstition was a bloody one, human sacrifices were performed,—yet as the victims were criminals, execution would be a truer word than sacrifice, if we had not been told that when criminals were wanting, the innocent suffered. It remains to be explained when and how the pure system of Bardism superseded this superstition, or how they can be reconciled: whether the pries hood of Britain corrupted a patriarchal faith, or gradually received a philosophical one.

This is a very able, learned, and satisfactory introduction. It is asked

in Espriella's letters, how the prevalence of dark hair, and dark complexions is to be accounted for in these kingdoms, when every known source of population, except the Romans, were fair, blue-eyed, and red or flaxen-headed. This is a curious subject of speculation. Commerce has its directories; if literature could afford them, an etymological dictionary of names would throw light upon history.

The body of the work is materially improved by judicious omissions and valuable insertions. The language is very much amended, in some places it is still too ornamental. Have the Welch no triad which instructs historians to write as perspicuously as possible, as concisely as possible, and as rememberably as possible? He who succeeds in the two first will find that the last has necessarily followed. There needs no other receipt for style.

The following note seems to identify Vortigern with Gerontius.

"I am tempted to imagine, that in drawing his Vortigern, Jeffry has copied and distorted the Gerontius of the imperialists. Some particulars are alike in both. He makes Constans a monk, and Vortigern a British consul,—who rebelled against, and caused Constans to be destroyed. Vortigern being afterwards besieged in the place to which he fled, and his pursuers finding they could not get an entrance, it was set on fire, 1, 6. and 1, 8.—Gerontius proceeded from Britain, and was a comes or count; he revolted from Constans, who had been in a monastery, and caused his death; he fled for refuge afterwards, and prevented his pursuers from entering his house, who therefore applied flames. These coincidences would induce me to strike Vortigern entirely out of true history, but that I find a Gurthrigernus mentioned in Gildas, and a Gwrtheyrn in the Welsh remains. Their authority inclines me to believe, that Jeffry has confounded Gerontius, who died in Spain, with Gwrtheyrn, in England, and given us a medley history of both, collected into the factitious character of Vortigern."

In a following note Mr. Turner seeks in vain for authority to confirm what Camden and Henry say of the administration of Victorinus. It should be remarked that no coins are so commonly found in England as those of this chief.

Gibbon has suggested Odin as a hero for the epopæa. There is this great objection to the subject, that Odin is too well known as a god, and too little as a hero, and in this case the two characters cannot co-exist. The Runic Mythology is probably of all others best fitted for the purposes of poetry and romance, but in this case the poet could not avail himself of it; he would be at a loss for mythology, and though machinery may well be dispensed with, mythology cannot. Were this difficulty removable, Mr. Turner supplies excellent historical ground work for the poem. He thinks it probable that Odin's emigration from the Euxine, was no other than the famous voyage of the Franks whom Probus had transported to the Euxine, who seized shipping and effected their return to their own country, ravaging the coasts on their way. To this memorable event Mr. Turner ascribes with great probability the rise of northern piracy; viewed in this light there are few subjects so strikingly important.

The account of the sea-kings and Vikingr is one of the most curious and interesting chapters that we have ever perused: the information which it contains is essential in English history, and yet no trace of it is to be found in any other of our historians! Compared with this direful system which destines all the younger sons of every petty prince to the profession of piracy, the bowstring of the Turks and the hot brass of the Persians are mercy to mankind. These Vikingr were the Buccaneers of their day. History is full of

parallels, and this is not one of the least remarkable. It is not surprising, Mr. Turner says, that while this spirit prevailed, every country abounded in desarts. It is however extraordinary that the coasts were not deserted. But maritime situations afford too many advantages to be easily forsaken; and men do not so often act without foresight, as in defiance of it. In those countries which are subject to earthquakes and volcanos we still see the inhabitants building upon the ruins of houses which have been shaken down, and within reach of the lava tides, from which they are never for a single hour secure. The *Berserkir* of these northern savages strikingly resemble the *Amoucos* of the Malays and Malabar.

Mr. Turner perceives that the Quida or death-song of Ragnar Lodbrog cannot have been his own composition, but he relates from it the manner of his death without suspicion. It is manifestly fictitious: the mode of death would never be devised by a cruel enemy, because it is not cruel;—and in a country where venomous snakes were so rare as they are in this, would never have been thought of. The scald himself supplies proof of the fiction by representing Ragnar not as poisoned by these reptiles, but devoured by them: 'a serpent inhabits the hall of my heart!'

The life of Alfred has never been so well written as it is in this work. Englishmen are indebted to Mr. Turner for discovering many interesting facts in the history of this king, the greatest, infinitely the greatest, whom modern Europe has produced. The life of Dunstan is written with equal care. There are few Romish saints on whom roguery can be so fairly and uncontestedly proved, as upon this arch one; the circumstances allow of no alternative between trick or miracle. His barbarous treatment of Elgiva

is related with due indignation ; but it might have been observed that branding the face was a gothic punishment. We wish the author had entered more fully into the ecclesiastical part of his history. Our connection with the Greek church, the Colideos or Culdees, the establishment of the Benedictine order, and with it of the papal power, the good and evil produced by this revolution, and the select and almost imperceptible extinction of the northern idolaters in this kingdom, are subjects which deserve and would amply reward his investigation.

The second volume, which relates to the manners, laws, literature, &c. of the Anglo-Saxons, has been considerably more enlarged than the first. Mr. Turner says he would willingly have extended it still further if he had not been apprehensive of wearying his readers. The sons and daughters of indolence who pay us the compliment of perusing our works, that they may flatter themselves by criticising upon them, may perhaps think two quartos the utmost limits to which their patience can be supposed to extend ; but an historian like this may safely despise such readers. No bad book can be short enough, and no good one can be too long. This is so valuable a work that it must have a place in every library, and when subjects are so well handled the more fully they are treated, the better.

By the chapter upon the food of our ancestors it appears that eels were reared by them in great abundance.

"Two grants are mentioned, each yielding one thousand eels, and by another two thousand were received as an annual rent. Four thousand eels were a yearly present from the monks of Ramsay to those of Peterborough. We read of two places purchased for twenty-one pounds, wherein sixteen thousand of these fish were caught every year ; and in one charter twenty fishermen are stated, who fur-

nished, during the same period, sixty thousand eels to the monastery. Eel dikes are often mentioned in the boundaries of their lands."

Most monasteries had their stews : the reformation and the consequent diminution of the demand for fish have rendered this kind of live stock less common. The increase of canals ought to restore it : and now that the practise of packing fish in snow is become common, eel-dikes might surely become valuable property. What were the fish which the Anglo Saxons esteemed unclean ? One passage in the very curious dialogues of Elfric from which Mr. Turner has collected so many important facts would lead us to suppose that a larger proportion of meat was allowed to children than to grown persons. 'As yet I feed on flesh meat, because I am a child, living under the rod.' Figs and grapes which are mentioned among the fruits must have been left here by the Romans : the mention of morat shows that the mulberry should be added to the list. The almond is enumerated ; is it possible that it should ever have borne this climate ?

It was one of their regulations that if a person eat any thing half-dressed ignorantly, he should fast three days ; if knowingly, four.—The Northmen ate raw flesh in their pagan state, and this implies a propensity in them to the same diet. Raw meat is the first stage of cannivorism ; live flesh one of the refinements of wickedness upon it. It is a mark of refinement to have one word for flesh and another for meat, one for the living animal and another for the severed members : we owe it to accident, but it keeps the butchery more out of sight and out of mind. Mr. Turner infers that forks were not used by the Anglo Saxons, because none of their drawings represent them. They were introduced in Elizabeth's reign,

and our dramatists repeatedly ridicule the new fashion.

We doubt whether the fly-net mentioned in the poem of Judith was what its name imports. The passage in which it occurs is this:

“ ‘ There was the fair
the golden fly net
about the chief's bed hung,
that the mischief-ful
might look thro',
the Baldor of the soldier,
on every one
that there within came
of the children of men ;
and on him no one
of man kind '
unless the proud one,
any man of his illustrious soldiers,
commanded to come
near him to council.

This rather seems to describe a state curtain, such as some of the Eastern Sultans use, than a mosquito net. Our gnats have been thinned by agriculture, but whatever stranger goes into the marsh countries will find them still sufficiently numerous to make him wish for this furniture of defence. It is likely that the Romans may have used it, and the Saxons applied the word to any thing resembling it.

A very curious addition to these volumes is the account of Cædmon's poem. Mr. Turner is disposed to think that Milton had seen it. Junius published it, who lived much in England, in 1655, and it is certain that Milton read Saxon. The translation is as it should be, as close as possible, a few extracts will show that the poem well deserves to be consulted by Mr. Todd, in his next edition of Milton.

“ After narrating the consequent anger of the Deity, and the defeat and expulsion of Satan, the poet thus describes his abode in the infernal regions :

“ The fiend, with all his followers,
fell then out of heaven ;
during the space
of three nights and days ;
the angels from heaven

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into hell ; and them all
the Lord turned into devils :
because that they
his deed and word
would not reverence.

For this, into a worse light
under the earth beneath
the Almighty God
placed them, defeated ;
in the black hell.

There have they for ever,
for an immeasurable length,
each of the fiends,
fire always renewed.
There comes at last
the eastern wind.
the cold frost
mingling with the fires.
Always fire or arrows,
some hard tortures,
they must have :
it was made for their punishment.
Their world was turned round.
Hell was filled
with execrations.—

“ They suffer the punishment
of their battle against their Ruler ;
the fierce torrents of fire
in the midst of hell :
brands and broad flames ;
so likewise bitter smok,
vapour, and darkness.—

“ They were all fallen
to the bottom of that fire
in the hot hell,
thro' their folly and pride.
Sought they other land,
it was all void of light,
and full of fire,
a great journey of fire:—

Another of Satan's speeches may be recited :

“ Then spake the overproud king,
that was before
of angels the most shining ;
the whitest in heaven ;
by his Master beloved,
to his Lord endeared ;
till he turned to evil—
Satan said,
with sorrowing speech—

“ ‘ Is this the narrow place,
unlike, indeed, to the others
which we before knew,
high in heaven's kingdom,
that my Master puts me in ?
But those we must not have,

Q

by the Omnipotent
deprived of our kingdom.
He hath not done us right,
that he hath fille d us
with fire to the bottom
of this hot hell,
and taken away heaven's kingdom.'

"He hath marked that
with mankind
to be settled.
'This is to me the greatest sorrow,
that Adam shall,
he that was made of earth,
my stronglike stool possess.
He is to be thus happy,
while we suffer punishment;
misery in this hell!
Oh that I had free
the power of my hands,
and might for a time
be out;
for one winter's space,
I and my army!
but iron bonds
lay around me!
knots of chains press me down!
I am kingdomless!
hell's fetters,
hold me so hard,
so fast encompass me!
Here are mighty flames
above and beneath;
I never saw
a more hateful landscape.
This fire never languishes;
hot over hell,
encircling rings,
biting manacles,
forbid my course.
My army is taken from me,
my feet are bound,
my hands imprisoned!
Thus hath God confined me.
Hence I perceive
that he knows my mind.
The Lord of Hosts
likewise knows
that Adam should from us
suffer evil
about heaven's kingdom,
if I had the power of my hands.—

"He hath now marked out
a middle region;

where he ha h made man
after his likeness.
For him he will
again settle
the kingdom of heaven
with pure souls.
We should to this end
diligently labour,
that we on Adam,
if we ever may,
and on his offspring,
work some revenge."

It is greatly to be wished that the
Antiquarian Society would publish
the whole of our Anglo Saxon re-
mains.

"I have been asked, by some friends,
if I intend to carry on the history of Eng-
land beyond the Norman conquest. I
will frankly answer, that it is a favourite
object of my wishes to do so. But the
time which I can devote to literary pur-
suits is so contracted and so uncertain,
that I can give no pledge, either for the
extent of my future work or for the time
of its appearance. I have advanced far
enough in it to see that a rich harvest of
facts may be collected by an industrious
and impartial research; and I am not
without hopes that I may be enabled to
appropriate it. This, however, like all
the projects of business and ambition, it is
easier to plan than to execute. But I
may indulge myself in the gratification of
contemplating the task which I desire to
perform. It may slowly grow up to my
wishes by gradual accumulation; and if
it should never reach its full maturity,
still many a leisure moment will be amused
by the attempt, and some things may be
explored which the curiosity of the public
may not be averse to examine."

Greatly shall we be disappointed
if Mr. Turner does not continue his
researches. So much new informa-
tion upon our ancient history as is
comprized in these volumes has
never before been given to the
public. The Anglo Norman period
is not less interesting, and has been
equally neglected.

ART. IV. *Historiæ Anglicanæ circa Tempus Conquestus Angliæ à Gulielmo Notho, Normannorum Duce, Selecta Monumenta. Excerpta ex Magno Volumine, cui Titulus est "Historiæ Normannorum Scriptores Antiqui," à Doctissimo Viro Andread Duchesne, Turonensi, olim Editò, Lutetia Parisiorum, Anno Domini Jesu Christi M.DC.XIX. Cum Notis plurimis, Anglico Sermonè, ad illustrandum Textum, conscriptis, à FRAN. CISCO MASERES, Anglo, curia Scaecarii Regis Magnæ Britanniæ in Angliâ Barone quinto. 4to. pp. 420.*

THE truly patriotic industry of Baron Maseres has again deposited a valuable offering on the altar of his country. The historical tracts, here compiled, are taken from a larger collection published at Paris in 1619, under the care of the learned antiquary Duchesne, in one large folio volume, entitled, *Historiæ Normannorum Scriptores Antiqui*. That comprehensive work embraces the original records of the exploits of the Normans, not in England merely, but in Sicily, Apulia, and the East: this selection preserves only those accounts which illustrate English history. It contains ten distinct pieces.

I. *Emmæ Anglorum reginæ Encomium*. This tract seems to have been written about the year 1040, when, on the death of Harold I. son of Canute, or rather Knute, the nobles of England invited Hardy-Knute, the son of Canute, by this Emma, to be king of England instead of his deceased half-brother Harold. This panegyric preserves many curious particulars of the invasion and conquest of England by Swein king of Denmark.

II. *Gesta Gulielmi Ducis Normannorum*. The beginning and the end of this biography are wanting: it was written by William of Poitiers, who, according to the testimony of a subsequent annalist, Ordericus Vitalis, had continued his narrative to the death of Edwin earl of Mercia, in 1070, but who, in the portion here preserved, breaks off with the year 1066.

The copy whence this tract was printed, once belonged to Sir Robert Cotton, and had been mutilated at both ends: probably some com-

pleter copy is extant, whence an entire edition might yet be given.

III. *Excerpta ex Orderici Vitalis Ecclesiasticæ Historiæ libris tertio et quarto*. Ordericus Vitalis, a native of England, was sent at ten years of age, for education, to the monastery of Saint Evroult in Normandy, where he afterwards took the cowl, and became historiographer. He was still living in 1141 under king Stephen; but the time of his death is unknown. His ecclesiastic history is very extensive, and occupies 600 pages in the folio volume of Duchesne. The portion here extracted, amounts to about 50 of these folio pages, or one twelfth part of the whole; and it is that part which relates to the measures taken by William the Norman, for establishing his authority in England. The first event noticed in this fragment, is the invasion by Harold Harfager, in 1066, and the last event is the beheading of the English earl Waltheof in 1075.

IV. *Chronica Sancti Stephani Caedomensis*. This chronicle, which was found in the monastery of Saint Stephen at Caen, is a short yearly epitome of public events from 633 to 1293.

V. A catalogue of several eminent Normans, who had resided in England before the Norman conquest, through the patronage of Edward the Confessor, and who are supposed to have been very instrumental in securing the reception of William.

VI. A list of eminent military officers, who served under William earl of Normandy, in his invasion of England. This list was said to be found in the monastery, called

Battle-abbey, which William built, when king, in the county of Sussex; its validity has been attacked by Camden; but in the eye of the herald, though not in that of the critical historian, it is still a precious document.

VII. A different list of the same persons (if one may use so Irish an expression) is given on the authority of John Brampton, abbot of Jorval, who flourished under Richard Lion-heart.

VIII. A list of the magnates, or great landholders, who were alive in the twentieth year of William I.

IX. A list of tenants, in capite, taken from Domesday-book, who held lands in England immediately of William the conqueror, in the last year of his reign.

X. An account of the pedigrees of the kings, dukes, earls, and other noble persons, who are mentioned in the preceding collection.

These Latin documents are accompanied with a perpetual commentary in English: many of the notes are very elaborate and interesting, and display profound antiquarian learning. One of the most curious, which occurs in the second chapter, is thus drawn up:

"Consilio Stigandi Archiepiscopi, Godwini Comitis, Sigardi Comitis, qui tiam jurejurando suis manibus confirmaverunt, quod post Edwardi decessum eis reciperent dominum, &c."

"In this passage we are told that duke William declared that he had been appointed by king Edward the Confessor to succeed him as king of England, in the lifetime of Godwin, earl of Kent, Leofric, earl of Leicester, and Siward, earl of Northumberland, and with the consent of those great earls, and that those great earls took an oath to Duke William, with the solemn ceremony of putting their hands between his, which was used in performing homage, that, after the death of king Edward, they would receive him for their king. Now, if this were true, it would be a very considerable argument in support of the justice of duke William's claim to the crown of England. But there is reason to

think it is absolutely false. For Ingulphus, another contemporary writer, (and who was private secretary to Duke William in Normandy before his invasion of England, and who was afterwards made abbot of Crowland by him, and therefore was sufficiently disposed to judge favourably of his actions, though not so entirely bent on justifying every part of his conduct as our present author, William of Poitiers), informs us, that earl Godwin died in the year 1053, that is, 13 years before the conquest of England by duke William, and that earl Siward died in the year 1056, or ten years before the conquest, and that earl Leofric died in the year 1057, or nine years before the conquest. If therefore it were true that these three great English earls had consented to king Edward's appointment of duke William for his successor, it must have been at least thirteen years before the conquest, that is, in, or before, the year 1053. And if they took an oath to duke William in his presence, and with the ceremony used in doing homage, of putting their hands between his, that they would, after the death of king Edward, receive him for their king, (as duke William asserted in the message to Harold, mentioned in the text), it must have been in the year 1051, or fifteen years before the conquest, when duke William made a visit to his relation, Edward the Confessor, in England, and was most hospitably and magnificently entertained by him. For this was the only time that duke William had ever been in England before his invasion of it in the year 1066. But Ingulphus expressly declares, that in that visit to king Edward there was no mention made, on either side, of duke William's succeeding him in the possession of the crown of England. The account given of this visit by Ingulphus is in the words following.

"Hoc in tempore [scilicet, anno Domini 1501] illustrissimus ac gloriosissimus Normannorum Comes, Wilhelmus, cum multo militum comitatu in Angliam ad regem Edwardum venit. Quem rex honorifice suscipiens, et aliquandiu secum retinens, ad civitates et castella regia circumduxit, et, condignum humanitatem exhibens, tandem multis donatum muneribus ad propria dimisit. De successione autem regni spes adhuc aut mentio nulla facta inter eos fuit. See Gale's Ingulphus, page 65."

"If it should be observed that it was very possible that Edward the Confessor might, on this occasion, have promised duke William to appoint him his successor to the crown of England, without its being generally known and without the knowledge of Ingulphus, who was at that time a young man of little note, of about 17 or 18 years of age; yet, at least, it must be allowed that such a promise cannot have been given in the manner related in the text, that is, with the consent of the three great earls, Godwin, Leofric, and Siward, and with an oath given by them to duke William, with the ceremony attending the performance of homage, that they would receive him, after the death of Edward, as their king. For such a transaction must have been generally known. We must therefore conclude that no such consent of those three great earls was ever given to an appointment of this kind, and, most probably, that no such promise was made even in private by king Edward to duke William at this time, or in the year 1051, notwithstanding what was asserted by duke William in his message to king Harold mentioned in our author's text.

"But Ingulphus gives us further information upon this subject, which has a great appearance of being true. For he tells us that in the year 1057, that is six years after this visit of duke William, king Edward sent for his nephew and name-sake, prince Edward, (the son of king Edward's elder brother, the brave Edmund Ironside), to England from Hungary (where he had been bred), in order to make him his successor on the throne of England: but that prince fell sick and died in the same year 1057, soon after his arrival in England. This is related in the words following.

"Anno autem Domini 1057, Edwardus etiam, patruelis regis Edwardi, vocatus de Hungaria, ubi Angliam attigit, infirmatus obiit; spēsque regis sanguinis deinceps deficere coepit. See Gale's Ingulphus, page 66.

"Now this sending for prince Edward from Hungary is a transaction of such a publick and notorious kind that it cannot well be supposed to be false; and, if true, it seems inconsistent with the supposition that king Edward had, at that time, formed a design of making the duke of Normandy his successor.

"This prince Edward left three children, a son and two daughters. The daughters were Margaret and Christian, of whom the

former married Malcolm, king of Scotland, and the latter died unmarried. The son was named *Edgar Atheling*, or prince Edgar, and for eight years after the death of his father, prince Edward, was considered, both by his great-uncle, king Edward, and by the people of England, as the person who was to succeed to the crown of England after king Edward's death. But in the year 1065 (which was the last year of his life), king Edward was induced by the critical circumstances of the kingdom, to depart from this plan, and to entertain new thoughts concerning the settlement of the succession. For he observed that Harold and Tosti and the other sons of the late earl Godwin were so active and powerful in the kingdom, and at the same time so ambitious, and that prince Edgar, on the contrary, was so weak and unfit for the arduous business of government, that he became apprehensive that, if he should appoint the latter to be his successor, he would be unable to maintain his authority against the former, and the kingdom would thereby be thrown into great confusion, and become a scene of contention and civil war. With a view to prevent this mischief, he resolved to set aside his great-nephew, prince Edgar, and appoint for his successor his next nearest male relation William, duke of Normandy, for whom he had a great affection as well as esteem, and from whose ancestors he had, in his youth, received the greatest obligations. And he probably trusted that duke William, (who was then in the height of his glory, and was considered as the bravest and wisest and most successful prince of his time), would be able to keep the sons of earl Godwin in due obedience and preserve the peace of the kingdom. Having formed this resolution, king Edward in the year 1065, finding his infirmities increase upon him, and that he had not long to live, resolved to carry it into immediate execution, and for that purpose sent over Robert, archbishop of Canterbury, to Normandy, to acquaint duke William with his intention. The words of Ingulphus are as follows.

"Anno eodem [scilicet. 1065] rex Edwardus, senio jam gravatus, cernens Clitonis Edwardi, nuper defuncti, filium Edgarum regio solio minus idoneum iam corde quam corpore, Godwinique Comitum multam malamque sobolem quotidie super terram crescere, ad cognatum suum, Wilhelmum, Comitem Normanniæ, animum applicuit, cum sibi suc

cedere in regnum Angliæ voce stabili sancivit. Wilhelmus enim Comes tunc in omni prelio superior, triumphator contra regem Franciæ ac omnes Comitibus Normanniæ contiguos, publice personabat, invictus in armorum exercitio, iudex iustissimus in causarum iudicio, religiosissimusque ac devotissimus in divino servitio. Hinc rex Edwardus Robertum, archiepiscopum Cantuariæ, legatum ad eum à latere suo direxit, illumque designatum sui regni successorem, tam debito cognationis quam merito virtutis, sui archiepiscopi relatu insinavit. See Gale's *Ingulphus*, page 68.

"From what has been here stated we may conclude that duke William was not appointed by king Edward to be his successor to the crown of England till the last year of king Edward's life, or the year 1065. Nor does it appear that even then the nomination of him was in any degree confirmed by the consent of any considerable number of the great men of England, or was at all agreeable to the body of the people there, but rather the contrary."

By such dissertations and observations the task of the future histo-

rian is greatly facilitated; and we may hope to see our early annals one day written with a complete knowledge of the subject. To Milton, several sources of information were not yet open, which subsequent antiquaries have detected; nor was the spirit of philosophic criticism then so alive to the art of separating truth from falsehood. Since Milton's time, Rapin and Henry have added illustrations to our early records; but, in general, the modern annalists have thought with Mr. Hume, that an indifference about the struggles of barbarians is favourable alike to the repose of society, and to the ease of the historian.

By a selection similar to this, from the compilations of the Scandinavian antiquaries, another great service might be rendered to the explanation of our national antiquities.

ART. V. *Notes and Observations on the Early History of the British Islands.* By ROBERT COUPER, M. D. F. R. S. Edin. 8vo. pp. 66.

THE title of this pamphlet announces more than its contents supply. We cannot perceive that a single historic fact has derived evidence, or illustration, from the three or four etymologic conjectures here printed together.

It is said (p. 7), that the Celtic tongue once prevailed from Gibraltar to the Caspian. Let us suppose the Erse entitled to the name Celtic, and it will be impossible to prove that tribes speaking that language ever spread over Spain. The path of migration lay, no doubt, from the Caspian toward Armenia; but the Celts were not very numerous, they were speedily followed by Cimbri, and these by Goths, whose dialect overspread a far larger track of country than that of the petty tribes who preceded. The Irish, the Welsh, the Gothic, are distinct languages, no one of which

ever overspread even Great Britain.

The word Albion (p. 13) is here deduced from the Erse: it was in use on the Saxon shore of England, and is consequently of Gothic origin. Among the Goths of Switzerland, as among those of England, *alp* signifies a mountain.

Bede is unjustly censured (p. 15.) for saying that Christianity, in his time, was taught in five languages. His five languages can be distinguished still. His Angles had a High-Dutch, his Picts a Low-Dutch dialect. His Britons had a Welsh, his Scots an Erse dialect. His Latins were of Roman descent, or education.

Bodotria (p. 17) is happily enough deduced from Boghdeire, the winding deep. Yet we should rather expect a Gothic denomination, such as Broadwater, which we believe to

be the real root. Agricola, as Mr. Pinkerton has proved, certainly fought against Goths.

The authenticity of Ossian is still defended (p. 39), in spite of Mr. Laing's counter-demonstration. In short, wherever we pause to examine the proofs of this etymological theorist, we discern only his negligence of literary authority, and his

credulity in frivolous conjecture. His business with the historian is to learn, and not to teach; his business with the antiquary is to read, and not to correct; and if, as in his motto is professed, he aspires to be a contributor to public utility, he must begin by withdrawing from circulation his crude guesses and insupportable theories.

Art. VI. *Appendix to the History of Great Britain, from the Revolution, 1688, to the Treaty of Amiens, A. D. 1802.* By WILLIAM BELSHAM. Consisting of a Selection of State Papers, accompanied by Remarks and Illustrations. 2 vols. 8vo.

THE two concluding tomes of Mr. Belsham's History were criticised in our fourth volume, p. 206. We there observed that in the accomplishment of his vast task, he had displayed perseverance, sincerity, principle, a love of liberty, and an independence of character, of rare example. We may add, that at every succeeding edition, his work acquires essential improvements. Information hitherto neglected or concealed, becomes of avail; and animadversions somewhat impetuously expressed, are supported by further authorities, or modified with equitable docility.

This appendix contains supplementary matter to each of the ten former volumes. Some of this additional effusion, may with propriety pass into the text of a future edition. Other portions of it, which consist of state-papers, and similar documents, will no doubt eventually be attached in a smaller type, to the volumes respectively illustrated. We shall notice in their order those explanations, which have appeared to us the more questionable, or the more interesting.

Appendix to Vol. I. The proceedings relative to the Act of Uniformity are here detailed somewhat imperfectly and unfairly. The act of uniformity was to have been a compromise between the episco-

palian, and the presbyterian clergy; who professed to be willing to accommodate one another, provided those intolerable sects (so Baxter calls them) the Papists and Socinians, could be effectually excluded. The terms of comprehension were for a long time discussed; but as soon as the king had received his crown at the hands of the Episcopalians, these conferences were closed. The king, in a declaration prior to his coronation, had expressly promised, that half of the chapter attached to each see, should be elected by the presbyterians; but this introduction of the elective principle into the constitution of the legal hierarchy, which would have rendered the church far less courtly, and more independent, was never offered during the hypocritical conferences at the Savoy. The Calvinists waived every frivolous difficulty; they agreed to accept liturgic forms of worship; they agreed that the ecclesiastic superintendents should be called bishops. But the Episcopalians retracted the very promises made under the signature of their king: and scrupled not at having obtained the co-operation of a great party, by the offer and promise of concessions, no one of which was eventually to be realized. Preference, or *hush-hire*, as it was indignantly styled, was proposed with

profuse liberality to Baxter and his party ; but they were in return expected to sell themselves entire to the sect, which had so basely defrauded them, by violating engagements the most solemn. Mr. Belsham (p. 6.) rashly and unfoundedly asserts, that to the presbyterians, bishoprics were offered *upon the terms of the royal declaration*, whereas the reverse is notoriously the fact. Calamy declined the bishopric offered to him, only *until the royal declaration should be passed into a law*. Mr. Belsham may jeer at the disinterested firmness of Baxter and the Non-conformists, who preferred to the convenience of emolument, the dignity of principle. He may sneeringly represent their conduct as founded "on slight and trivial grounds;" but surely there are others, who will view with veneration these martyrs to consistency and fidelity ; and who will hold the liberty of a people, and the dignity of religion, to have been worth a struggle.

Mr. Belsham will permit us to draw his attention to the momentous principles at stake. During a period, when civil and political, as well as religious instruction, was almost wholly dispensed by the priesthood, it was lastingly important to the public freedom, that the entire mass of ecclesiastic patronage should not vest in the crown. The monarch was but too likely to bias the whole clergy, and through the clergy the whole nation, if all church-preferment was made descensive, and a mere branch of royal influence. The personal will of the king would be able, by means of this seduction of the public instructors, to prevail over that of the parliamentary bodies. A system of favouritism in the choice of ministers, might henceforth be expected to defy controul. The organization suggested by the leaders of the pres-

byterian party, and agreed to at Breda, which contemplated making half the chapter in each diocese, to consist of elective priests, secured to the popular clergy an eventual promotion, independently of the crown. It thus secured to the political opinions of this instructed and influencing order of men, an unbiassed, a sincere expression. The church, like the House of Commons, would have been habitually split into two parties ; and the influence of the crown would have been paralyzed, where alone it is an evil, in attempting to corrupt the sources of public opinion.

Another no less momentous, but more equivocal principle, at stake in this controversy, was the proposition, that religion ought to be independent of the magistrate. The Papists and the Calvinists seem agreed, that in the church resides the privilege of interpreting scripture. The Episcopalians and the Socinians seem agreed, that in the magistrate resides the privilege of interpreting scripture. Baxter and his party were of the former description, and carried their zeal for the rights of the church further than their antagonists.

On whichever side the weight of argument hung lowest, the presbyterians had consented to unite with the church on terms, which, by the declaration of Breda, the royal word was pledged to obtain. One of the two contracting parties, after conquering a restoration by means of the alliance, rescinds, by its own separate act, the conditions of agreement. Were the defrauded Presbyterians to accept annuities for conniving at this treacherous substitution of the old church from which they dissented, to the new church, for which they had bargained ? No. They owed it to the liberties of their country, they owed it to the integrity of

their faith, they owed it to the universal cause of probity and fair dealing, to protest against villainy, even when prompted by bishops, and sanctioned by kings.

Mr. Belsham is so much afraid of betraying prejudices, in which he may be supposed to have been educated, that, on this occasion, he has done injustice to the church by his flattery, and to the dissenters, by his censure. The fact is, there ought to have been no act of Uniformity at all; and, instead of comprehending all but Papists and Socinians, these and other sects also, ought to have been comprehended.

The true interest of the magistrate is to subdivide society into sects so numerous, that no one of them shall include a majority of the people, or be so powerful, as a coalition of the rest. Toleration is in that case the permanent interest of all denominations of opinion, and is likely to be enforced by the sovereign, with the concurrence of all religious parties. Uniformity of opinion, if it could be obtained, would be a real misfortune; for the great awakener of intellect is controversy. Where there is no discord, no competition, the stimulus to acquire learning and to display eloquence, is wanting. Spain, Portugal, Italy, have sunken in the rank of literary nations, for no other reason, than because an universal consentaneity of opinion was exacted by the guardians of the press. The stagnant water putrifies, but whether it ebbs or flows, it diffuses lustre and fertility: it is so with the tide of opinion. In order to infuse a new interest into the yawning congregations of the British church; in order to supply its clerical literature with topics worthy of men of sense; in order to facilitate the display and the recompence of merit in whatever sect of sentiment

it may originate; in order to diffuse more widely, sincerity, zeal, courage, veracity, frankness, and all the derivative virtues; in order to make learning a cure, and not a nourishment for superstition and error; these old limitations and barriers should be now withdrawn, and a repeal of the Act of Uniformity be petitioned of parliament.

Remarks on the character of the Earl of Sunderland follow: his vile duplicity deserved a worse success, his efficacy from station, not his capacity, made him eminent: he is hardly worthy of so much commentary.

The Bill of Rights is properly chosen as a document of convenient reference, but the oaths appointed to be taken in it, are very exceptionable, and should have been inserted with proper criticisms.

The affairs of Ireland in 1689, display its barbaric state of legislation.

The scheme of a comprehension of the Presbyterians, and of a repeal of the test-laws, have occasioned two very interesting supplementary papers. Dryden's sentiment is still applicable,

"Who will not now repeal, would persecute."

The affairs of Scotland are treated at length. The protest relative to the Act of Recognition is inserted.

The conspiracy of 1691 for restoring the Stuarts is elucidated; the declarations of King James, and the French overture for peace is noticed: the treaty of Ryswick, the conferences of Halle, and the first partition treaty, complete the topics examined.

Appendix to Vol. II. The victory off La Hogue, the second partition treaty, the negotiation of Villars at Vienna, the state of foreign politics in 1701, the state of domestic parties in 1703, are dis-

cussed. The bill for preventing the growth of Popery, which passed the Irish parliament, and was modelled on the intolerant law of 1700, assented to by King William, deserved a hostile commentary. That iniquitous law has contributed much to the long and well-founded anger of the Irish nation. The most beneficial effect of history, is to trace discontents to their specific provocations; the penitence of public opinion must precede the atonement of legal redress.

The union with Scotland, the battle of Blenheim, the correspondence of Marlborough, the intrigues relative to the succession, the battle of Ramillies, and other incidents of foreign affairs are commented.

Appendix to Vol. III. The danger of the Protestant succession, the conduct of Lord Bolingbroke, the Peerage bill of George the First, some foreign affairs, the Hanoverian politics of George II. and the conduct of Sir Robert Walpole, form the principal objects of elucidation.

Appendix to Vol. IV. The Regency bill is criticised, and the Jew bill of 1753. Mr. Belsham approves the condescension of the Pelham ministry, in repealing the naturalizations granted to the Jews. He applauds this dereliction of principle, as an *expedient* sacrifice to public opinion, or public clamor, or public disapprobation. We do not. Popular clamor is by its nature not very lasting; the same yell never prevails at two successive general elections. Argument, industry, and patience, usually suffice to turn its course. If the better pamphlets of the friends of toleration had been officiously and officially distributed, if the authors who composed the best apologies for liberality and justice had been ostentatiously rewarded by the state, there can be no doubt that the alarms of the clergy would have

subsided, especially if a little clerical preferment had devolved on the enemies of persecution. If the bitterness of the ecclesiastics could have been neutralized in the case of the Jews, it would of course have vanished in the case of Catholics and Dissenters. So that the toleration of the Christian sectaries really depended on the vouchsafing of indulgences to the Jews. A strong mind which compromises with vulgar prejudice, lays the foundation of a century of servility.

The convention of Closter-seven, the memorial of Gemmingen, and the conduct of Lord George Sackville, are analyzed; and with this dissertation terminates the selection of public papers, of remarks, of additions, and of illustrations comprized in the first of these two appendicatory volumes.

The second volume opens with an appendix to vol. v. of the history, and begins the illustration of the present reign. The speech of George III. to his parliament, on acceding to the throne, is wisely preserved. It draws a just picture of a happy nation; flourishing, united, strong, moderately taxed, and honourably administered.

"So flattering is the picture drawn in this celebrated speech, of the situation of Great Britain, that it is impossible not to ask with astonishment, what can have occasioned the fatal change which has taken place? To this question, the annals of the present reign must furnish the answer; and the records of history exhibit no instance, in which the disastrous effects of evil counsels, operating for a long series of years, may be more clearly and distinctly traced."

An historic memorial relative to the war of 1761, the negotiations with Berlin in 1762, the Stamp Act of North America, pass in review. A very extraordinary memoir in favor of the Socinian Dissidents in Poland, presented to the diet in 1766, by the English am-

bassador Wroughton, is produced. In this memoir his majesty says—

“Although the rights and privileges of the dissidents are founded on a doctrine, whose principles of charity and benevolence make it characteristic of christianity; and the divinity of its institutor, who first preached it, renders it still less a matter of doubt; yet it is this religion of which the exercise is disturbed, and of which its professors are excluded from all honourable employments, and deprived of all means of serving their country.”

How truly ridiculous to complain of those privations and disabilities abroad, which are all the while inflicted at home on the same unitarian sect! Be it observed, that for want of conferring on these dissidents the privileges enjoyed by the established sect, they gradually were provoked to form a pernicious foreign faction, and greatly facilitated that dismemberment of Poland, which has blotted the country from the rank of nations. Injustice is self-punished at last.

The affairs of India under Lord Clive, furnish matter for an interesting statement. The petition of certain of the clergy in 1772, praying to be relieved from subscribing the thirty-nine articles, terminates the fifth series of papers. It is melancholy to observe these complainants offering to give further testimony “of their abhorrence of the unchristian spirit of popery.” They too would halloo the hell-hounds of intolerance against some sect or other, and, provided they could be freed from the peculiar buckle which chafes and galls their own shoulders, they would submit to the yoke of a test, which in its turn, when another part of the wheel of opinion has rolled uppermost, will become oppressive to the Papist, to the Seik, to the Jew, to the Hindoo, or to the Mahometan, who may wish to study at Oxford or Cambridge. Is the sect never to originate, which will ask

entire toleration, not for itself only, but for its neighbours of whatever denomination the empire comprehends?

Appendix to Vol. VI. Papers relative to the taxation of America occur: the declaration of independence, and other connected documents. Some correspondence between Joseph II. and Frederic the Great, relative to the Bavarian succession, might have been omitted. The address of the Roman Catholic Peers and Commoners to the king, in 1778, well deserved preservation here. The public papers of the Catholics have generally been drawn up with a propriety and a liberality not rivalled by any Protestant sect. The manifesto of the American Commissioners, the protest of certain Peers, the negotiation between Lord Bute and Lord Chatham, for a coalition of parties in 1778, and the manifesto of the court of Spain, form the more prominent objects of this series.

Appendix to Vol. VII. The armed neutrality, a dissertation on the rights of neutral flags, the manifesto of 1780 against Holland, and the connected protest, the answer of the States-general, are here treated of. Then follow extracts from Hossein Khan's history of Bengal, illustrative of Mr. Hastings's administration, who is called Hushtin, according to the oriental orthography. These extracts do not appear to us to justify the harsh tone of criticism adopted by the English historian. One of them especially deserves a more extensive circulation.

“After all it must be remembered, that as princes and kings are reputed the shadows of God, they ought in humble imitation of his divine attributes, to accommodate themselves to the dispositions and minds of their subjects, so as to carry an equal hand over them without exception, without predilection, and with-

out shewing a dislike or hatred to any species of men. Such impartiality is incumbent upon princes, if they intend to be the fathers and cherishers of the people entrusted to their care; and if they really wish that every man should look up to the monarch as to his benevolent forgiving father. This is a duty incumbent upon them, if they wish that every one should think himself happy under their government; for the subject must be cherished in the very palm of the monarch's hand, if the monarch really intends to discharge his duty; and to let the world see that he feels all the meaning of these verses of Sadi:

"That beneficent Being, which from
its invisible treasury
Feeds with an equal hand the be-
liever,
The unbeliever, the weak, and the
strong,
Might, if it had so pleased him, have
created men of one opinion,
Or have converted them at one word,
To one and the same religion.

"If then, conversion is intended, lenity and benevolence, especially to the poor and impotent, will go a great way in reconciling the hearts of mankind. Let then kings and monarchs look day and night into the book containing the actions and sayings of the prince of prophets and chief of messengers. Let them admire with what sweetness and forbearance that noble Being used the unbelievers of his time, his personal enemies; and how he opened the recesses of those stubborn understandings with the key of his goodness and liberality. He gained their hearts at last so far as to convert them into so many friends. Never take your own self for the standard to which virtue can rise in a virtuous heart."

This passage, observes Mr. Belsham very beautifully, affords a striking proof how indelibly the same immutable sentiments of justice and rectitude are engraven on the hearts of the truly virtuous and benevolent, under every variety and modification of religion, country, and climate. No diversity of names and of sects can obliterate the grand and eternal distinction

between the friends and the foes of humanity.

Appendix to Vol. VIII. Some foreign correspondence occurs, relative to the exchange of Bavaria. An account of the American convention of 1787, or rather of Franklin's speech in it, is given. Mr. Belsham errs, in asserting that the only memorials of its proceedings are contained in notes, privately preserved by the members. The affairs of Holland are commented. The Prince of Wales's letter to Mr. Pitt, is given. The Nootka Sound quarrel is investigated. The declaration of Mantua is recorded.

Appendix to Vol. IX. Almost all the papers here put on the file, relate to the Anti-jacobin war, which began in 1793, and finished in 1802. Mr. Belsham keeps attentively in view the objections offered by Mr. Herbert Marsh, to his account of the origin of that war, and endeavours to substantiate his earlier statement.

Appendix to Vol. X. The negotiations for peace are here irradiated by a considerable collection of connected state papers.

On the whole, we think these additions are not mere prolongations, but valuable improvements of Mr. Belsham's history. We have confined our commentary to those papers which relate to the ecclesiastical history of Great Britain; not merely because a general criticism of the documents would have opened a field of controversy both trivial and boundless, but because religious intolerance is the pressing grievance of our own day. The affections and almost the dominion of Ireland have been lost, to pamper the rapacious and cruel jealousy of a privileged sect. The mutiny at Vellore, also provoked by an unaccommodating bigotry, threatens by its contagious and

fanatic character, the allegiance of still wider realms. From Buenos Ayres our victorious troops were expelled by a slowly enkindled religious antipathy. Every where loss of empire is the fine to be paid for intolerance. Let us be wise in time. It is become important noisily to abolish the thousand and one oppressive laws, which the caprices of our religious inquisitors, and the ambitious docility of our kings, have accumulated in the statute-book; to the

weekly annoyance of every village in the empire, to the interception of the most low lived and universal means of maintenance, to the misdirection of all the capacity and ability which originate among sectaries, to the corruption of the perjured conformist, and to the disgrace of the country among men of letters and philosophy throughout Europe, whose opinions will influence the judgment of succeeding generations.

ART. VII. *Last Years of the Reign and Life of Louis XVI.* by FRANCIS HUE, one of the Officers of the King's Chamber, named by that Monarch after the 10th of August, 1792, to the Honour of continuing with him and the Royal Family. Translated by R. C. DALLAS, Esq. 8vo. pp. 534.

AFTER the many historical and biographical accounts which have been given to the public of the latter part of the reign and life of Louis XVI. comprehending the "Private Memoirs" and "Annals" of M. Bertrand de Moleville, and the minute and affecting "Journal of what passed in the Temple" by M. Clery; one can hardly expect to find recorded in subsequent publications any circumstances of importance, which lay beyond their means of information, or which eluded the vigilance of their research. But the struggles and fall of a man, highly elevated above his fellow mortals either in character or rank, are ever a subject to interest and affect us; it excites one's better feelings; it affords topics for reflection to the moralist as well as to the politician; and the time is not unprofitably or uninterestingly spent which is employed in reading different narratives of the same sanguinary conflict and eventful period.

"At the time I undertook to collect these melancholy remembrances, France, covered with ruins, still reeked with the blood of the victims immolated by the fury of the parties who had divided the country. A visible fermentation, and frequent

shocks, still indicated new changes: it was therefore amidst the clash of arms, and the ringing of the alarm-bell, that I wrote the first pages of this narrative. How often has the sudden appearance of bloody inquisitors, kept in pay to watch the secret feelings of the heart and scrutinize the thoughts, compelled me to destroy my work! I nevertheless, at length, concluded it as well as I could, intending to make it more complete whenever it should be in my power. My family entrusted it to a foreigner who was going to England. Since that time, the proof I have had of the abuse made of the confidence with which I parted with my Manuscript, has been the chief reason of the publication of it being delayed; but I dare hope, that this will not diminish the interest which the nature of this work is adapted to inspire.

"It is not the history of the French revolution that I offer to the public. That task belongs to the writers of a future age, who will neither have the same interests that we have, nor be subject to the passions that agitate us. But to aid the judgment of posterity, it is of use that men, according to their opportunities, should report what they have seen and heard. I conceive, therefore, that I am performing a duty, and I also find a solace, in presenting to history the many heart-rending scenes which I have witnessed. It is equally incumbent upon me to give publicity to the sentiments expressed to me by my august

Master, my object in this volume, being to contrast his virtues with the crimes of his enemies."

Notwithstanding this disavowal on the author's part of giving to his work an historical character and complexion, he has thought it necessary to trace the disastrous events by which France was torn to pieces during the last years of Lewis XVI. so far back as the convocation of the Notables in the years 1787 and 1788, and of the States General in 1789. After having continued his narrative to the close of the Constituent Assembly, and the opening of the Legislative, which succeeded it (Oct. 7, 1791), he again says, "It is not my design to follow the course of the Revolution step by step. To detect the secret springs employed by the factions was not in my power; but it appeared to me requisite to trace the origin, and mark the principal characters of this great subversion. Confining myself, in future, to the recital of the misfortunes of the King and the Royal Family, I leave to the Historian the task of finding a clue to the labyrinth of constitutional and regulating laws, of dark plots, of crimes, and of calamities which compose the whole of the Revolution. If, with the events relating to the Royal Family, I intermix facts purely revolutionary, it will be like the traveller, who, following with his eye the course of a torrent, stops at times to contemplate the ravages of it."

Thus modestly declining the more arduous duties of the Historian, that of tracing effects to causes, and reasoning upon them both, we nevertheless find Mr. Hue, every now and then trenching upon the prerogative he disclaims; and he fails not on these occasions to evince the judgment which prompted him to shrink from a task which he was obviously unequal to perform. Indeed these pages are en-

tirely barren of all calm and philosophical investigation. Personally attached to his Sovereign, and giving the most honourable and unequivocal evidence of that attachment by exposing his own life, and foregoing his own liberty in the service of his royal master; some hostility of feeling against the promoters of the Revolution; some asperity, some acerbity of expression in delineating their character and conduct, is to be expected from M. Hue, and will be excused. In this volume, however, we find too much rant and declamation, a praise too indiscriminate of the King's adherents, who are 'all honorable men,' and a censure too indiscriminate of his opponents.

Because many of the actors in the Revolution were ultimately hurried into the most guilty and abominable excesses, M. Hue assumes that those excesses were from the very beginning projected by the perpetrators of them; that societies were organized, *ab origine*, for carrying them into effect, overlooking the infinitely greater probability that they arose out of subsequent circumstances, out of the growing jealousies of rival parties, and the reciprocal irritations which those jealousies engendered.

M. Hue considers the Constituent Assembly as having been divided from its very commencement into five distinct parties; one only consisting of members of the three orders faithful to the King, the Constitution, and the instructions of their constituents. The four other parties were, that of the deputation of the States of Dauphine; the Orleans faction; the faction of M. Necker, and that of the Breton-Club, which he denominates the cradle of the Jacobins. "The object proposed by the founders of the Breton-Club was to concert together their Revolutionary conduct, to keep the province of Bri-

tany in a state of insurrection, and to instigate the mob to burn the country seats, and massacre the Nobles. It was not long before a great number of Deputies joined this club, and gloried in participating its opinions and excesses. Boldness increases with success: of this the innovators gave a striking proof: the Propagande-Club was formed; that is to say, an association for the purpose of organizing rebellion in every town and province, spreading it throughout Europe, propagating the principles of it in speeches and writings, and putting them every where into action. This club was also for a single chamber, deliberation in common, individual voting, the complete mixture of the Orders, and *very likely* a total suppression of them in due time."

These sweeping charges are a great deal too loose to be admitted without any thing in the shape of a voucher to support them. As to the "deliberation in common," the "individual voting," and the "single chamber," it is very clear that if the National Assembly had not succeeded in effecting this arrangement, the double number of deputies sent by the Tiers Etat would have been of no use to them. Had they voted in separate chambers, a certain coalition of the two other Orders would have nullified their voice. When the Notables assembled, they advised that the three Orders; namely, the Nobles, the Clergy, and the Tiers Etat, should send an equal number of deputies. *Monsieur's* board alone were of opinion that the Tiers Etat should send as many deputies as the two other Orders together, leaving the manner of voting to be determined by the States when assembled. The number of Deputies convoked was 1200, namely 300 on the part of the Clergy, 300 on the part of the Nobility, and 600 on that of the Tiers Etat. Now it is

clear that the only practical advantage accruing to the Tiers Etat by this arrangement would have been altogether defeated by voting in three chambers.

Respecting the two factions of the Duke of Orleans, and M. Necker, the partizans of the former "had it in view to place the Duke upon the throne, let the new Constitution be what it would, and though their object were to be obtained by guilt and blood. M. Necker's views were to be created the National Minister; and to give to France the English Constitution, a form which appeared to him likely to afford still greater security to the duration of his Ministry. By the hope of peerages in the Upper House, he had acquired a great many partizans in the two higher orders."

"Among the motives by which the Minister was impelled in his projects of innovation, the desire of pulling down the great bodies of the State has been placed foremost. He hated the Clergy, and said they were too powerful a body, whose form of contribution and of peculiar administration was inconsistent with the general system. He dreaded the Sovereign Courts, which, by their protests and by their influence, might impede his progress."

"Let us pass over these motives. What pangs of remorse must he not have endured! Night and day pursued by the bleeding image of the Monarch, whose misfortunes, perhaps unintentionally, he had caused; by the angry shades of a million of Frenchmen; by the indignation of his cotemporaries who condemned him, and by the judgment of posterity, with whom his memory will be blasted: his conscience, to which he was ever appealing, must have been his torment."

M. Necker was personally disliked by the King, but he was the idol of the people: he was dismissed from his ministry on the 11th of July, 1789—on the 14th the Bastille fell by storm. The King at this time exerted a degree

of vigour which if he had persevered in, might have saved his crown and his life. With M. Necker he had changed the greater part of his Ministry, and under Mareschal Broglio he had stationed between Versailles and Paris ten or twelve thousand troops, with cannon and a regiment of artillery. The effervescence which this momentary energy produced in Paris, terrified the wavering Monarch: he dismissed his troops, and recalled his Minister. From that hour all his power was gone.

The most interesting part of this volume is that which relates to the King personally. After having thus yielded to the National Assembly, he engaged to go to Paris on the 17th of July:

"In the morning of that day, a woman, tolerably well dressed, went into the King's apartments, and accosting the Marquis de la Queille, begged him to inform the officer of the Guards, that she had something to communicate of the greatest importance. The Marquis sent for the Duc de Villeroi, who was Captain of the Guards on duty. 'Sir,' said the woman to the Duke, 'I am come to tell you, that just now, as I was passing the end of the great avenue, some men, standing near such a tree (*she described it*), were speaking of the King. One of them said: the King thinks he shall enter Paris alive; he will be carried in dead, and his body dragged through the streets. Observe, Sir, that I am neither drunk nor mad.'

"The Captain of the Guards went to his Majesty, and informed him of this. 'What folly!' said the King. When this reply was told to the woman, she repeated: 'I am neither drunk nor mad. Furthermore, if the King's life is attempted, France and posterity shall know that I gave notice of it: and you, Sir, you

will have to answer for what may happen.'

"When he returned to the King, the Captain of the Guards found him pensive, his elbow resting on the chimney-piece, and his forehead covered with his hand. Hearing him come in, he turned round; 'M. de Villeroi,' said he, 'the die is cast; let us go!'—'But, Sire,' replied he, 'will your Majesty expose your life? Would it not be prudent to fly?'—'No, M. de Villeroi; should I, for the sake of one, expose several to danger? I have promised to go to Paris: I will go: my people know that I love them; I trust to them.'

"The King, in this bold determination, was greatly guided by an idea that, if he withdrew from Versailles, or displayed any striking exertion of authority, it would cost the faithful Deputies of the two first Orders, and his loyal servants in the capital and provinces, their lives. He was aware that the rebels, and particularly the Orleans faction, were only waiting a pretence to name a new king. Both these chances had been calculated upon.

"Prepared to meet every danger, Louis spent the greater part of the night, between the 16th and 17th, in examining his papers, burning some, classing and labelling others: making, in short, all the arrangements dictated by prudence. Early in the morning he religiously examined himself, confessed, heard mass, took the sacrament, attended to important business, conversed with his family, and took an affectionate leave of them*."

When he arrived at the barriers of Paris, he was presented with the keys of the Town, by the Mayor, M. Bailly, in a golden basin. The speech made to him on this occasion, was the most offensive imaginable: "Sire, I bring your Majesty the keys of your good city of Paris; they are the same that were

*"The King, at parting, put into the hands of MONSIEUR, in presence of the Queen, a paper, in which he protested against all he might be compelled to do, either at Paris, or any other place where he might be detained contrary to his will; delegating, in that case, all his authority to MONSIEUR, whom he appointed Lieutenant-General of the Kingdom. As soon as the King returned to Versailles, MONSIEUR delivered up the paper to him; and the two brothers, overjoyed to be again together, were happy to think that this regency had been the shortest, and most tranquil, recorded in the annals of France. At that time, little did they foresee the lot that awaited them!"

presented to Henry IV. your illustrious ancestor. *He conquered his people; now the people have conquered their king.*" M. Hue has displayed an eminent degree of candour in giving the character of Bailly: he is described as not having been formed for the part which it was his lot to play; as possessing naturally a mild spirit, with a love of study, and a taste for the arts and sciences; as swaying less than he was swayed; and as less inclined to do harm, than ready to assist in it.

Every now and then, we meet with some anecdote which does equal credit to the heart and head of the unhappy Louis:

"It was in this year (1790) that *Madame Royale*, now Duchess of Angoulême, first received the sacrament. On the morning of the solemn day (April 8) the Queen leading the young Princess to the King's chamber, said to her:

"My daughter, kneel at the feet of your father, and ask his blessing." The Princess knelt; her father blessed and raised her. I repeat with a holy respect the words he spoke to her. Woe be to him who can read them unmoved!

"I bless you, my child, from the bottom of my heart; begging God to give you grace to know the value of the great act you are about to do. Your heart is innocent and pure in the eyes of God; your prayers must, therefore, be agreeable to him. Offer them up to him for your mother and me. Beseech him to grant me the grace necessary to effect the happiness of those over whom he has placed me, and whom I must consider as my children. Beseech him, that he will vouchsafe to preserve, in this kingdom, the purity of religion: and remember, my daughter, that this holy religion is the source of happiness, and our support in adversity. Do not imagine that you are exempt from misfortune: you are very young; yet you have seen your father afflicted more than once. You do not know, my child, what Providence intends for you; whether you are to remain in this kingdom, or to live in another. Wherever the hand of God places you, remember that it behoves you to edify by your example, to do good as

often as you have opportunity. But, above all, comfort the unfortunate as much as you can. God has assigned us the rank to which we are born only to work for their happiness, and to console them in their afflictions. Now, go to the altars, where you are expected, and pray to the God of mercy that you may never forget the advice of a fond father."

His reply to M. de la Fayette, on the civic festival of the general federation, is admirable:

"I am delighted," replied the King, 'with the testimonies of affection and attachment which you give me in the name of the National Guards, assembled from all parts of France.

"May the solemn day on which you are about to renew in common your oath to the Constitution, dispel all dissensions, restore tranquillity, and fix the reign of liberty and law throughout the kingdom.

"Defenders of the public order, friends of the laws and of liberty, reflect, that your first duty is to maintain order, and to submit to the laws; that the benefit of a free constitution should be equal to all; that the greater the freedom of man, the more heinous are offences committed against the liberty and property of others; the more heinous all acts of violence and constraint which are not commanded by the law.

"Tell your fellow citizens, from me, that I would gladly have spoken to them all as I speak to you now; tell them, from me, that the King is their father, their brother, their friend; that he cannot be happy, but as they are happy; great, but as they are glorious; powerful, but as they are free; rich, but as they are prosperous; and, that if they suffer, he suffers with them. Above all, carry my words, or rather the feelings of my heart, into humble cottages, and to the retreats of the unfortunate: tell them that, though it is not in my power to accompany you personally to their sheds, I wish to be ever present with them by my affection, and by enforcing the laws which are the guardians of the feeble; that I shall watch over them, live for them, and, if necessary, die for them. And tell the different provinces of my kingdom, that the sooner I am permitted, by circumstances to accomplish the wish I have formed to visit them, with my family, the happier I shall be."

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M. Hue relates, in a very triumphant manner, the result of the delivery of the *red book* to the reiterated demands of the National Assembly. This "register of those secret expences which a *rational policy* dictated should be concealed from the knowledge of the public, was in the hands of the Minister of Finances." It was denounced in the Assembly by Camus, one of the deputies for Paris in the States General. "What was the astonishment of the public," says M. Hue, "when, instead of confirming the opinion they had been led to form of those secret expences which they considered as the gulf in which a part of the treasures of France had been swallowed up, this publication discovered nothing more than the *reasonable* employment of some millions laid out according to the express order of the King. One expence alone was, perhaps, liable to censure; that of 60,000 livres expended on the education of the Counts de Lameth."

The King certainly did not always employ these millions according to a constitutional policy; however rational, according to Mr. Hue's ideas, might be the employment of them. The Memoirs of Bertrand de Moleville are pregnant with instances of the abuse of the civil list; repeated attempts were made to buy off the jacobin journalists and deputies; some accepted the proffered bribe, whilst others, who had virtue to refuse it, grew of course more violent against the Court than ever. A case in point was the attempt on the part of M. de Narbonne to seduce Brissot and Condorcet, Editors at that time of *La Patriote Française*, and *La Chronique de Paris*. The attempt failed; and the consequence was, that M. de Lessart, Minister for Foreign Affairs, and the Court party, were attacked with greater severity. Shortly after this time, we learn from the same authority, that all the

Members of the Cabinet assembled, and determined to tempt the Deputies, not only with the places in their gift, but also with the sum of 1,500,000 livres, belonging to the department of foreign affairs for secret expences, of which the Minister for that department was not obliged to give an account to any body but the King. Louis XVI. employed M. de Moleville, after his dismission from the Marine department, to superintend and direct certain projects for influencing the Legislature, the National guards, and the Sections of the Capital. One of these projects consisted in the enlisting a corps of observers, in number thirty-five, to be maintained at the expence of 8000 livres per month. Another establishment of the same kind was estimated at 408,000 livres a year. Danton, who was at the head of the Revolution of the 10th of August, received upwards of 100,000 crowns; and M. Bertrand de Moleville asserts that the King acknowledged to him, that an ineffectual attempt to gain over the audience in the galleries of the Assembly, had cost the civil list more than three millions of livres. Indeed, in the latter part of this work (p. 395) similar facts are acknowledged by M. Hue himself.

Knowing all this, however, one is a little staggered to see a writer boast of the immaculate pages of the *livre rouge*.

On the return of the King to Paris, after his intercepted flight at Varennes, the captivity of the royal family was much more close and oppressive than it had been before. One day, when the Queen was permitted to walk with the Dauphin, in the garden of the Thuilleries, she said to M. Hue, "The King and I have just refused the assistance of 60,000 men, whom the Emperor, my brother (Leopold II.) has offered to send into France. We think it preferable to exert our patience

still, and to delay, as long as possible, the employment of such means." As the acceptance of the constitution by the King was entirely constrained, he cannot be charged with moral or political turpitude in any attempt to subvert it. The potentates at Pilnitz certainly considered the notification of the King's acceptance of it as a matter of compulsion; and when the royal standard was erected, it cannot be doubted but that his Majesty regarded the unfurling of the Imperial banners with complacency. M. de Moleville attests the appointment of Mallet du Pan on a secret mission to foreign courts, and that Baron de Breteuil, who was at the time an emigrant, was entrusted by his Majesty with powers to treat with the enemy.

In short, the infraction of the Constitution originated with the people: by that Constitution the King had a suspensive *veto*, but he was never allowed to exercise that prerogative with impunity. The cruel decree of the Legislative Assembly (Nov. 27, 1790) which condemned all the non-juring clergy to be banished from the kingdom, was an act of intolerance which his Majesty resisted; another, which passed the Assembly for the formation of a camp of 20,000 men under the walls of Paris, was opposed by the National guard, who addressed the King, beseeching him to refuse his sanction to the measure. The royal *veto* was exercised to oppose the execution of them both; but the people had at this time been in the habit of entering the palace with the same familiarity that they would have entered an auberge. The outrages of the 5th and 6th of October, 1789, were on this occasion renewed, though happily no lives were lost. The Assembly being informed of what was passing in the palace, at last sent a deputation to protect the person of the King. This

deputation, with a detachment of the National guard, dispersed the rioters, who had for five hours kept the royal family in a state of imminent terror and peril. If Petion, who was at this time mayor of Paris, did not favour the outrages, he did not resist them; and he afterwards behaved with the greatest personal brutality to the King. In order still to preserve some appearance of respect for the chief magistrate, prosecutions, however, were instituted against the abettors of the riots, and Petion was suspended from his functions. But on the approaching anniversary of the Federation, he had his revenge. Petion had courted the party of the Jacobins; and on the 14th of July, the last federation at which Louis appeared, the populace, supported by the federates of Marseilles and of Finisterre, declared for Petion, and demanded that he should be restored to the office of mayor. "Petion or Death" was written with chalk on the hats of some of the mob; all persons coming in at the barriers of Paris, were compelled to wear the inscription; and while scarcely a shout in favour of the Monarch was heard, cries on all sides resounded, "Down with the King! Down with *Veto*! Petion for ever!" But such are the extremes of popular delirium, that this Petion, the idol of the day, in a few months afterwards, put an end to his own existence, in order to avoid the scaffold!

The situation of the King became now so critical, that two plans for making his escape were proposed to him: by the one he was to go to the castle of Guillon in Normandy; by the other, to Compeign, where Fayette, collecting a formidable force, was either to protect him, or cover his retreat to Cambray. After the outrages of the 20th of June, Fayette, seeing the destruction of the Constitution in the ascendancy of the Jacobin party, vigorously op-

posed its proceedings; secure in the fidelity of his troops, he had, moreover, so strong a party in the assembly, that, when he was denounced as a traitor, the Jacobins were defeated.

The events of the 10th of August are here detailed with a minuteness which makes one shudder: on this fatal day, M. Hue, amidst the horror and confusion of the scene, himself narrowly escaped death. When the rioters carried fury and carnage into the Palace, several of the gates continued locked: M. Huë, with many others, jumped through one of the Palace windows, into the garden, which he crossed under a fire of musquetry that had killed a great number of Swiss. Pursued beyond the garden, he had no resource but to throw himself into the Seine. Almost exhausted, he at length fortunately reached a boat, into which he was taken and saved by the boatmen!

The 9th had been the day fixed on for debating the question of the King's deposition. The republican sections had long been active in their exertions to obtain this decree; that of the Cordeliers, at which Danton presided, passed a resolution, that if the Legislative body did not decree the King's deposition before twelve o'clock at night, the drums should beat to arms, the alarm-bell should be rung, and they would march under arms, in conjunction with other sections, to the Assembly and to the Palace. There was no disposition on the part of the Legislative body to avert the storm which they saw gathering*.

The fatal hour prescribed by the rebellious sections, passed without a decree for deposing the King. At twelve o'clock at night, the alarm-bell at the Cordeliers was heard. In

a few moments, it rang at every part of Paris. The drums every where beat to arms; and the report of cannon, mixed at intervals with the noise of the drums, was an awful omen.

There seems to have been a moment when the Marseillois might have been crushed. One of the reports brought to the Palace by M. d'Aubier, one of the King's gentlemen in ordinary, who had been sent to gain intelligence from some of the confidential heads of the National guard, was, that there were not above 3000 or 4000 men collected; that if the department of the Municipality had 10,000 men at their command, they might attack, and easily disperse the Marseillois, before they could take possession of the arsenal; that the *Fauxbourgs*, still wavering, would decide most certainly for the victorious party, but that, if the arsenal was forced, the people would join the Marseillois. On receiving this information, the President of the Department, the Mayor (Petion) and Municipal Officer, retired on pretence of deliberating upon the intelligence. In a very short time they returned into the presence of his Majesty, and said, that the National guard refused to make any attack, observing, that the Constitution allowed only defence. The result is well known: M. Maudat, who then commanded the National guard at Paris, and had made his arrangements for the defence of the Palace, was murdered. The King, Queen, and Royal Family, took refuge—a treacherous refuge—in the Assembly, and had scarcely left the Palace before the discharge of cannon thundered against its walls, and musquetry played into every window. The work of death now pro-

* Royalty was not abolished till the *Legislative Assembly* had been superseded by the *National Convention*. On the first sitting of the latter body (Sept. 21, 1792) the abolition of Royalty, and the proclamation of a Republic, were carried almost without debate, on a motion of Collet d'Herbois.

ceeded with dire ferocity; every apartment, every passage, every nook, every corner, streamed with blood, and was polluted with murder. The Royal Family were sent prisoners to the Tower of the Temple, where they suffered every conceivable indignity.

What remains of this narrative is truly affecting: in passing from page to page, the reader dreads, at the turn of every leaf, to see recorded some aggravated insolence, some new and monstrous outrage, against the patient, meek, and philosophic monarch. His lacerated feelings, however, are somewhat soothed in contemplating the courageous and unconquerable fidelity, the disinterested and affectionate attachment of those few relatives and domestics who shared his imprisonment. Among these latter is to be ranked foremost M. Hue: no danger appalled him, no fatigue slackened his exertions, or wearied out his solicitude. The history of his services is, indeed, related by himself; but it is related without boasting, in an artless, honest, interesting manner. A stronger attestation of his incorruptible fidelity cannot be given than that by the King himself, in his last will: "I think," says he, "that I should do injustice to the sentiments of the nation, if I hesitated openly to recommend to my son, M. de Chamilly, and M. Hue, whose sincere attachment to me prompted them to shut themselves up with me in this melancholy habitation, and who have narrowly escaped becoming victims of that attachment." After the death of the Monarch, M. Hue continued his disinterested services to the remaining branches of the Royal Family, and accompanied Madame Royale to Mittau, where she was married to

the Duke d'Angoulême. He was oftentimes imprisoned, and only escaped the massacre of the 2d and 3d of September by the darkness of his cell in *Hotel de Ville*.

The King, on the day he came to the Temple, formed a plan of life to which he ever after constantly adhered. When he was dressed, he went into a small tower adjoining his chamber, where he shut himself in, said his prayers, and read till breakfast time. He then joined his family, and did not leave them again till after supper, when he returned to his chamber, and, retiring to the little tower, resumed the occupations of the morning, till eleven o'clock, at which hour he went to bed. The following is an account of the habitual employments and occupations of the Royal Family:

"The King rose at seven o'clock, dressed, and went into the little tower, where, as I have already said, he was used to devote himself to prayer and reading. During that time, I arranged the room for his return.

"At eight o'clock, I went down to the Queen's apartment, where I always found her and the Dauphin up and dressed. From the time she rose till I went to her, was the only part of the day she could freely dispose of. With me entered the Municipals appointed as guards by the Commune. They passed the day in the Queen's chamber, and the night in the place which separated it from that of *Madame Elizabeth*. Her Majesty, and the Princesses, except when they were under the necessity of mending their own clothes, or those of the King* and the Dauphin, employed themselves in working tapestry.

"The King continued the education of his son himself. His method of teaching him geography, with which his Majesty was perfectly acquainted, was to draw, on vellum paper, the boundaries of the provinces, the positions of the mountains, and the courses of rivers and streams. This outline the Dauphin filled up with

* "The King, for many days, having but a single suit of clothes, I, more than once, took the opportunity of his Majesty's being in bed, to carry them to *Madame Elizabeth*, who spent part of the night in mending them."

the names of the provinces, towns, &c. &c.

"The Queen, on her part, entirely devoted to maternal cares, in which she was assisted by *Madame Elizabeth*, instructed *Madame Royale* in the principles of Religion, and, after those important exercises, gave her lessons in music and drawing. I well remember receiving orders to ask the Princess's Drawing Master* for some drawings of heads for her to copy, a number of which he gave me. This commission brought upon the Royal Family the ill humour of a Municipal, who must needs see in those heads, copied from antiques, the pictures of the principal Monarchs coalesced against France. He had very nearly determined to keep them, and denounce me.

"In every particular, the Royal Family were, in a marked manner, made to suffer privation. Clothes, body linen, bed and table linen, silver forks, plates, and, in short, every necessary of the commonest kind, was supplied so sparingly, that there was not enough for daily use. For some nights, I was obliged to make the Dauphin's bed with sheets that had holes in many places.

"After dinner†, the King generally went into the library of the Keeper of the Archives of the Order of Malta, who had previously occupied the apartment of the Tower. The library remaining there, his Majesty went to it to take books. One day, being in that room with him, he pointed to the works of Rousseau and Voltaire, and said to me, in a low voice: 'Those two men have ruined France.' With the view of recovering the habit of the Latin language, and of teaching, during his confinement, the Dauphin the first lessons of it, the King translated the Odes of Horace, and, sometimes, Cicero. As a relaxation from his reading and study, to which he was always eager to return, the Queen and *Madame Elizabeth* played

with him after dinner, sometimes a game of piquet, sometimes of trictrac: in the evening, one of the Princesses read a play aloud.

At eight o'clock, I laid the Dauphin's supper in *Madame Elizabeth's* room; where the Queen staid with him while he eat. Then, when the Municipals were out of hearing. Her Majesty made her son say the following prayer:

"Almighty God! who made and redeemed me, I adore thee. O preserve my father's life, and the lives of my family; Defend us against our enemies! Grant to *Madame de Tourzel* the strength she stands in need of to support the ills she suffers on our account!"

"After this prayer, I put the Dauphin to bed. The Queen and *Madame Elizabeth* staid with him by turns. When the family went to supper, I carried something to eat to whichever of the Princesses was sitting by the prince. When the King rose from table, he went immediately to see his son. After staying a few minutes, he took the Queen and *Madame Elizabeth* by the hand, kissed *Madame Royale*, and returned up stairs to his own chamber. Then going into the little tower, his Majesty remained there till eleven o'clock, his bed-time ‡.

"It was only at the moment of his going to bed, and of his rising, that the King ventured to talk to me. Sitting within his curtains, what he said was not heard by the Commissioner. One day his Majesty, having heard the abuse heaped upon me by the Municipal on guard, said to me: 'You have had a great deal to bear to day. For my sake, continue to bear all: make no reply.' I had no difficulty in obeying this order. The heavier misfortune weighed upon my master, the more sacred was his person in my eyes.

"Another time, when I was placing a black pin at the head of his bed to hang

* "M. Van Blarenberg, as estimable for his talents, as for his attachment to the Royal Family."

† "The King dined at two, and supped at nine."

‡ "This interval was the time in which I had to endure the most. Alone with the Municipal on guard, I was obliged to hear all the horrors that the man pleased to utter against the King. The usual charge turned on his Majesty's hating and betraying the people. 'Is not that true?' said one of them. 'You certainly think as we do? If not, you must be the accomplice of this enemy to the Nation.' A frozen air and dead silence were my only notice of these speeches. 'You do not answer; then you are not a patriot.' I continued dumb, resigned to whatever might happen."

his watch on, he slipped into my hand a piece of paper rolled up. 'Here is some of my hair,' said he; 'it is the only present I can make you at this time.'"

"To obtain for the King a summary knowledge of the papers which were cried every night under the walls of the Temple, I went up to the little Tower, at the time the criers were passing. There, hoisting myself up to the height of a window two-thirds stopped up, I remained till I could catch the most interesting intelligence. I then returned to the room before the Queen's chamber: *Madame Elizabeth* crossed at the same time into her own chamber, whither I followed her on some pretext, and communicated to her what I had been able to collect. Going back to the Queen's room, she went into a balcony at the only window that had not undergone the fate of the others, the apertures of which were all nearly blocked up. The King without giving the Municipals the least ground of suspicion, went to the same window, as if to take the fresh air, and his sister repeated to him what I had reported to her. It was by this means that his Majesty was informed of the entrance of the coalesced armies on the territory of France: of the reduction of Longwi and Verdun; of the desertion of M. de la Fayette with his Staff; of the death of M. de la Prote, Intendant of the Civil List, of that of Durosot; in short of most the principal events.

"Whether the daily attention I gave to the public criers was suspected, or that every opportunity was taken to alarm and torment the august prisoners, the hawkers

daily cried the most disastrous intelligence, and sometimes mere inventions. They, one day, announced a decree for the separation of the Royal Family. At the time, the Queen was within hearing of the crier's voice, and with difficulty saved herself from fainting. It made an impression of terror upon her mind of which she never got the better."

Many anecdotes are recorded in this interesting narrative, which elevate the character of *Maria Antoinette*: whatever might have been her vices in early life, in the plenitude of power and the blaze of of regal splendour, her heroism in adversity was most exemplary. Her constant solicitude was to alleviate the sorrows, and support the spirits of the King; she never compromised the dignity which her former rank conferred, and, on her trial, shewed that she was not unworthy of the blood of the Cæsars.

M. Hue was separated from Louis on the fatal 2d of September, 1792: What passed in the tower of the Temple, from that time till the decapitation of the King, on the 21st of January, 1793, is detailed in the Journal of M. Clery, to which this work may be considered as an introduction. The Historian will refer to both, for those minute and illustrative anecdotes which no other writers had the opportunity of furnishing.

ART. VIII. *Campagnes du Maréchal de Schomberg en Portugal depuis l'année 1662 jusqu'en 1668. Par Général le Dumouriez.* 12mo. pp. 145. *The Campaigns of Marshal Schomberg in Portugal from the Year 1662 to the Year 1668.* By GENERAL DUMOURIEZ.

THE Life of Marshal Schomberg was written in German by Augustus Hagner: that part of it which records the history of his campaigns in Portugal, is here translated from the original into French, by the Ex-General Dumouriez. The professed object of this translation is two-fold: "Le premier est de faire réfléchir les avantages de la gloire de ce grand

homme sur mon propre neveu, le Baron Xavier de Schomberg, descendant de cette illustre famille, digne de porter ce nom avec honneur, si la Revolution Française n'avoit pas derangé la carrière brillante qu'il avoit en perspective. Le second motif est de témoigner à la nation Portugaise tout l'intérêt que je prens à son sort depuis trente ans, & la grande estime que

j'ai professée tout ma vie pour son caractère national." We are strangely mistaken if some third motive, equally cogent with either of these, has not led to this translation, and to the advertisement, preface, and conclusion, with which it is enveloped.

The French Revolution has, in its effects, totally and completely subverted that system of balancing the power of one empire against the power of another, which for ages guaranteed, not merely the existence and security, but the political rank of those weak states which lay contiguous to stronger neighbours. The mutual jealousies of the larger powers, conferred and preserved, not an imaginary, but an actual independence on the smaller ones. That salutary system is now subverted, and the whole Continent of Europe is divided into two vast empires of the North and West, to which all other states, whether dukedoms, principalities, or sovereignties, must bow the knee in token of submission.

As our enemy has, by the force of arms, established on the Continent his dominion over a hemisphere, so, in defence of our national independence, have we established an unlimited monarchy on the Ocean. Neutral powers are no longer sacred; they are violated to serve the purposes of either party. The invasion of Hamburg and Lubeck on one side, has been succeeded by the bombardment of Copenhagen, and the capture of the Danish fleet on the other.

Among the few powers which have hitherto been permitted to preserve their neutrality, because the violation of it would have been useless, is Portugal. How long it will be permitted to enjoy this calm is uncertain: rumours, indeed, are afloat at the very moment we are writing these lines, that a requisition of the Portuguese navy has

been made by the court of Madrid; that the French government has likewise demanded, as the price of neutrality, the sum of four millions of Crusades (£. 500,000); and the shutting of their ports against the English. The Portuguese government, it is said, has expressed a determination to take a final leave of Europe, and transport itself to the Brazils, rather than answer these insulting demands by an ignominious concession. Whether any, or all, these reports are true, at present we know not; but they afford reason to suspect, that the term is expiring of the neutrality of Portugal.

General Dumouriez has long foreseen, as indeed every one must have done, who has given his attention for one moment to the subject, that since Portugal has enjoyed her neutrality by the sufferance of the contending powers, and not by her intrinsic eminence, and commanding station, that its continuance depends solely upon this consent, and that whenever circumstances shall arise which make it convenient for either party to demand her alliance, she must instantly make her election, and go to war with one of the two, or fly for independence to the Brazils.

Portugal, however, according to Dumouriez, had it in her power to have placed herself in a situation of complete independence, in a situation to have been respected and courted, rather than to have been thus insulted, plundered, and disgraced. "C'étoit de porter otés le commencement des hostilités son armée sur le plus grand pied de guerre, de mettre ses places les plus essentielles en bon état, de lever ses milices, et de former une petite marine pour la défense de ses portes, des embouchures de deux ou trois de ses principales rivières & de ses côtes les plus abordables. Cinquante mille hommes bien disciplinés."

plinés, dont un sixième de Cavalerie soutenus par le même nombre de milices sont plus que suffisans pour la défense méthodique de ce royaume. Cet établissement militaire n'excède ni sa population, ni son revenu; car il y a bien des dépenses inutiles qu'un Roi, ou Régent sage, peut & doit retrancher."

In short, the drift of this work is to induce the Portuguese, by a flattering and high-flown appeal to the heroic deeds of their ancestors, immediately to set on foot a war establishment of fifty thousand men, and to put General Dumouriez at the head of it with unlimited powers. For this purpose, nothing could have been more cunningly devised, than the translation of Marshal Schomberg's Campaign in Portugal.

The Portuguese have always indulged considerable jealousy of foreign military officers, and it is to their credit that they have always disliked to obey them. The sly Frenchman has hinted at this "*vice*" in their character, and shewn the evil consequences to which that in conjunction with the *too limited powers* of the commander in chief led in the case of Schomberg. He is also very anxious to persuade the Portuguese, that it is only a few interested grandees and courtiers, who indulge this mean and narrow-minded jealousy of foreign commanders; that the nation, the great body of the people, have more enlarged and liberal ideas, &c.

The Marshal Schomberg was sent by his great master in the art of war, Turenne, to defend Portugal, against the Spaniards, commanded by Don John of Austria. He was perpetually thwarted in his measures by the intrigue of those who were jealous of his talents. In the victories of Ameixial and Montesclaros, he nevertheless saved the kingdom, and gave stability to the tottering throne: but this, says

Dumouriez, he would have accomplished in two or three campaigns, had his power been unlimited, and had he been placed in a situation to have defied the cabals of his rivals. Many facts, therefore, which are brought to light in the history of the Marshal's campaigns, are sufficiently referable to the present posture of affairs in Portugal: "Le souverain y verra tout le danger & le désavantage de ne pas donner *plein-pouvoir & carte blanche* à son Général en chef, national ou étranger, quand il est bien choisi. Les Généraux verront qu'ils ne doivent pas s'engager à commander l'armée Portugaise, si on ne leur accorde pas *plein-pouvoir & carte blanche*."

As to the military talents of General Dumouriez, we are not called upon to estimate them, nor should we by any means have felt ourselves equal to the appreciation. We may certainly be allowed, however, to question the wisdom as well as the decency of vilifying, and abusing, and under-rating an enemy whose conquests will for ever rank him among the first of military commanders. The joy of the General at the fabled success of the Russians at Eylau leads him into the most extravagant and unbecoming transports.

The bulletins are all lies; the French are not long to be duped by tricks of the quack who has placed himself at the head of them: their enthusiasm will speedily be changed into contempt, they will soon "*denapoleonize*" him, and he will revert to plain Bonaparte, a Corsican adventurer, &c. &c. With such wretched railing, such impotent feminine scolding as this, are several of these pages filled.

As the translation which gives to this volume its title is clearly considered by General Dumouriez as of very secondary and subordinate consideration comparatively with the collateral matter, we have said

nothing about it. It is an historical and military sketch, not peculiarly interesting to English readers, although few heroes ever ranked higher in the public estimation of this country, or derived from its munificence and gratitude a larger share of honor and emoluments than the Marshal Schomberg. The work is addressed to the Portuguese, and they must be dull indeed not to see the drift of it.

Since the above article was written the fate of the house of Braganza has been decided. It has prudently fled before the storm, and has removed the seat of Government to the Brazils, where in one of the finest countries of the world, and one of the finest climates, it may found a most magnificent and extensive empire. On the 29th of November, 1807, the Prince Regent, with the whole of the Royal Family, embarked under a British convoy for the Brazils, taking with them the whole Portuguese fleet, with the exception of a few small unserviceable vessels. It is worthy of remark, that immediately before his departure, the Prince Regent issued a Proclamation, the object of which was to

tranquillize the minds of the people, and neutralize any opposition from his subjects. But those subjects beheld his departure with the utmost apathy or complacency! With such indifference towards his person and government was it likely that the people should oppose the march of a French Army to Lisbon? The oppression of the Spaniards caused a revolution, in favor of the house of Braganza, in the year 1640, nor could all the efforts of the king of Spain regain his authority over a people who hated him. Had the same enthusiasm been now felt in favor of the Prince Regent, which was then felt in favor of John, Duke of Braganza, the court might perhaps have been yet at Lisbon. But its removal to the Brazils, is probably more to its advantage, and since it has taken the Inquisition with it, there is but little reason to mourn its departure. In Europe, Portugal must ever have remained a secondary power; in America, it has every local advantage which a maritime and commercial nation can desire, and for years may enjoy a degree of eminence and power, unrivalled in that Continent.

ART. IX. *The Ancient and Modern History of Nice; comprehending an Account of the Foundation of Marseilles; to which are prefixed, Descriptive Observations on the Nature, Produce, and Climate of the Territory of the former City, and its adjoining Towns; with an Introduction, containing Hints of Advice to Invalids, who, with the Hope of arresting the Progress of Disease, seek the renovating Influence of these Salubrious Climes. By J. B. DAVIS, M. D. one of the British Captives from Verdun.* 8vo. pp. 340.

THIS volume contains a whimsical medley of philosophy, medicine, antiquities, topography, and sentiment; nor is the last, by any means the least. Dr. Davis has probably so much habituated himself to the reading of French writers, that he has thence insensibly contracted their peculiarities of manner. He abounds in ejaculations, interjections, and those romantic bursts of feeling which ill suit the sobriety of English readers. The work is divided

into two parts; the first comprehends an introduction, containing advice to valetudinary residents; the topography of Nice; an account of the character, language, commerce, &c. of the inhabitants, and descriptive observations on the nature, produce, and climate of the country, &c. The second contains the ancient and modern history of Nice, with a description of the original inhabitants of the country, and an account of the foundation of Mar-

seilles. The latter part is a laboured antiquarian memoir, the materials of which are collected from the scattered writings of various authors.

The climate of Nice has ever been renowned for its salubrity: Italy cannot boast a milder temperature in the winter months; and is less desirable in the summer, on account of its intense heat. A French writer says of it, "Dans ce climat la Nature n'est par en repos pendant l'hiver. Les jardins sont toujours verts, on y sème, et l'on plante sans relâche; les endroits incultes des montagnes sont perpétuellement couverts d'herbes: dans les plaines on voit des fleurs naissantes, des arbres chargés de fruits ou en fleurs: les oliviers, et les lauriers portent des fruits pendant tout l'hiver: les citroniers, et les orangers paroissent en même temps dans tout leur éclat, et forment un coup d'œil magnifique." Notwithstanding the general and even serenity of the climate of Nice, it is occasionally visited by the Mistral, a local wind, which insinuates itself into different canals, or funnels, among the maritime Alps, and, collecting new force in those places, rushes out at their extremities with such violence as to precipitate men and cattle into chasms on the side of the road: this calamitous circumstance, Dr. Davis says, occurs at least once a year to the unfortunate travellers who are exposed to its influence.

M. de Saussure relates, that he was once, at Arles, exposed to greater peril from a sudden gust of this wind than he ever had been in his daring excursions among the Alps. In order to catch a bird's-eye view of the antiquities of that city, its amphitheatre, arena, porticoe, &c. he ascended the roof of a lofty house; just as he had stepped out of the garret window, a blast of the Mistral took him unexpectedly, and with extreme violence, and

would have hurled him headlong into the street, if a chimney, rising from the slant of the roof, had not intercepted his fall. He clung to it and was saved.

This wind, so prevalent in Provence, and indeed round the coast of the gulf of Lyons, was known to the ancients by the name of *Circius* (*a turbine ejus ac vertigine*). Dr. D. calls it a north-easterly wind: De Saussure says, it blows from the west, or from the west-north-west, and that it is considered as promoting the salubrity of the air, by dissipating the vapours which arise from the marshes and stagnant waters which lie to the south of Languedoc and Provence (Voy. dans les Alps, chap. xxxv. § 1604.) Perhaps this is the reason that Augustus, when he came into Gaul, erected a statue to its honour, as the preserver of the human species, and the promoter of vegetation. The Provençaux of the present age, Dr. D. says, differ in opinion with the ancients as to its beneficial effects; they look upon it as one of the greatest evils of the country, and have a proverb to that effect: "La Cour de Parlement, le Mistral, et le Durance sont les trois fléaux de la Provence." Saussure says, that when he arrived at Beaucaire all the church bells were tolling for public prayers, the object of which was to obtain from Heaven a cessation of the Mistral, which, from its extreme cold and violence had excited great apprehensions for the fate of the crops. Dr. D. is puzzled to ascertain the cause of the dominion of this wind; it is remarked, that its violence is in proportion to the quantity of rain that falls in the Cevennes and the Vivarais. Perhaps he will thank us for referring him to the chapter and section of Saussure before-mentioned.

The following account of the manners and character of the modern Nissards is amusing:

"THE Nissards differ in their manners from the inhabitants of Provence and Italy. Sordid interest and unprincipled selfishness, notwithstanding the allegations of many travellers, are by no means the characteristics of every class of this people. The Nissards are in general mild, humane, peaceable, and complaisant. They are gay, lively, and pleasant in company; in one word, their manners upon the whole are interesting, and congenial with the mildness of the climate. The inhabitants of the country, though poor, and, as it were, sequestered from the world, are civil, and perfect strangers to the vices engendered by luxury, and to the violent passions which agitate the great. They are constantly occupied in providing for the subsistence of their families, in cultivating their fields, or watching their flocks. Nothing can equal their persevering patience at work; no obstacle disheartens them; and they bear with equal firmness, bodily fatigue and mental anxiety. Fashion has not extended her imperious dominion over them, for they still retain the dress and manners of their forefathers. Whenever a traveller arrives in any one of their villages, let him be ever so little known to them, they hasten to welcome him, and invite him to partake of their frugal repast. They often give up their beds to strangers, and in every respect present us with an emblem of ancient hospitality: but this character only applies to the inhabitants of the interior of the country. Towards the frontiers of Piedmont they are irascible, and subject to gusts of passion, which frequently produce very desperate conflicts. When they cannot find employment at home, where there are neither commerce nor manufactures, they seek a subsistence in foreign countries. Those who can afford to buy a little merchandize hawk it about the country, until they acquire enough wealth to begin shop-keeping. With such small beginnings, by arrangement and œconomy, some of them have left fortunes, which their industrious children have augmented to immense property, even to millions sterling. There are many instances of this kind, and two are well known at Lyons and Marseilles: one is the house of Folosan, the other is the family of Bruni, two members of which were presidents of the second chamber of the parliament of Aix before the revolution.

"It is from the northern district that so

many of them emigrate with their organs, cymbals and magic lanterns, to amuse the people and children over all Europe. After an absence of eight or ten years, the greater part of them return with some little savings, which assist them to enlarge their fields, to buy cattle, and get married. Tired of a wandering and laborious life, they return to finish their days under the humble roof that gave them birth, far from the noise and tumult of towns. It is there they relate to their children what has most attracted their attention in their travels. It might be supposed they would contract some of the vices prevalent in great towns; they retain, however, their former simplicity of manners and industry. They consider their present situation happy when they compare it with the fatiguing life they have led to attain it; even their little vanity is gratified in being considered the richest of the hamlet, respected by all, and looked upon as the oracles of the country. These advantages turn the heads of young peasants, and make them sigh for an organ and magic lantern.

"The inhabitants, particularly those on the coast, live very frugally: a small quantity of bread (for lately the pound of twelve ounces has been sold from four to six sols), with some fruit, herbs, and vegetables, generally compose their food: sometimes they have a little salt fish, very rarely any fresh, and still more rarely meat. The effects of this mode of living on their persons are very visible: corpulency and florid complexions are seldom to be met with: the most of them, particularly near Monaco, are tawny and very thin. The forced sobriety and labour of these people recall to mind the *assuetos malo Ligures* of Virgil.

"It is probable that the state of these unfortunate Ligurians has undergone little or no change during the lapse of two hundred years. In the greater number of the small towns and villages situated in the interior part of the country, and among the mountains, the peasants have neither clocks, sun-dials, nor barometers of any description: the crowing of the cock, and the position of the stars, regulate the hours of the night, and the course of the sun those of the day. The inhabitants, by their observations of the planets, will tell you the hour with nearly as much precision as if it were indicated by a clock. They also predict with a great degree of

certainly the changes of the weather. Passing most of their time in the fields, and being endowed with a quick sight and retentive memory, they collect a number of little facts, which enable them to acquire a kind of confused foresight that resembles in great measure, that instinctive presage of approaching changes of weather which we observe in animals. By this, and with the assistance of some local circumstances, such as a fog at a certain hour, and on a certain part of the horizon, a cloud of a particular colour on the top of some mountain, or the flight or chirping of birds, they can prognosticate the alterations of weather as well, if not better, than any meteorologist.

"With respect to the persons and appearance of the Nissards, they have nothing very agreeable or interesting. The men have a very tawny complexion; their face is rather flat, and their eyes small and dark. They are of a good stature, and well made, but for the most part thin. The women are neither ugly nor pretty, neither dark nor fair: most of them are of an intermediate complexion. Their society would be more agreeable were their understandings better cultivated, and the French language a little more familiar. There are, however, many exceptions to this in seve-

ral of the towns, particularly at Nice. They dress nearly in the same manner as in other parts of France: some of them still wear fringed caps, which become them very well, and to which a stranger is soon accustomed. In their dress they appear to prefer white to other colours. I recollect going to the cathedral of Nice on a holiday, and on entering my eyes were quite dazzled with a display of snowy white, which is rarely to be seen elsewhere. This habit, which is expensive in large towns, is here very suitable to the climate, where they have frequently six months of the year without rain."

Dr. Smollet passed two winters at Nice for his health, and wrote a great many amusing letters from that place. Sterne chose to turn the laugh against him, because he was totally without that cant of sentiment which he affected himself. But Smollet had a much better understanding, and more information in him than Sterne: his travels through France and Italy will very well bear reading, though they were written almost fifty years ago.

ART. X. *A New Genealogical, Historical, and Chronological Atlas; being a complete Guide to History, both Ancient and Modern, exhibiting an accurate Account of the Origin, Descent, and Marriages of all Royal Families, from the Beginning of the World to the present Time. Complete in 36 Maps. By C. V. LAVOISNE, Professor, of the University at Caen; and by C. GROS, of the University of Paris. For*

THE principle upon which these maps are constructed is somewhat similar to that introduced by Drs. Priestley and Fergusson, in the construction of their historical charts. The application, however, is varied: their charts present a bird's eye view of the revolutions of states and empires, while these maps exhibit, as it were, a series of portraits, genealogically arranged, of all the royal families which have flourished in any age or country of the world. By aid of the two, boys and girls, pert and precocious, may be taught to chatter very knowingly on the successive dynasties of a kingdom, the history of which they never read

a line of. M. Gros advertises "to teach history according to the plan of this work." There is the very evil: maps of this sort are useful as an auxiliary, but mischievous as a succedaneum; to the well-grounded historian they are highly valuable as references, but when used as a 'royal road' to learning, they are worse than useless. M. Gros should have given a more ample explanation of this scheme: the work is a very expensive one (four guineas), and instead of the meagre analysis of a single map, he should have presented his purchasers with a very minute analysis of two or three of them.

This work was undertaken by M. Lavoisne; he did not live to complete the execution of it; and what was left undone by him, the present editor has accomplished. Some few alterations in the detail of the plan have been made by M. Gros, which are entirely judicious.

ART. XI. *The Geo-Chronology of Europe; being an Epitome of the Geography and History of the several Kingdoms and States comprised in that Quarter of the World, &c.* By J. ASPIN; Illustrated by a whole Sheet Map of Europe, by M. Wauthier. Second edition, enlarged.

THE map is that which first strikes the attention here; it exhibits an outline of the states of Europe, in their just geographical position, and relative proportions. These outlines, however, are not filled up as usual, with the course of rivers and of roads, with the position of mountains and lakes, with the names of states, provinces, districts, counties, towns, and cities; but upon the face of each country is placed a list of its sovereigns from the earliest times, or a notice of its form of government. Dotted lines, passing from one state to another, mark either a connection between the two, at the period of time indicated by the extremities of the lines, or they intimate, that the sovereign of one country was also at that period master of the other. This map is comprehensive, and has the

merit of great simplicity: at a single glance of the eye is seen the geographical situation of every country in Europe, and the chronological succession of its sovereigns, with the dates of their reigns from the earliest times to the present day.

As to the book, the advertisement announces that "it describes the natural or artificial boundaries, the civil divisions, the natural history, original and present inhabitants, form of government, political strength, established religion, state of literature and the arts, commerce and manufactures, and the most prominent features of the chronology of each particular state;"—and all within about a hundred and threescore pages. This is close packing.

ART. XII. *An History of Jamaica. With Observations on the Climate, Scenery, Trade, Productions, Negroes, Slave Trade, Diseases of Europeans, Customs, Manners and Dispositions of the Inhabitants. To which is added, an Illustration of the Advantages which are likely to result from the Abolition of the Slave Trade.* By ROBERT RENNY, Esq. 4to. pp. 393. With a Map. 1807.

MR. Renny seems to be fully aware that he has misnamed his book. In the preface he tells us, "that it would perhaps have been better, had he not assumed the title of historian, but had called his volume an account of Jamaica." History, in its common acceptation, means the narrative of those events which affect the government of a country, or its relation with other states; and as the present volume contains only a few short chapters which can be called historical, and

far the greater part consists of remarks upon the manners, climate, scenery, trade, &c. of Jamaica, the title must be considered as bad in as much as it leads us to expect what we do not find. As, however, we are not so particular as Mr. Shandy about names, we only notice the error, and shall proceed to give an analysis of the work. The first chapters contain a brief narrative of the discovery of the New World, and a description of the inoffensive and happy race who inhabited the

West Indian Islands when Columbus arrived there. It has been a common error, among English writers, to speak of the aboriginal inhabitants of the southern part of America, as mere savages, ignorant of all the arts which contribute to the comfort of existence. Mr. Renny has, however, got better information; and his account of the natives of Jamaica seems derived from Spanish authors, though he never chooses to quote his authorities. The degree of civilization which existed in that country when the Spaniards made their appearance there, may be best estimated by the statement of a few facts. Notwithstanding the spontaneous growth of the most delicious fruits, of plantains, yams, and other vegetables, the natives cultivated maize to a considerable extent, and displayed great skill in their preparations of cassava bread from the manioc. They not only manufactured excellent cloth from their cotton, but they also possessed the art of dyeing it with a variety of colours. The elegance of their earthen ware, their chairs of ebony, and their curiously woven beds—their implements of husbandry—the size, structure and ornaments of their canoes, some of them navigated by forty oars, and covered with an awning of mats and palm-tree leaves to secure the women and children from the sun and the spray of the sea—all prove that they possessed in abundance, not only the necessaries, but even the comforts of life.

When we consider the number of happy human beings who existed on the other side the Atlantic before the voyage of Columbus, and think of the enormities that have been since perpetrated there, we are tempted to wish that the mariner's needle had never been discovered, or that no man had ever been bold enough to lose sight of

land. It was during the vigorous administration of Cromwell, that Jamaica became subject to this country, Penn and General Venables were sent from England to attack St. Domingo, but failing in their attempt, they dared not return to their master without having performed some exploit; they therefore made a descent upon Jamaica, and succeeded. Timely supplies secured the conquest. After the restoration, a number of desperate adventurers of all nations collected together, and infested the Spanish Main, under the title of Buccaneers. For some time they were licensed by the English government; and they commonly disposed of their plunder at Port Royal in Jamaica; a circumstance which contributed not a little to promote the opulence of that Island. The daring valour of these men, their total contempt of danger, and their cruelty, made them justly objects of terror to the Spaniards, against whom their attacks were for some time solely directed. Henry Morgan, a Welshman, was the most famous and the most successful of the Buccaneers. By his valour, he raised himself to the command of twelve stout ships; with this force he ravaged the Island of Cuba, took Porto Bello on the Spanish Main, and, after storming Panama one of the strongest places which the Spaniards at that time possessed, and where the garrison was prepared to receive him, retired with an immense booty, and was made Lieutenant governor of Jamaica. The list of the different governors of the Island, and of their occasional contests with the house of representatives, will afford but little amusement or instruction. It is indeed somewhat curious to hear of declamations in favour of liberty and universal representation, coming from the mouth of a West Indian planter. At the time of the American war, the house

of assembly in Jamaica, presented a petition to the king in favour of their oppressed brethren of North America! The most interesting event in the History of Jamaica is the Maroon war of which a very full account has been published by Mr. Dallas. The account of the treaty of peace between Cudjoe, the leader of the Maroons and Colonel Guthrie, we shall extract.

"As a prompt determination was on several accounts necessary, Colonel Guthrie was directed to communicate offers of accommodation to Cudjoe as soon as possible. The intelligence was extremely acceptable to the Maroons. All they demanded, and indeed, all they wished, was, to be allowed the necessities of life, and to be exempted from the horrors of slavery. Cudjoe, therefore, heard with infinite satisfaction, the determination of the government to make these concessions, and calling in all his detachments, anxiously awaited the arrival of the negociators. But judging from the formidable nature of the preparations made against him, he was afraid, that his white enemies meant to deceive and ensnare him. He therefore remained distrustful, and collecting all his force on a spot, where his people could easily defend themselves, continued inactive till the arrival of the peace-makers. His men were placed on the ledges of rocks, that rose almost perpendicularly to a great height, on a ground, which compared to these precipices, might be called a plain, the extremity being narrowed into a passage, upon which the fire of the whole body might bear. This passage contracted itself into a defile of nearly half a mile long, and so narrow, that only one man could pass along it at a time. This defile, which has ever since retained the name of Colonel Guthrie, was one of the passages to the large cock-pit, called Petty River, already mentioned. The entrance is impregnable; the continuation of the line of smaller cock-pits rendering the rear impregnable; while nature effectually secured the flanks of her own fortification. In this dell, were secured the Maroon women and children, and all their valuable effects. Thus situated, Cudjoe

awaited the arrival of the olive-branch, and manifested his desire of an accommodation, by ordering his advanced posts not to fire a shot. His parties, therefore, on the approach of the enemy, merely sounded their horns, and retreated to the main body.

"Colonel Guthrie now arrived, unmolested, at the head of his troops, by a way in which the Maroons might have greatly annoyed him. Making, however, the best disposition of his forces, which the nature of the ground would permit, he marched on with confidence, and judging of his distance from the enemy by the sound of their horns, he boldly advanced till he thought he could make them hear his voice. He then halted, and observing the smoke of their huts, within a few hundred yards, though he could not see one of them, he cried in a loud tone, that he was come by the governor's order, to make them an offer of peace, which he told them, the white people anxiously desired. An answer was returned in the same manner, that the Maroons also wished for peace, requesting, at the same time, that the troops might be kept back. As this request implied suspicion, Colonel Guthrie proposed, that a person unarmed should be sent to inform them of the terms on which the governor was willing to treat with them. To this proposal, they readily consented. Dr. Russel, being deputed for that purpose, advanced to their huts, near which he was met by two Maroons, whom he informed of the purport of his message, and having asked, whether either of them was Cudjoe, they replied in the negative, but added, that if he would stay a short time, and no men followed him, he would see Cudjoe. Several Maroons now descended from the rocks, among whom the chief was easily distinguished.

"Cudjoe was a short man, uncommonly stout, with harsh African features, and a peculiar wildness in his look and manners. He had a large lump of flesh upon his back, which was partially covered by the tattered remains of an old blue coat, of which the skirts and the sleeves below the elbows, were wanting. Round his head was tied a scanty piece of cloth, which had once been white. He wore a pair of loose drawers, that did not reach his knees, and a small round

hat with the brims pared so close to the crown, that it had the appearance of a calabash. On his right side, hung a cow's horn, with some powder, and a bag of large cut slugs: on the left side, he wore a musket, and a couteau, three inches broad, in a narrow sheath, suspended under his arm, by a narrow strap, which went round his shoulder. He had no shirt on, and his clothes, such as they were, as well as the part of his skin that was exposed to view, were covered with the red dirt of the cock-pits, somewhat resembling oker. Such was the chief, and his men were as ragged, and as dirty as himself; yet they all had guns and cutlasses.

"Cudjoe constantly cast his eyes towards the troops with Colonel Guthrie, appeared very suspicious, and asked many questions, before he ventured within his reach. At length Dr. Russell proposed to change hats with him as a token of friendship. To this he consented, and began to converse more freely, when Colonel Guthrie called aloud to him, assuring him of a faithful compliance with whatever Dr. Russell promised. He added, that he wished to come unarmed, along with a few of the principal gentlemen of the island, who should witness the oath he would solemnly take, of peace on his part, with liberty and security to the Maroons, on their acceding to the terms proposed. Cudjoe, after some hesitation, consented, and persuaded several of his people to come down from the rocks. As the gentlemen approached Cudjoe, he appeared to be in great trepidation; and when Colonel Guthrie advanced, and held out his hand to him, he eagerly seized and kissed it. He then threw himself on the ground, embracing the colonel's knees, kissing his feet, and asking his pardon. His followers, imitating his example, prostrated themselves, and expressed most unbounded joy at the sincerity of the white people. At length, to the great satisfaction and mutual advantage of both parties, the articles of the treaty were drawn up, and ratified under a large cotton tree, growing in the middle of the town, at the entrance of Guthrie's defile. The tree was ever after called Cudjoe's tree and was held by the Maroons in great veneration. The principal terms of agreement were, that Captain Cudjoe

and his followers should be allowed to remain free; that they should be suffered to possess fifteen hundred acres of land; that they should all reside in Trelawney-town; that two white men should constantly reside among them; and that they should deliver up all the run-away slaves who might in future take shelter among them.'

The treaty was ill kept on the part of the whites; and, by the help of blood hounds, the unfortunate Maroons were at last subdued, and those who surrendered themselves sent to Halifax in Nova Scotia, and thence removed (we presume for change of climate) to Sierra Leone, on the coast of Africa. Revolts of the slaves have necessarily been frequent occurrences in Jamaica; in one of these, an anecdote is related, that a party of negroes in open rebellion, who had murdered all the whites they had met with, spared one Abraham Fletcher, to whom they were strangers, because he had the character of a benevolent man towards the Africans. The leaders of this same party were afterwards most savagely punished.

In his account of the climate of Jamaica, Mr. Renny seems rather inconsistent. He tells us that, generally speaking, it is exceedingly hot, though in the evening, and during the night, it is delightfully cool; and from sun rise till seven in the morning, the freshness of the air is delicious; but from seven till the sea breeze begins, the heat is insufferable. He afterwards adds, that the difference between the thermometer at noon day and midnight, in the hottest months, is not more than 5 or 6. There are two rainy seasons in the year; one of which generally begins in April and lasts through May; the other commences in September, and concludes about the end of October. The soil of the Island is various; but in most parts remarkably rich; and so admirably is the climate

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suited to the growth of vegetables, that the trees and plants assume a gigantic size: the mahogany and cedar trees sometimes exhibit trunks which measure 90 feet from the base to the limbs. The maize commonly produces two crops in a year, and sometimes three. The plants of other tropical countries thrive admirably in Jamaica. The island is divided into three counties, Middlesex, Surry and Cornwall; and these are again subdivided into parishes. Since the terrible earthquake in 1692, in which Port Royal was destroyed, and when the whole island suffered severely, Kingston has been the most populous town. The number of white inhabitants it contains is about 8500; free people of colour 3500; and slaves 18,000. The commercial productions of this island are well known; and Mr. Renny has given us a very interesting account of the manner in which they are cultivated. A new sugar cane imported from the islands of Bourbon and Mauritius, has lately been introduced; it is much higher, four times as large, and yields one third more sugar than the old cane. Cotton and coffee plantations Mr. Renny thinks, ought to be encouraged, as they require but little capital, and few slaves, the exorbitant duties on the importation of indigo into England have so far discouraged the cultivation of that commodity in Jamaica, that, though formerly a very profitable article, it has now ceased to be one of the staple commodities of the Island.

After the Buccaneers system had been put a stop to by our government, a very extensive contraband trade was for a long time kept up between the Spanish colonies and Jamaica, much to the advantage of the English manufacturers. Our ministers, however, by different regulations ingeniously contrived to put an end to this traffic.

"The Spaniards even ran all the risks of capture and condemnation, by fitting out vessels which were sent to Jamaica, where they procured the commodities which were required: and in this manner was carried on the contraband trade, which was so necessary to their comfortable existence. The articles with which the Spaniards were chiefly supplied were, African Negroes, silks, cloth, quicksilver, and various articles of English manufacture. In return, they gave nothing but bullion, except a few horned cattle, mules, and horses, which are absolutely necessary in Jamaica, for the purposes of agriculture. The bare mention of these facts is sufficient to point out the advantageous nature of this extraordinary traffic, which has been, for a century and a half, a source of opulence to Jamaica. However, this trade, though still existing, has for many years been much upon the decline. Since the year 1748, the Spanish court has behaved with greater liberality to its colonies, and has acted towards their inhabitants, upon principles of a more enlightened policy. The contraband trade, nevertheless, continued considerable till the year 1764, when the English ministry, with great imprudence, almost totally suppressed it, by an affected regard for the celebrated law, called the navigation act; they ordered all foreign vessels, found in the ports of the English West India colonies, to be seized and confiscated, without discrimination. A more effectual measure for the suppression of the Spanish contraband trade, could not possibly have been devised. The consequence was such, as might easily have been foreseen. The Spanish traffic was almost annihilated, and the exports from Great Britain to Jamaica alone, for the year 1765, were deficient of what they had been, in the year 1763, in the sum of one hundred and sixty eight thousand pounds sterling.

"A wiser administration endeavoured to rectify the blunders of their predecessors, by giving orders for the admission of Spanish ships, but that government, learning wisdom from experience, immediately counteracted this effort, by laying open to every province in Spain the trade to the islands of Trinidad, Porto Rico, Hispaniola, and by permitting goods of all kinds to be sent thither, on the payment of moderate duties. This measure certainly lessened the temptation on the part of the Spa-

iards, to renew this illicit commerce; but such is the superiority, both in point of execution and price of the British manufactures, that it is probable the trade would again have revived, had it not been for an unfortunate occurrence, which had been strangely overlooked. The English ministers, in opening the chief ports of Jamaica and Dominica to all foreign vessels of a certain burden, ordered the collectors of the customs at the several free ports, to keep regular accounts, of the entry of all foreign vessels, of the names of their commanders, and of the quantity of bullion which they imported. These accounts having been transmitted to the commissioners of the customs in England, copies of them were clandestinely procured by the court of Spain, the consequence of which was, that many of the individuals concerned in the exportation of bullion to the English islands were punished with all that cruel severity, for which the Spanish government has long been remarkable. "This intelligence I received (says Mr. Edwards) from a very respectable English merchant, who produced to me a letter from Carthage, containing a recital of the fact, accompanied with many shocking circumstances of unrelenting cruelty, on the part of the Spanish government. Information of this fact being transmitted to the British ministry, the former instructions were revoked, but the remedy came too late;—for what else could be expected, that the Spaniards would naturally shun all intercourse with a people, whom neither the safety of their friends, nor their own evident interest, was sufficient to engage to confidence and secrecy." This trade, therefore, which is now very much reduced, is carried on by small vessels from Jamaica, which escape the observation of the Spanish governors, and by small Spanish vessels of a certain tonnage which are received in certain ports of Jamaica."

So well have the affairs of our colonies been always regulated! A great part of Mr. Renny's book relates to the condition of the slaves, and to the propriety of stopping farther importations. He is decidedly in favour of the abolition; but he seems to have lived long enough in the West Indies to over-

come all those feelings of indignation which the cruelties habitually exercised towards the negroes are calculated to excite in the mind of a European.

The newly imported slaves, Mr. Renny observes, soon acquire the common character of their brethren, and become thievish, lazy, and dissimulating: whatever they can steal from buckra, or the white man, they appropriate to their own use with great satisfaction; but they are capable of strong attachments to each other, and even to those masters who use them kindly. In general, they are melancholy, and sit by their doors on a holyday singing songs expressive of their feelings, and accompanying them with the dismal music of their dundo or tabbor. They shew but little fear of death, but consider it rather as a deliverance and an event to be desired. The songs of the negroes are commonly impromptu; and there are amongst them individuals who resemble the *improvisatore*. Whatever their notions of religion may be in Africa, when brought to the West Indies the negroes seem to pay as little regard to the ceremonies of any system as their masters. They are not on that account, however, the less superstitious. The belief in obeah, or witchcraft, is almost universal among them.

The people of colour are distinguished by different names, according to their nearness in consanguinity to the white or black inhabitants. A Sambre is the offspring of a black woman by a Mulatto man; a Mulatto is the child of a black woman by a white man; a Quadroon is the offspring of a Mulatto woman by a white man; and a Mestee is that of a Quadroon woman by a white man. The child of a female Mestee by a white man is white in the eye of the law; but all the rest are considered as Mulattoes and treated with extreme

rigour. Their evidence against whites is not admitted; they can hold no public trust, and have no vote for the members of the house assembly; and no white person can bequeath them more than the value of 2000*l*. They are excluded from all society of the whites, even those of the lowest class disdaining to sit at the same table with a Mulatto.

The picture which Mr. Renny has given us of the state of so-

ciety in Jamaica, although he has endeavoured to throw the disgusting part of it into the shade, is nevertheless calculated to make us blush that we are of the same race and colour with the despots of the West Indies. The present work may be considered as adding somewhat, though but little, to our information respecting the most important of our West Indian colonies.

ART. XIII. *History of the Viceroyalty of Buenos Ayres*, by SAMUEL HULL WILCOCKE, 1807.

THE taking of Buenos Ayres by the English, set in motion not only the speculators in Yorkshire, Sheffield, and Manchester goods, but literary adventurers immediately announced the approaching publication of various authentic descriptions of that country. Brazil has now superseded Buenos Ayres, and books are already manufactured, giving an account of a country which no foreigner was permitted to enter, and about which documents were rarely to be found even in Portugal. Mr. Wilcocke has published two very respectable works, a translation of Stavorinus's voyage, and an excellent Dutch Dictionary. The present work was clearly prepared to supply the immediate demand, and when we consider the hasty manner in which it was composed, and the difficulty of procuring information about any of the Spanish colonies, the volume which Mr. Wilcocke has sent forth contains far more valuable information than could have been reasonably expected. In the preface the author tells us he dares not pledge himself for the accuracy of all his statements, but he asserts that he confidently believes all he has written. Dr. Robertson, in writing his history of America, found great difficulty in procuring materials, and indeed

from this circumstance, his work is in many respects very defective.—If this eminent historian, who did not publish hastily, in order to gratify a temporary curiosity, is not always to be depended upon, but has been led to form erroneous conclusions from the want of official documents, assuredly we must receive with great caution, statements which, like the present, are prepared to supply the immediate demand. Had Mr. Wilcocke quoted his authorities as he went on, and stated the sources from which he derived his information, his book would have been equally interesting and more useful. The reader would then have been enabled to judge what degree of credibility attached to the different parts of the narrative. The Viceroyalty of Buenos Ayres extends through 26 degrees of south latitude, is in general a level country, though bounded by very high mountains both on the side of Brazil and Peru: towards the south its limits are ill defined by extensive marshes; the northern extremity consists of mountains, from which innumerable streams derive their origin. When we consider the situation of the town of Buenos Ayres placed nearly at the confluence of a number of great rivers, most of them navigable for many

hundred miles up the country, it seems exactly calculated to be the great storehouse for the commodities of Europe, from whence they might be most conveniently distributed through the greater part of South America. The Spaniards have long been in the habit of embarking the produce of the mines of Potosi at Buenos Ayres. The unfortunate result of our last expedition to that part of the world, makes it useless to speculate about the might have been advantages of keeping possession of so important a port. Mr. Wilcocke has given a list of the stages from Potosi to Buenos Ayres, and the distances between each. The gold and silver mines of South America may be considered as furnishing the staple commodity of the country; they are worked in a most slovenly manner, and the Spaniards have refused to adopt any of the improvements suggested by the mineralogists of other countries. The famous silver mine at Potosi was discovered by accident: an Indian, named Hualpa, in 1545, pursuing some mountain goats, and climbing up the rocks, laid hold of a small shrub to support himself, the roots of which gave way and laid open to his view a mass of pure silver, while some other lumps adhered to the clods which supported the roots. For some time he kept his good fortune to himself, but at last communicated it to a friend who revealed the secret to the Spaniards. The mines are worked by the Indians who are, Mr. Wilcocke says, compelled to labour naked to prevent them from embezzling any part of the treasure. In the silver mines there appears no necessity for this precaution, as the silver ore would be too massey to be easily concealed. In diamond mines the slaves have been said to swallow the stone as the only mode of secreting it. We have no data by

which to estimate the annual produce of the mines, there is little doubt however that with skilful management they might be rendered much more productive than they are at present. The plentiful supply of provisions on the banks of the Rio de la Plata encourages idleness in the common people, and probably gave rise to the peculiar order of strollers called Gauderois.

" These vagabonds are natives of Montevideo, or the circumjacent places; they are very badly clothed, their whole dress consisting only of a coarse skirt, and a worse upper garment. These articles of dress, together with horse-furniture, serve them for bedding, and a saddle for a pillow. They stroll about with a kind of small guitar, to the sound of which they sing ballads of their own composition, or such as they have learned from others. Love is, in general, the subject of these songs. Thus they wander about the country, and endeavour to divert the peasants, who, in return, shew their gratitude by furnishing them with victuals during their stay with them, and even giving them other horses when they lose their own. This liberality and generosity will appear the less surprising, when the very little value is considered, that horses are of in this country. Great herds of them run about wild in the plains, and seem to belong to whoever will take the trouble of catching them. The Gauderois generally march about in parties consisting of four, and sometimes even of more. With respect to the means of procuring food, they give themselves so little concern, that, when setting out on an excursion, they provide them selves only with a rope, a few balls, which are fastened to the ends of the ropes, and a knife. When attacked by hunger, they contrive to get one of the young cows or bulls, which run about wild, entangled in their snares. They throw the captured animal down, tie its legs together, and then cut, even before it is dead, the flesh, together with the skin, from the bone, make a few incisions in it, and thus prepared, put it to the fire; when half roasted, it is devoured without any addition or condiment, except a little salt, when they happen to carry any with them.—

Some of them kill a cow merely for the purpose of obtaining the flesh between the ribs and the skin,—Others eat nothing except the tongue, which they roast in the red hot embers. The remainder of the carcase is all left in the field, and becomes the prey of carnivorous birds and wild beasts, Others again are still more easily satisfied, taking nothing but the marrow-bone, from which they cut off all the flesh, and then hold it over the fire till the marrow becomes soft and fluid. Sometimes they practise the following singular mode of cookery: having killed a cow, they take out the entrails, and, collecting all the tallow and lumps of fat, put them into the hollow carcase. They then kindle some dried cow-dung, and apply it to the tallow, that it may take fire, and penetrate into the flesh and bones. For this purpose, they close up the carcase as well as possible, so that the smoke comes out of the mouth, and another aperture made in the lower part of the belly. In this manner the cow often continues roasting a whole night, or a considerable part of the day. When it is done enough, the company place themselves around, and each cuts for himself the piece he likes best, and devours it without bread or salt. What remains is left in the field, except any of them happens to carry a portion of this favorite food to some particular friend."

Mr. Wilcocke should certainly have given us his authority for this anomaly in the cooking art. The historical part of the present work is by far the best executed, and will be read with interest when the temporary curiosity which the capture of Buenos Ayres excited, shall have subsided. Juan Dias de Solis, grand pilot of Castile discovered the entrance of the Rio de la Plata in 1516, but landing with a few followers was murdered by the Indians. His companions did not prosecute the discovery, and soon after the Portuguese, attempting to penetrate into Paraguay from Brazil met with such repeated disasters that all discoveries in that quarter were for a long time discontinued.

In the year 1496, Sebastian Cabot, then in the service of the Empe-

ror Charles Vth arrived in the Rio de la Plata, built a fort some way up the river Paraguay, and having defeated the Indians and taken from them a considerable quantity of gold and silver bars, from that circumstance gave the name to the great arm of the sea, which is now called Rio de la Plata. The fort which Cabot had built was soon after he had quitted it surprised by the Indians, and the few Spaniards who escaped formed a settlement on the Island of St. Catherine from which they were expelled by the Portuguese. The account of the first successes of Cabot induced the Spanish government to fit out an extensive expedition under the command of Don Pedro de Mendoza who built the town of Buenos Ayres.

The first settlers suffered severely from famine and by the attacks of the Indians who waylaid all who sought relief in the neighbourhood: on this account a prohibition under pain of death was laid upon any excursion beyond the limits of the garrison.

In 1539, Buenos Ayres was abandoned, and its inhabitants transferred to Assumption, a settlement in Paraguay, far up the river of that name. Don Domingo de Irala at that time commanded the Spaniards, and is supposed to have removed the seat of government to so remote a place with a view of becoming independent. The unexpected arrival of Don Alvarez Nunez, for a while disconcerted all the schemes of Irala. From the Assumption, the Spaniards, under the command of Alvarez, explored the country in various directions, and ascended the rivers almost as far as they were navigable. Irala's party at last predominated, and they sent Don Alvarez a prisoner to Spain, where, although his innocence was proved, he remained the rest of his life. The change of governors and civil contests among the Spaniards were fre-

quent; in fact the colonists paid little or no attention to the orders which arrived from Europe, unless they were accompanied by some considerable force, and then the newly appointed commander imitated the conduct of his predecessors. The want of a safe harbour at the mouth of the Plata induced the Spaniards to form a new settlement at Buenos Ayres, in the year 1580, and from that time it has gradually, though slowly, increased in size and population. The most interesting event in the history of South America, is the establishment of the Jesuits' republic. Whatever we may think of the tenets adopted by the followers of Loyola, it must ever be recorded to their honour that they were the only European settlers who increased the happiness of the natives among whom they came to reside. The expulsion of the order of Jesuits in Spain and Portugal was speedily followed by the subversion of their empire in Paraguay. The distinctions of society among the Spanish colonists, with some little difference, are the same as those of our West Indian Islands. The creoles or descendants from European parents are however considered as an inferior race to the settlers from old Spain, nor will the latter associate with the former, even though they can trace their origin to the most illustrious families in the mother country. The native Spaniards fill all the departments of trust, they are commonly only temporary residents in the colonies, and return to Europe with a greater or less

acquisition of wealth. The immediate progeny of the most noble of these descend to the rank of creoles, a name common to all who are born of white parents, in America. The third class of inhabitants are mestizages, of whom there are a vast variety of shades accurately distinguished by the Spaniards. The promiscuous intercourse of Europeans, Indians, and Negroes, which takes place in South America proves that the breed of men is not improved like that of other animals by intermixture.

Of the manners and customs of the Aboriginal Indians, there are so many accounts extant that Mr. Wilcocke's abridgment cannot be considered as very valuable. The introduction and multiplication of horses in South America has rendered the Indians remarkably expert horsemen. The manner in which they carry on their attacks upon the wild cattle is curious, but has been so often repeated as to be familiar to every one. The accounts which the Jesuits have published of Paraguay, and indeed of most part of South America, are by far the most valuable documents which any man who wishes to write about that country can consult. Mr. Wilcocke has availed himself of some of these materials, and although his book contains many statements, the authenticity of which we must doubt, and much that serves merely to swell the size of the volume, yet there are few readers who will not be either amused or instructed by its perusal.

ART. XIV. *A Political Account of the Island of Trinidad, from its Conquest By Sir Ralph Abercromby, in the Year 1797, to the present Time, in a Letter to his Grace the Duke of Portland.* 8vo. pp. 207.

THE practice of conquest, or of making territorial acquisitions by force, has subsisted from immemorial antiquity, and is so inherent in the instinctive cupidity of man-

kind, that it is allowed to constitute a valid title to land, so soon as a recognition of the seizure has intervened. Might arrogates dominion, and is, by the principles

of international law, allowed to become right, whenever the party usurped upon desists from contention, by any truce, or treaty, with the adversary. But there are many parts of the theory of conquest, which have not yet been ascertained by the practice of nations, or the inferences of philosophy, so precisely as the right of sovereignty. An invading army seems not to know whether it brings or takes the local municipal law: whether it is bound to submit to the constituted authorities of the region acquired in all matters not connected with the preservation of the dominion; or whether it is entitled to superinduce the laws of the conquering state on the new subjects.

This question is not one of mere abstract curiosity, a closet speculation useless in the conduct of practical life; its wise or unwise decision tends powerfully to influence the success of military enterprise, and to prepare or retard the progress of empire. Usurpation is facilitated by the hope of good government; it is thwarted by the expectation of inconvenient change: it follows that the highest eventual interest of the conqueror is to respect all those institutions, which are held to be beneficial by the conquered party.

Nations have been found in three distinct stages of social growth: (1) in the underpeopled state, when their laws and institutions are commonly too few, from lack of various experience; (2) in the well-peopled state, when the means of maintenance continue easy, yet are become so complex, as to have called forth all the more essential institutions of policy; (3) in the over-peopled state, when for the sake of busying a superfluous population, a multiplicity of artificial ranks and offices, of supernumerary instituti-

ons and luxurious occupations, are introduced, which absorb the various exudations of opulence. In the first case, conquest has little to respect and much to confer; it may expediently retain for a time the elementary parts of the social system, but it should obviously aim to prepare an assimilation of the few fundamental laws with those of the master-country, which are of course to decide in cases unprovided for, and of future occurrence. To a well-peopled country the migration of new colonists will never be very considerable: the plasticity of the natives will adapt them to carry on personally the new forms of commerce and of intercourse; and the laws, to which they are habituated, will therefore be found most convenient to the mass of resident population. In the second case then, conquest has much to respect and little to confer, and should studiously endeavour to assimilate those institutions, which are necessary for the security of dominion, to the previously subsisting regulations of the subject territory. The great difficulty seems to lie in deciding the third case. When an old country is conquered, the superfluous orders of society are cashiered at once, the tythes and the priests, the taxes and the tax gatherers, the public annuities and the public debts, incur an interruption, which proves fatal to the artificial and unproductive lines of industry, and which baffles every attempt of the invader to restore the old prosperity on the old basis.

The conquest of Trinidad is a case of the first kind. It was a new and underpeopled island, whose municipal regulations had no other merit than that of being conducted in a language known to the former inhabitants. These institutions tolerated in the master

an excessive power over his slave, which extended to the use of inquisitorial torture; they preserved the feudal principle, so hostile to commerce, that real estate is not liable for personal debts; they favoured an exclusive system of religion known by the name of popish. The introduction of British legislation with respect to slavery, to commerce, and to religion, although far from liberal, was still an improvement, an amelioration, of the Spanish pre-establishment.

The method of introduction ought, it should seem, to have consisted in conferring a simple form of elective constitution on the inhabitants, analogous to that of the government by colonial assemblies, which prevails in the other West-Indian islands: and in encouraging these colonial assemblies to petition for the enactment of British laws, as fast as the progress of language and of colonization would allow. Instead of this an indefinite military despotism has been suffered to prevail, which neither knows its rights nor its duties, and which unites with perverse selection a moral tolerance for licentious enormity, a profligate abuse of the privilege of torture, a practical defence against the recovery of debt, and a religious jealousy, which imposes contradictory tests on the same public officers.

This book is too full of important particulars political and statistical, to admit of easy epitome or analysis. We hope it will be read by the public: we hope it will be speedily acted upon by ministers. It tends to recommend the giving to Trinidad a constitution resembling that of Jamaica. Perhaps this is the right moment for conferring the novel right of

deputing an agent, or member, to the British parliament. Such a grant might be extended with advantage to Jamaica, and to such clusters of sugar-islands as possess a given populousness.

Before the old laws are abolished, it is much to be wished they might be collected and reprinted: information will be derived from them highly useful in the administration of Buenos Ayres, or any other Spanish province, which may eventually be ceded to us. These laws reposed on four main pillars.

"1st. THE SCHEDULE granted by the late KING OF SPAIN, which exempted Trinidad, in most instances, from the laws of the Indies, with a view to the encouragement of its population, by inviting settlers of all nations; but, in cases which were not provided for by this *Schedula*, recourse was to be had to the

"2d. RECOPIACION DE LAS LEYES DE LAS INDES, or the general laws of the Indies. And it is said, that,

"3d. The LAWS OF CASTILE were to be referred to, when those of the Indies were deficient. Lastly,—

4th. The LAWS of the CONSULADO DE BILBAO; which is the commercial law.

"I may now proceed to the CONQUEST OF THE COLONY, which was effected in the month of February, 1797, and which is so circumstantially known, that I shall pass over the particulars connected with that event, and shall state only the consequences which have resulted from it.

"The town of Port of Spain was entered without resistance, the inhabitants having abandoned it, leaving the Terms of Capitulation to the Conqueror, SIR RALPH ABERCROMBY; who granted free exercise of religion to the Persons, and protection to the Properties of the inhabitants; but declared, in his instructions to Judge Nihell, dated March the 1st, 1797, that "there was no stipulation in the capitulation* in favour of the Spanish laws in the administration of

* See Terms of Capitulation

justice:" and the address of the inhabitants, presented on the 5th of April, 1797, also states, that Governor Chacon had "forgotten to demand the continuation of Spanish laws."

"Sir R. Abercromby, therefore *, "merely continued them by circular letter," and appointed Colonel Picton governor, and John Nihell, Esq. chief judge; who, "in order to avoid the confusion which might result from too strict an adherence to the forms of that jurisprudence under an *English government*," was to receive instructions from Governor Picton, and was "to proceed in all causes, whether civil or criminal, without any Assessor; although it might be *contrary* to the form and spirit of the Spanish laws." He was also "required to shorten and simplify the proceedings, and to terminate all causes in the most expeditious and least expensive manner that the circumstances of them will admit, according to the dictates of his conscience, the best of his abilities, and conformable to the instructions he should receive from Lieutenant-colonel Picton, although it should be contrary to the usual practice of the Spanish government."

"These facts I wish to be strongly impressed upon the memory: for there are many who agree with the † author of a letter on the affairs of Trinidad, that, from the moment he (the Commander-in-chief) put his signature to the instrument of Judge Nihell's instructions, there was an end to every thing that had the semblance of Spanish law.

We consider the necessity which ministers are under of giving a constitution to Trinidad as one of those critical moments which decide the destinies of vast tracts of empire, and which stamp a character of greatness or of littleness on the men, who use them providently, or who shortsightedly neglect them. If the inhabitants of Trinidad are enabled to observe in the British administration a patient investigation and minute attention to their welfare, their relations and tonguesmen in the Caraccas will covet a similar superintendence; but if this island be suffered to degenerate into a tent of licentiousness, and a den of extortion, if English slaves are to be treated like those of St. Domingo, and protestant intolerance is to rival that of monastic fraternities; neither Peru, nor Paraguay, nor the more important edges of the Oronoko, will accept any future incorporation with the British empire. Sovereign power must be well wielded, in order to be made instrumental to national aggrandisement. It is with countries as with individuals: those that govern one city well shall be made rulers over ten cities.

ART. XV. *Authentic Materials for a History of the People of Malta. First, Second, Third, and Fourth Parts. By WILLIAM ETON, Esq. Superintendant-General of the Quarantine and public Health Department in Malta. 8vo. pp. 270.*

THE first part of these materials was printed at the time when the treaty of Amiens was about to terminate in war, and Mr. Eton commences his book by endeavouring to prove the justice of our keeping possession of Malta. We cannot say much in favor of the strength of his arguments. He takes very weak grounds when he would defend the conduct of

our ministers upon the principle of preferring the spirit to the letter of a treaty. In the affairs of nations as well as of individuals, we shall leave much less scope for latitude of interpretation, by adhering to the letter rather than the spirit of a law—for though there may be difficulty in defining the meaning of words, we have some data upon which to found our en-

* Sir R. Abercromby's Instructions to Mr. Nihell.

† Lieutenant-colonel Draper.

quiries and some authorities to which we may refer—but if we attempt to define the motives which actuate contending parties in signing a treaty we have neither data nor authority to assist our decision.

The Grand Master and Knights of Malta having delivered up the Island to the French without a struggle, have by this act (according to Mr. Eton) forfeited all claim to the sovereignty, and therefore the Maltese who expelled the French, assisted by English auxiliaries, claim their own country by right of conquest. Mr. Eton has procured copies of the archives of the Maltese, by which it appears that king Martin of Arragon in the year of our Lord, 1396, signed a charter in favour of the people of Malta by which it was decreed that Malta and Goza should for ever remain attached to the kingdom of Arragon.—This was confirmed by king Alfonso on the payment of 80,000 florins of gold, and even Charles the Vth though he granted the island to the Grand Master and knights of St. John reserved the suzerainty to himself, and ordained that the *consiglio popolare* should continue. The Maltese we are told have constantly enjoyed the blessings of a free constitution, except at intervals when they were under a foreign yoke, and even then they unceasingly struggled to break their chains.—In the next volumes we hope the author will tell us when the Maltese were free from foreign masters, as at present we are only acquainted with their history during these intervals. Mr. Eton has promised the public that he will hereafter treat of their ancient history, and will prove that under the Phœnicians and Romans the Maltese were governed by their own laws (though they had then foreign masters) and that there is

no nation on the face of the globe which has defended its liberty so long as they have. From the documents kept in the iron chest at Citta Notabile, Mr. Eton infers that the Maltese formerly possessed a free government: by their valour, and some little assistance from the English, they expelled the French, and therefore now claim their freedom by right of conquest also, particularly as during the late contest they *hypothecated* their lands—Vide page 11. The plan of a new constitution for the inhabitants of Malta, drawn up by some of the best lawyers, and approved by Mr. Eton, occupies a considerable portion of this volume. One article of this constitution amused us—After it is stated what officers are to be appointed by the *consiglio popolare* or parliament of the Maltese, we shall see how this friend of popular governments meant to provide for himself.

“The superintendent-general of the quarantine department is appointed by His Majesty’s government, and is independent of the civil government, in the duties of his office; but, as the public have an interest in the preservation of the health of the island, the *Consiglio Popolare* shall nominate the two commissaries immediately under him, and the *protomedicus*. The commissaries must be, as heretofore, of the nobility or first families of the island. The superintendent-general may suspend them for just cause; and if he represent the case to the governor, and he approves of the suspension, they shall lose their office, and the *Consiglio Popolare* nominate others. All other officers of the public health department are appointed by the superintendent-general.”

That post Mr. Eton held while in Malta.

The Maltese patriots have chosen a very bad advocate, for we can have but little faith in that man’s love of liberty, who dedicates his book to Lord Melville. Without referring to the iron chest

of Citta Notabile, or going back to the Phœnicians and Romans, we are ready to admit that the civil affairs of the Maltese should be left to the management of their own magistrates. In the present state of Europe it is impossible for the Maltese to remain neutral, nor are they strong enough to defend their own country from foreign attacks; they must therefore be under the protection of England or France—but while our troops garrison the island, care should be taken to conciliate the natives, and they may be allowed to con-

duct the administration of justice in the manner most agreeable to themselves.

The materials for a history, which are here collected by Mr. Eton, are neither important nor interesting, and the whole might be again consigned to the iron chest, with advantage to the reputation of the editor, and without detriment to the public. The only thing which can possibly amuse the reader is the excessive egotism that pervades the whole volume.

ART. XVI. *A Memoir on the Political State of Malta.* By JOHN JOSEPH DILLON, Esq. Barrister at Law. 4to. pp. 28.

THE insignificance of Malta as a maritime station has been acknowledged by professional judges. As an emporium for collecting and dispersing the commodities of the Levant, the expense of any needless unshipment of cargoes precludes its success. To have made a war for the retainal of Malta, in defiance of apparent engagements to surrender it, is one of the most conspicuous absurdities, with which Britain has to reproach any of her ministers. This war, however, has been begun; it is now a point of honour to keep Malta; it is consequently become a duty to bestow on it a good form of government.

No undertaking can be more conducive to the extension of British empire over Rhodes, Crete, Cyprus, Sicily, Sardinia, Corsica, and other Mediterranean islands adapted to make up to us the loss of Portugal, than the conferring on Malta a free constitution, such as the spirit of the inhabitants and their localities require. When the conquests of Attila were desolating the middle zone of Europe, and crumbling the ancient insulations of the Roman empire, the anseatic cities of the north, like Venice, Genova

and Barcelona in the south, founded on maritime power a local independence. They copied each others charters of organization: they kept alive an order of free labourers, elective tribunals of justice and corporations of magistracy, and a superstitious commercial respect for all the circulating forms of property. Thus they preserved the more essential arts of industry and maxims of refinement, and handed down to a safer age the living embers that were to rekindle civilization.

To those specks of earth, which Britain may be able to defend against the monstrous coalition of French and Russian strength; the remnants of European industry, luxury and literature, will have to retreat. The continent can neither bear nor shake off its yoke without a re-barbarising struggle. In the hope of quiet it may submit a while to the military plunderer: despair will at length attempt emancipation, and deliver only a people already victims to poverty and ruin. Let us then be careful to insulate the institutions of liberty, the records of literature, and the manners of refinement; that when the time comes for again

scouring away the rust of an iron age, the models of an antique excellence may at least somewhere be at hand.

In order to bestow on any people a good government, the first and most obvious step is to render the military power subordinate to the civil. Is the governor of Malta a general, or an admiral, away with him! The ivory chair of the *consiglio popolare* is not adapted for sword-hilts and iron scabbards. Have we not seen enough at Trinidad of the pernicious consequences of tolerating, even during war, a military supersession of the civil authorities? The keepers of archives, the expounders of laws, the whole order of conveyancers with their written as well as their blank parchments, were banished: every title to property was given as food to the shark: and next came an extensive usurpation, a sort of Norman conquest, at the expense of the ancient creole lords. The Spanish fugitives have carried into Cumana, and Guyana, and the Caraccas, the story of our injustice, and the long chronicle of our wrongs: and when a wise ambition shall attempt to acquire the important banks of the Oronoko, the region will be shut against us by the double bars of indignant religion and property. We have taught the conquered to know that for neither have we a practical respect: that it amuses us to displace the altars of another faith, and the land-owners of another tongue.

By blundering we shall slowly learn. Let us select for the governor of Malta (the range of choice is narrow) a gentleman of talent, whose benignity of nature secures in every extremity that natural politeness, which in little things the educated can mock, but which in great ones they can never realize without the inspirations of the heart. Let him be a travelled man,

familiar with the language and habituated to the sympathies of the people he is to govern. Let him be, if not a lawyer by profession, at least well accustomed to study in its first principles the science of legislation; and to consult the historian, and the philosophically jurisprudent writers, for those essential truths of equity and maxims of freedom, which, masked under different technical names, reappear in every wise social constitution. Let him (here we differ from the author of this tract) by no means be a prince of the blood, nor a man of high titular conspicuity: for the opinion of liberty never accompanies the assertion of prominent rank. To such a man let there be committed a discretionary power of concession and beneficence, a limited power of repression and exaction. Let his proclamations convoke the Maltese, and request them to depute by universal suffrage, but graduated delegation, the wisest depositaries of their wishes respecting the future constitution of the country.

First settled by the Carthaginians, Malta was always free; and had erected for its mayor a mansion-house of marble inscribed with Punic words, which was still standing when the knights of Saint John of Jerusalem became possessors of the island.

Under the Romans, a prefect appointed by the prefect of Sicily was substituted to this elective mayor. An inscription, which calls him *πρωτο; Μεταταιν*, proves that Greek settlers had superseded the Carthaginian, and that Alexandria was become its practical metropolis. Verres patronized its fine manufactures.

The Arabs seized on Malta in the ninth century, and were displaced in the year 1190 by a Norman buccaneer, Roger, count of Sicily. To this island Malta remained attached until 1525, when Charles

granted it independently to the knights of Saint John of Jerusalem, whom Soliman had expelled from Rhodes. In 1565 the Turks besieged Malta during four months in vain: the grand master John de la Valette is deservedly celebrated for his valorous defence.

Under the knights, the constitution of Malta resembled that of several English boroughs: the knights corresponding with our alderman for life, and the *consiglio popolare* corresponding with our common-council, who are elective by the free inhabitants. There was however this difference, that the mayor of Malta was a perpetual mayor, and was not taken, as in such cases is best, like our recorders, from the legal order, but was taken, like the gonfalothers of certain Italian cities, from the military order.

The whole population of Malta and Gozo does not much exceed fifty thousand persons. It would be absurd to legislate for them without minutely consulting their wishes, and affectedly adopting their own denominations of office. But the general drift and tendency of a Maltese constitution (we speak with a view to West Indian, as well as to Mediterranean islands) ought to be this. To grant them a charter of representation as to an English borough; and to let them send *one* representative to the British parliament, to be replaced every six years without any attention to our date of dissolution. The agents of the West India islands ought all to have this sort of admission into the British senate and councils: nor will it be possible long to preserve the cohesion of so scattered an empire as our own, without opening to the remotest provincial merit a career of ascent to metropolitan consequence and to British peerage.

A middle station among the powers of the world is no longer possible for Great Britain: the happy

security of ancient mediocrity is no more. We must dispute with France the empire of the earth; or become the off-shore appendage of France, a Gaul beyond the channel, a transmarine prefecture, a *departement de la Tamise*. "Eat, or be eaten;" is become our dilemma. The French began by fraternization, and realized conquest. We begin by conquest. But if we realize fraternization; if we concede a liberal adoption into the civic privileges of our country; we shall find the allegiance of our adherents continually strengthening, while theirs is continually diminishing. And whenever the balance of personal qualities in the rulers shall recover its natural equipoise, the god Terminus will invert his march. He willingly removes along with legions; but he abides only where security and justice go in pilgrimage up to his very statue.

The dominion of the world is the eventual prize of superior virtue. Make it for the interest of nations to be included within your empire: and that inclusion will come. Had the great example been set, during the American war, of extending to remote colonies, the rights of citizenship and representation, we should now be looking down with a contemptuous smile on the puny extent of French acquisition. A little more of the romance of morality and of philanthropic ambition among our rulers: a steady determination to put every where our military force under the dictatorship of our *savans*; a little less of that venal pension-seeking spirit among our gentry, who have the sordidness without the independence of our tradesmen, and who value every place by its income and not by its aptness for illustrating the competitor; in short a decisive preference of greatness to littleness in all things — and the opportunities may yet be found of reversing

the destinies of Europe. To deserve empire is the first and most difficult step toward acquiring it.

The Memoir before us makes known the sentiments and conduct of the Maltese, and recommends the sending out a proper governor with powers to concede a free constitution. Thus far we coincide with the author's advice. His specific plan of constitution is to form

the subject of an additional part to the present Memoir; but it is at present not sufficiently digested for publication. We augur well of his talent, information and intention, and shall rejoice to see a plan of a free constitution accommodated to Malta, worthy to become a model for successive and systematic incorporations of distant territory with British government.

ART. XVII. *History of the House of Austria, from the Foundation of the Monarchy by Rhodolph of Hapsburgh, to the Death of Leopold the Second: 1218 to 1792.* By WILLIAM COXE, F. R. S. F. A. S. Archdeacon of Wilts, and Rector of Bemerton. 2 vols. 4to.

IN the Memoirs of his life and writings, Mr. Gibbon tells us, that it was in October, 1764, as he sat musing amid the ruins of the Capitol, while the bare-footed friars were singing vespers in the temple of Jupiter, that the idea of writing the Decline and Fall of Rome first started to his mind. This passage Mr. Coxe imitates in his preface, and places in Switzerland the scene of an analogous determination. The castle of Hapsburg, the cradle of the Austrian race, stands in the bailiwick of Argau, not far from the junction of the Aar and the Reus: it commands an extensive view of the eastern extremities of the Penine Alps, and of distant Transrhenan mountains, which conceal the sources of the Danube. Here arose those contemplations on the character and exploits of its celebrated possessor Rodolph, which matured at Vienna into a determination to write the history of that imperial dynasty, which has descended from his loins.

Mr. Coxe immediately began his preparations for the task. In the public library of Vienna he sought, he read and he transcribed. While occupied in compiling the Memoirs of Sir Robert Walpole, his collections continued to augment. By subsequent enquiries for the specific purpose of this weightier un-

dertaking, various unexplored communications have been obtained. Of these the most important are the diplomatic correspondences of British ministers resident at Vienna.

Mr. Coxe especially specifies (1) The letters of General Stanhope and others, who were sent to Vienna to negotiate the barrier-treaty. (2) The papers of St. Saphorin, a native of Switzerland, employed by this nation as a spy at Vienna, from 1720 to 1728. (3) The dispatches of Lord Waldegrave. (4) The diplomatic correspondence of Lord Grantham, from 1730 to 1748. (5) The dispatches of Mr. Keith, from 1747 to 1758. (6) The papers of his son, Sir Robert Murray Keith, which commence with 1772, and extend to 1791, and which Mr. Coxe considers as the most valuable manuscript information, to which he has had access. All these documents were penned at Vienna.

The origin of the house of Hapsburg is traced along a satisfactory, though not complete, pedigree to Etico, duke of Swabia and Alsace, in the 7th century. According to a genealogy, which varies from that of Mr. Coxe, but which has been adopted by Mr. Butler, Hugh, a descendant from him in the fourth degree, had two sons, Everard, the progenitor of the house of Lorraine, and Guntram, the progenitor of the

house of Hapsburg. It is remarkable, that, by the marriage of Maria Theresa of Austria, with Francis of Lorraine, in 1745, the two branches of this family, after a separation of ten centuries, were reunited.

Guntram, called the rich, was count of Alsace and Brisgau, in the 10th century ; but, in consequence of his rebelling against the emperor Otto the First, some of these possessions were forfeited. This reduced the eminence of the family. Werner, a younger brother, and bishop of Strasburg, who died in 1028, bequeathed to his nephew Otto the palace he had built at Hapsburg, which became the seat of the family, who were thenceforward called counts of Hapsburg. Apparently this mansion was planned by the same architect as the celebrated cathedral of Strasburg, since it is contemporary with the episcopate of that bishop, whose zeal and patronage superintended the construction of the minster, from its foundation in 1015 to its being roofed in 1028. This anecdote has escaped Mr. Coxe, who might have consecrated a note to the great architect Erwin of Steinbach. The lucky marriages of conspicuous families (and the house of Austria is much indebted to such incidents) have often resulted from the wise choice of an architect. That of Albert with Ida, which eminently restored the fortunes of the house of Hapsburg, occurs within about a century of the acquisition of this magnificent residence. Genius restores with interest all it consumes ; whatever be the form of illustration solicited from its gratitude.

It was in 1249 that Rodolph the Third, the great Count of Hapsburg, inherited his patrimony. He was what the Italian historians would call an eminent *condottiere*. At the head of a band of armed partisans, he would lay the neighbouring cities under contribution, or compound

for a yearly gratuity to defend them against other plunderers. At one time, in 1253, he plundered Basil ; at another, Strasburg ; but in 1259 he accepted the protectorship of this latter city, and earned a statue from the citizens by his successful exertions in their behalf. In 1265 he was elected prefect of Zurich, under similar conditions, and purged of banditti the roads of Switzerland. This very state of society, in which every colonel of a regiment is alternately the terror and the refuge of a province, accordingly as he is obliged to subsist his troops at free quarters, or is provided by orderly assessments with his pay, exists at this moment in Hindostan, and was the condition of Germany and Italy, from the dissolution of the Roman empire, until the Reformation. It is one of the forms of social organization, which succeeds to the dissolution of superannuated authorities. Either a Charlemagne or a Bonaparte asserts a military despotism, coextensive with the abolished sway ; or a military aristocracy prevails, in which every general becomes a petty king in his own province, or township.

The election of Rodolph, or Rudolf as the Germans more properly write the word, to be king of the Romans took place in 1273. He succeeded to Richard of Cornwall the brother of our Henry III. He was crowned at Aix with the ancient crown of Charlemagne, and was recognized by pope Gregory X. as the legitimate emperor of the west. Ottocar, king of Bohemia, opposed the nomination, and waged a war against Rodolph before he would do homage : but Rodolph made him pay dear for his rash assumption of independence, and took from him Austria and Styria. Against this arrangement he again rebelled, and was killed in the conflict.

However out of place, it may be worth while here to remark, that at

this period Austria Stiria and Carniola, being provinces dependent on the crown of Bohemia, it was no great violation of geography to represent a vessel bound for Aquileia or Triest, as sailing to Bohemia. Greene, in his romance called Dorastus and Fannia, whence Shakspeare took the fable of the Winter's Tale, represents to himself Lombardy and Bohemia as two contiguous kingdoms, both abutting on the Adriatic. And thus the shipwreck on the coast of Bohemia, which has been so much laughed at, if properly dated, would have been no blunder.

Albert, the son of Rodolph, succeeded to his father's patrimony in 1291, but did not acquire the elective rank of emperor immediately. Adolphus, count of Nassau, was preferred to him; but after the death of Adolphus, Albert obtained that dignity. Against his tyrannic mode of government the Swiss revolted in 1308. Against his rapacity, a nephew, whom he had despoiled, formed a fatal conspiracy.

His two sons, Frederic and Leopold, avenged their father's death with a cruelty which disgraced them, and their sister Agnes, who inspired their ferocity. This harsh, implacable, vindictive, passionate turn, greatly increased the aversion of the Swiss sovereignty, and may be considered as the cause of that heroic resistance at Morgarten, which decided the independence of Switzerland. Will sovereigns never learn that virtue is but another name for prudence; and justice, for ambition? that to be humane is to be selfish; and to confer benefits is to prepare conquests? Leopold died insane, and Frederic melancholy: they were succeeded by their two younger brothers, Albert and Otho, the latter of whom also died early, leaving the sole sovereignty to Albert, who, though prevented by a paralytic affection from much personal exer-

tion and bodily activity, governed with great prudence. Albert had been married nineteen years, without having issue; and had then four sons and two daughters.

Rodolph, the eldest of these, succeeded to his father in 1359, being then twenty years of age. He had a passion for heraldry and superfluous titles, and assumed several, which the emperor compelled him to lay aside. He died of a fever, after a reign of six years, and was succeeded by another joint administration of his brothers Albert and Leopold. The younger of the two, Leopold, extorted from his elder brother a separate sovereignty, which partitioned the territories of the Austrian house; but his turbulent spirit excited insurrections, especially in Switzerland, in the attempt to quell which he was killed at Sempach.

The mischievous effects of this separation of territory, were felt, not only in the loss of the provinces detached, but in the precedent which it gave, of offering recompences to fraternal arrogance and rebellion. Austrian brothers became proverbially celebrated for reciprocal hatred.

Albert, by espousing the daughter of the emperor Sigismund, restored the fortunes of his house, and obtained the crown of Hungary. He would have acquired that of Bohemia, could he have been tolerant to the Hussites; but the spirit of the age was averse to such liberty.

After the death of Albert, the second emperor and fifth count of that name, occurs the long minority of Ladislaus his posthumous son. The emperor Frederic governed for him in Bohemia; John Hunniades Corvinus in Hungary; and his uncle Frederic, duke of Stiria, in the Austrian States. He died suddenly, not without suspicions of poison, when on the point of marrying a daughter of Charles VII. Schrökh, in his life of Matthias Corvinus, complains that the Austrian historians impute

to the family of Hunniades evil machinations against Ladislaus; but when it is considered how strong their provocations were, even in Mr. Coxe's softened narrative, it appears likely enough that this critical death was not accidental. Podiebrad was accused; but the Bohemian historians have convinced Mr. Coxe, that the decease was occasioned by the plague.

After Ladislaus, accedes the line of Tyrol in the person of Frederic IV. He was both unskillful and unfortunate. His son Sigismund succeeded while a minor, and his natural guardians quarrelled for the profit of superintending his heritage. They partitioned the care of his provinces, and lost what remained to him in Switzerland. At the age of sixty-four, he resigned reluctantly to his cousin Maximilian the reins of government. His character wanted energy, but displayed refinement. He imported Italian artists to make dies for his coin, palaces for his parks, and pictures for his chapels; but his revenues were deficient when the country was to be defended, or an elective crown to be purchased.

After the line of Tyrol succeeds, in 1490, the Styrian line in the person of Maximilian, who married Mary the heiress of Burgundy, and by the territories he thus acquired founded the Austrian power in Flanders. He was elected king of the Romans, and contributed to lift the sovereigns of Austria from the rank of a local to that of an European power. Hitherto they had interfered in Switzerland Bohemia and Hungary, now they were to wage wars with France and to be principals in the greatest conflicts of the world.

Maximilian married for his second wife a Sforza, whose influence probably prevented his opposing that hostility to the invasion of Italy

by Charles VIII. of France, which the habitual politics of his house would naturally have inspired: he interfered too late and with disgraceful inefficacy. His war in Bavaria has been strangely illustrated by Bartholinus, an Italian poet, who wrote in Latin: the mythology is pagan or classical; it would have been much better to employ the catholic saints as a machinery. This would have been no impropriety, as Maximilian aspired to the papacy, and took steps to resign his temporal in favor of this spiritual sovereignty. His character was capricious and fickle; at one time the ally of the French, at another of the English; at one time violating, at another defending the independence of the Italian states; his driftless bustle served only to exhaust his strength without securing any momentous end. He excelled in fencing and other military arts; but his spendthrift habits rendered useless his martial virtues; and induced him, instead of territory; to accept in his various treaties of peace an indemnity in money. He was superstitious, though accomplished; and exhibited that propriety of character which is dictated by the love of praise.

Maximilian was much pleased with a metrical romance celebrating his own deeds under the name of Teordank, which Melchior Pfinzink his secretary had composed. He was at the expence of causing a fine edition of this work to be printed at Nuremberg, ornamented with numerous wood-cuts. The poem is become scarce: a very beautiful copy of it is now preserved in the London Institute which deserved the citation of Mr. Coxe in some note. With the reign of Maximilian terminates the laboured history of Fugger, entitled "Mirror of the Honors of the house of Austria." But Schmidt, the great historian of the German empire, who,

like our Dr. Henry, is too fond of dissertations on the state of legislation, literature, religion, commerce, and whatever else is affected by the revolutions of the states, continues a faithful guide.

Maximilian, by his own marriage, secured the inheritance of the house of Burgundy; by the marriage of his son Philip with Johanna he brought into his family the succession of the Spanish monarchy; and by the intermarriage of his grandson Ferdinand with Anne, he entailed on his posterity the crowns of Hungary and Bohemia.

*Bella gerant alii, tu, felix Austria, nube;
Nam que Mars alius dat tibi regna Venus.*

At the twenty sixth chapter the task of Mr. Coxe becomes identical with that of Robertson: he thence begins the history of Charles V. the grandson and successor of Maximilian in the throne of the empire. He corrects the imperfections, and they are many, of the Scottish historian, by consulting those German writers, which Robertson had neglected to peruse. By a more natural arrangement and a dexterous sifting abbreviation, he gives a better account of this interesting period, as far as respects the German empire, than before existed in our language: but, with a delicacy honourable to his modesty, if not to his consciousness of power, he shuns that comprehension of matter, that confluent absorption of topic, which gives to the history of Charles V., as treated by Robertson, an all-involving majesty, making his reign into a solstice of the world.

Why not here, for it is here that the points of comparison most naturally press themselves on the common reader, attempt a relative appreciation of the rank of these two illustrious historians, henceforth both to be ranked among the classics of our age and country, among those enduring monuments

of historic toil and art, which are to claim, for the literature of this passing period, the praise of taste and of utility, the gratitude of Europe and of posterity?

For research, Mr. Coxe is evidently the superior of Dr. Robertson. His consultation of authority involves a wider command of language and of library; and implies an industry more micrologic and more appropriate.

For costume of description, an historical requisite, of which our antiquarian poets have lately given splendid examples, Mr. Coxe falls short of Dr. Robertson. The biography of Rodolph, however masterly in many respects, does not bring before us the manners and usages of the times, with that impressive embodied stirring vivacity, which in the writings of Froissard a similiar life would have attained. Dr. Robertson, on the contrary (read for instance the beginning of his third book) is always solicitous to paint those features of surrounding inclination and behaviour, which were likely to have influenced the conduct of his personages. Mr. Coxe does not seem gifted with the picturesque eye of the artist; his very travels are fuller of record than of autopsy; not the inherent but the associated ideas of the scene are every where those on which he dwells; and he hastens to his closet to chronicle, where he should stand still to admire.

For depth of moral wisdom neither Dr. Robertson nor Mr. Coxe will bear comparison with Gibbon and Hume: they are not careful to extract the lessons from the records of experience: they seldom specify the rules of conduct, or the maxims of polity, which the prince or the statesman might deduce from their mass of fact: they are but the undertakers of antiquity, attentive to the due marshalling, but not to the purpose of the procession. A pro-

minent instance of deficiency in philosophic ken, and comprehensive point of view, is the account given of the reformation by both these historians; they have not criticized its conduct and effects as an experienced philanthropy would dictate; and have not made their narratives subservient to enfeebling the superstitions it diffused, or to abolishing the intolerance it bequeathed.

For character-drawing Mr. Coxé surpasses Dr. Robertson: if less eloquent, he is less moratory; and he is always hitting: whereas Dr. Robertson misses the mark continually, and fills up with common-places applicable any where: the one draws likenesses, the other academic figures.

For the general merits of composition these writers are almost equally meritorious: both adopt that classical middle style, which is remote alike from the negligence of a rude, and from the affectation of a refined period: they employ elegant language with purity. Yet if we were to award the preference in this respect we should give it not to the living but to the dead historian. Perhaps we are prejudiced. Writing is mellowed by time: expressions, which, while new, were harsh, become by their very circulation familiar, and easy, and at last trivial: hence a feeling of smoothness and polish accompanies the perusal of an old book, which is the mere result of its having been often read. Yet independently of the flavour and relish which Dr. Robertson's style owes to keeping; there is surely a raciness in it, deriving from the more frequent presentation of sensible ideas in the descriptive parts, and from a warmer tone of moral sympathy in the critical parts, which renders it of the two the more stimulant. Weighing off, one against another, these jarring claims to preference, the

question will be found principally to rest on the relative value of the toils of research, and the arts of composition.

The second part of the first volume opens with the reign of Ferdinand I. This prince, finding the Bohemian protestants were attached to those of Saxony, and refused to assist in a religious war against their brethren of the faith, determined on the atrocious measure of proscribing the leaders of the protestant party, and declaring the Bohemian crown hereditary. This tyrannic revolution he accomplished successfully; but he ought surely to have incurred from the historian a harsher censure than is here intimated. The order of society does not always reward virtue and punish vice with a discoverable equity of retribution. The praise and blame of the annalist is the most powerful alleviation of past, and antidote of future injustice, which the providence of man can oppose to enormity. When Nemesis slumbers, Fame should borrow her scourge to punish, and her cup of nepenthe to console.

Maximilian the second, who was supposed, while at the court of Philip II. of Spain, to have infused some Lutheran opinions, into the mind of the unfortunate Don Carlos, whom he coveted for a son-in-law, had not the courage to act up to the sentiments of his earlier years, when he ascended the seat of power. Like all the Austrian sovereigns, finding the catholic princes of Germany in alliance with his house, he gradually caught or conformed to the spirit of their party, and became so far unaccommodating to his fellow-creedsmen as to patronize the passing of a decree by the diet of the empire, which declared that no toleration should be allowed but to the Catholics, and the members of the confession of Augsburg. Thus the Calvinists, who were be-

coming a powerful sect, were inequitably kept under. Still against the massacre of Saint Bartholomew Maximilian delivered this weighty sentiment: that kings, who by such means aspired to crowns in heaven, justly exposed themselves to the loss of their crowns on earth. In 1567 he granted in Bohemia a complete toleration to the protestants, and was preparing to do so in the Austrian states when the Pope Pius V. deputed cardinal Commendon as a legate to remonstrate against such concessions. Maximilian was afraid of the church and drew back: his character, though amiable, being somewhat feeble. This whole life and reign of Maximilian the second is a prominently well-executed part of Mr. Coxe's history.

Rodolph the second was docile to the lessons of Cardinal Commendon not from timidity merely but from inclination. He was an honest sectator of church-and-king politics, and thought that too much could not be done to enrich and strengthen these caryatids of social order. He adopted under the advice of the jesuits a systematic plan for restoring the catholic ascendancy in Germany: and persecuted the protestants in his hereditary states. Toward the close of life he became sottish and melancholy, and was governed by low-born mistresses: until at length he was superseded rather than deposed by his brother Matthias.

Matthias did not display on the throne the liberal spirit by which he acquired it. The friends of liberty and protestantism had been those members of the States, the most active in facilitating his usurpation; but they were thrown by, as dangerous to his future authority, so soon as the death of Rodolph had legitimated his title. Matthias would however on many occasions have compromised with the protestant party, both in Bohemia, and in other provinces governed by their

land-owners, or States; but his intended successor Ferdinand, suddenly arrested the prime minister Klesel, and practically superseded the power of Matthias.

This resolute character Ferdinand II. asserted on the throne. It was adapted to inspire zeal and did inspire it. Under the pressure of great difficulties, himself almost a prisoner in a metropolis mastered by insurgents, his fortitude overcame every counteraction, and restored the fortunes of a tottering house. He resumed altogether the political tendencies of Rodolph II. which were no doubt most agreeable to the nobles and clergy resident in Vienna.

It has often been questioned whether the house of Austria promoted its real advantage by espousing the catholic party. Charles V. could evidently not have decided for the protestants, without risking the loss of his Spanish dominions. But after their detachment from Austria, the only remaining interest was German aggrandizement. Now if the early diffusive progress of protestantism in Bohemia and the Austrian states be contemplated; if the wonderful diffusion of these opinions over the surface of the German empire be investigated; it will appear evident that protestantism was from some cause the natural religion, the favourite sentiment, of all the tribes using the German tongue; and, since it involved three fourths of the population of the country, in spite of Austrian discountenance, it would have involved the whole mass of the German nation, with the patronage and concurrence of the emperors. It is probable therefore, that the provinces which at first found a chieftain, and finally a master, in the house of Prussia; would have accepted a chieftain, and finally a master, in the house of Austria; if this could have been done consistently with the religious instincts

of the people. The feudal independence of the barons would have died out in Germany, as in France and in England; and the crown would have obtained the undivided allegiance of the whole nation; if it would have conformed to the religion of the public. James II. ought to have retained Ireland by his pious fidelity to the catholicism of the people: if the Stuart family still reigned in that island, their case would resemble that of the house of Austria, confined to a corner of Germany, when their power might have extended from the Rhine to the Weichsel. But what is a kingdom to a mass!

Under Ferdinand III. was concluded the celebrated peace of Westphalia; after which, the protestant states of Germany possessed a legal and formal ascendancy, which no subsequent conversions could have shaken. By this pernicious peace Germany was unfitted for every purpose of cohesion, of public defence, of national co-operation and dignified independence, and of European importance. It was, as a satirist observes, converted into a box of weights, where, when other powers were at war, they sent for two or three or more plummets, to fling into the lighter scale, and make the balance even.

Leopold I. was cotemporary with Louis XIV. but in no degree so definite or so large in his projects and purposes. He had the merit of strengthening his Hungarian territories by the acquisition of Transylvania and other provinces from the Turks. The growing value of these dependencies will proportionally elevate the memory of the conqueror. His war for the Spanish succession is well known from our own annals.

Joseph I. acceded in 1705 and inherited the undertakings of his

father and predecessor: but had the mortification to see the Spanish succession snatched from his house by the Bourbons.

He was succeeded in 1711 by Charles VI, with whose reign the third volume of this history commences.

Under Charles VI. was negotiated the barrier-treaty, which is well criticized by Mr Coxe in the third chapter.—The quadruple alliance—the coldness of the Walpole administration to the difficulties of the house of Austria—are also spoken of with becoming freedom. Charles was bravely antigallican, and was deserted by Great Britain very uncharacteristically: prince Eugene seems to have inspired the heroic portion of this reign: personal magnanimity is seldom so unsuccessful. With Charles terminated the male line of the house of Austria: he died in 1740.

Maria Theresa acceded, not without some objections on the part of the elector of Bavaria, who claimed under a will of Ferdinand I. The king of Prussia recognized her title, being glad of a weak antagonist; but invaded Silesia, to which prescription had extinguished but opportunity revived his claims. He won, or rather Schwegin won, a victory over the Austrians at Mollwitz. A negotiation succeeded, which will supply an interesting specimen of Mr. Coxe's manner of narration.

"BUT as neither her (Maria Theresa's) remonstrances or threats could prevail on England to declare war, without the concurrence of Holland, and as the danger from the Grand Confederacy became more and more imminent, her consent to offer an accommodation with Prussia was at length extorted, by the urgent representations of the Duke of Loraine and of her principal ministers. After much hesitation, and many changes and delays in arranging the terms*, she committed the proposals to

* "The project of cession," writes Mr. Robinson, in a letter to Lord Harrington, "was drawn up, and the instructions for the proposal of terms to the king of Prussia.

Mr. Robinson, who was to repair in person to the Prussian camp in Silesia, and to offer Austrian Guelderland and Limburgh; and, at the last extremity, the duchy of Glogau. But, in arranging these proposals, she displayed the strongest aversion to an accommodation; and occasionally exclaimed to Mr. Robinson, who expressed his apprehensions that some of the conditions would be rejected by the king, "I wish he may reject them!" When he took his leave, she recommended her interests to his care; and said, "Save Limburgh, if possible, were it only for the quiet of my conscience; God knows how I shall answer for the cession, having sworn to the States of Brabant never to alienate any part of their country *."

"In consequence of these obstacles and delays, Mr. Robinson did not depart for Silesia, till the 30th of July. He reached Breslau on the 3d of August; and, on the 5th, had an audience of the king, in his tent at the camp of Strehlen, accompanied by lord Hyndford, and count Podewilz, the Prussian minister.

"After some desultory and unconnected conversation, in which the king stigmatized the answer of the court of Vienna as extremely impertinent, Mr. Robinson opened his commission with the offer of Austrian Guelderland, and a florid description of its value and importance. The king, without answering, turned to count Podewilz, and asked, "What have we yet left in Guelderland?" and when the minister replied, "almost nothing," he exclaimed, "Still beggarly offers! What! nothing but a paltry town for all my just pretensions in Silesia?" He here gave way to his indignation; and Mr. Robinson, after some hesitation, added the offer of Limburgh as the ultimatum of the queen of Hungary, exaggerating its advantages still higher than those of Guelderland. But he was interrupted in his encomiums by the king, who ironically asked, "How can the queen of Hungary dare to think of violating so solemn an engagement as that of the Barrier Treaty, which renders every inch of the Low Countries inalienable? I have no desire to aggrandize myself in parts which are useless to me, much less

to expend money in new fortifications. But why more fortifications? Am I not fortifying Glogau and Brieg, which are sufficient for one who intends to live well with his neighbours? Neither the French or the Dutch have offended me, nor will I offend them by such *unlawful* acquisitions. Besides, who will guaranty them?" Mr. Robinson answering, that the Queen would obtain the guaranty of England, Russia, Saxony, and even of the States General. "Guaranties!" contemptuously rejoined the king, "who observes Guaranties in these times? Has not France guarantied the Pragmatic Sanction? has not England guarantied it? why do you not all fly to her succour?"

"The conversation continued for some time in the same tone of contempt and irony on the side of the king; he ridiculed the conduct of those powers who affected to espouse the cause of the House of Austria, and dwelt with great energy on the advantages of his situation "I am at the head," he said, "of an invincible army, already master of a country which I will have, which I must have, and which is the only object of my views. My ancestors," he continued, "would rise out of their tombs to reproach me, should I abandon the rights they have transmitted to me. With what reputation can I live, should I lightly quit an enterprise, the first act of my reign, begun with reflection, prosecuted with firmness, and which ought to be maintained to the last extremity? I will sooner be crushed with my whole army, than renounce my just rights in Silesia. Have I occasion for peace? Let those who want peace give me what I want; or let them fight me again, and be again beaten!"

"This burst of real or affected indignation was accompanied with theatrical gestures: and turning, as if to finish the conversation, he said to Mr. Robinson, "I will accept no equivalent in the Low Countries; and since you have nothing to offer on the side of Silesia, all proposals are ineffectual. I will not only have the four duchies; but, as the court of Vienna has rejected that demand, I revoke it, and require all Lower Silesia, with the

The queen, after much struggle forced to approve them, changed them with her own hand, added that she liked one thing too much, or another too little; what with despair, what with reluctance, what with irresolution, spoiled the whole paper, and sent it back to the chancellor so mangled, then sent for it again."

* Mr. Robinson's dispatches.

town of Breslau. After frequently and peremptorily repeating his last words, he added, "if the Queen does not satisfy me in six weeks, I will have four duchies more."

"His indignation seemed to be still further inflamed by the offer of Glogau, which was now made by lord Hyndford; reiterating his demand of all Lower Silesia, he said to Mr. Robinson, "Return with this answer to Vienna; they who want peace will give me what I want." Mr. Robinson, not rebuffed by his peremptory treatment, ventured to propose a negotiation with his minister, but Frederic disdainfully added, "I am sick of ultimatums, I will hear no more of them; my part is taken. I again repeat my demand of all Lower Silesia; this is my final answer, and I will give no other. He then interrupted all further representation; and, taking off his hat, precipitately retired with looks of high indignation, behind the interior curtain of his tent.

"Thus terminated this extraordinary conference; and Mr. Robinson returned to Presburgh without the smallest hope of bending the inflexible spirit of the King."

The final result of this transaction, after some interval of other matter, is thus given.

"After some delays and negotiations, Frederic finally delivered his ultimatum, in that brief and decisive style which marked his character: "All Lower Silesia; the river Neiss for the boundary. The town of Neiss, as well as Glatz. Beyond the Oder the antient limits to continue between the duchies of Brieg and Oppelen. Breslau for us. The affairs of religion in statu quo. No dependance on Bohemia; a cessation for ever. In return, we will proceed no further. We will besiege Neiss for form. The commandant shall surrender and depart. We will go quietly into winter quarters, and the Austrian army may go where they will. Let the whole be concluded in twelve days*."

"This negotiation was protracted by his refusal to enter into formal engagements, and the unwillingness of the court of Vienna to yield the same territory for a bare neutrality, with which they

might have purchased his alliance. In the mean time, the progress of the French and Bavarian arms, the conclusion of the neutrality of Hanover, and the manœuvres of the king of Prussia, who had compelled marshal Neuperg to retire from Neiss, hastened the decision of Maria Theresa, and full powers were sent to Neuperg to cede all Lower Silesia, with the towns of Breslau and Neiss, and to secure the best conditions in return. As both parties were equally desirous of a respite, the arrangements were soon made. Frederic, accompanied by colonel Goltz, met marshal Neuperg, general Lentulus and lord Hyndford, at Ober-Schnellendorf, on the 9th of October, and a convention was drawn up and signed by lord Hyndford, to which the king only gave his verbal assent. It contained the cession of Lower Silesia, with the towns of Breslau and Neiss, and the limits specified in the king's ultimatum. It was also settled, that this convention was to be kept an inviolable secret, and if divulged by the court of Vienna, should be considered as null. To preserve appearances, it was agreed, that skirmishes should not be immediately discontinued, and that the siege and surrender of Neiss should proceed in the usual forms. Part of the Prussian army were to take up winter quarters in Upper Silesia, but were not to exact contributions, or make forced enrolments. The king of Prussia promised never to demand from the queen of Hungary the cession of any other territory than Lower Silesia, and the town of Neiss; not to act offensively either against the Queen, the king of England, as elector of Hanover or any of her allies, after the surrender of Neiss; and not to molest marshal Neuperg in his march into Moravia. It was likewise agreed to endeavour to conclude a definitive treaty before the end of the year†.

The king of Prussia affected great anxiety to conceal this transaction from his allies, and even exacted a written declaration from lord Hyndford, that the negotiation had proved fruitless. But although the conduct of Frederic evinced his intention to amuse the court of Vienna, and to renew hostilities whenever it suited his interests; yet this convention was highly advanta-

* Lord Hyndford's Dispatches.

† Convention de Schnellendorf, in lord Hyndford's letter of October 12, to Mr. Robinson. *Cœuvres Posthumes du Roi de Prusse*, ch. 4.

geous to the queen of Hungary, as it gave her a respite from an active and enterprising enemy, and enabled her to concentrate all her efforts against the French, Bavarians, and Saxons."

Maria Theresa resembled Elizabeth of England in the art of inspiring a chivalrous zeal in her behalf, and was freer from feminine coquetry. She won in an extraordinary degree the attachment of the Hungarian nation, which, since her time, has constituted the appropriate and most inseparable strength of the house of Austria. She was a pious and a sincere christian, but withal was what Dr. Johnson calls "a good hater." Speaking of coming to terms with the king of Prussia, whose irruption into Silesia she always remembered with keen resentment, she said: "Were I to agree with him to-morrow, I would give him battle this evening." This bitter spirit passed into their respective nations: and Germany is now the victim of their long disunion. Thus the unjust seizure of Silesia has caused the overthrow of Prussia.

Count Kaunitz, whose elevation in 1749 gave a new turn to the politics of Austria, appears to have imbibed an indifference to what were called the maritime powers, England and Holland; an indifference to the possession of Flanders, which he always seemed willing that France should encroach upon for any equivalent surrender elsewhere; and a disposition to concentrate the force of his country by acquisition in Silesia and at the expence of Prussia. These views were in the main rational: France was not then a power which threatened the independence of Austria: but the systematic hostility to Prussia, founded on religious hatred, was an error pernicious to Austria: it would have been better to co-operate with the rival court for the purpose of partitioning Germany. The Prussians always wished for this

co-operation, and were for beginning the attack on the weaker independent members of the diet, by secularizing the ecclesiastic territories.

The history of the Seven Years War is given with lively circumstantiality: it displays the autonomous character of the great Frederic, who inevitably becomes the hero of the tale, even in a history of the house of Austria. The partition of Poland, a Prussian measure, is narrated with curious elucidations: in the interview between Frederic and Joseph, the son of Maria Theresa, at Neustadt, the map of Poland was spread on the table, and the outline of encroachment pencilled. The partition of Poland was over-abhorred by public opinion; in consequence of which the partition of Germany was postponed; and France came in for the principal share, of what she else would barely have nibbled. It was a mistake of the great Frederic not to persevere in this line of policy: the dismemberment of Bavaria was inconsistently opposed by him, merely because Joseph offered him less than an equivalent. All delay tended to endanger part of the prize: it was while France and England were occupied in their American war, that Austria and Prussia could have made a great progress in acquisition on the continent of Europe.

The reign of Joseph II. is introduced by this admirable sketch of his character:

"Joseph the Second, born in 1741" was in the fortieth year of his age, when he ascended the throne of his ancestors. He was endowed by nature with a lively disposition, quick parts, and an ardent temper; but his education had been greatly neglected, and those who were placed about his person were wholly unfit for the purpose of forming a young prince to fulfil the important duties of his exalted station. His youthful mind, trained by dull pedagogues, who rendered learning distasteful, or instructed

by bigoted monks in all the tedious forms of an unmeaning devotion, contracted an aversion for science; and he did not discover the smallest inclination for any branch of literature. From this narrow mode of education, he became timid, awkward, and reserved, and gave no indications of that active and penetrating mind which he really possessed. This timidity was still further heightened by the coldness and severity with which he was treated by his parents, and the partiality which they manifested to his brother the archduke Charles, a prince of more brilliant and attractive qualities*.

Towards the sixteenth year of his age, he was roused from this state of apathy, by the great events of the seven years' war; the exploits, resources, and victories of Frederic the Second seemed totally to engross his mind, and inspired him with a desire of emulating the great rival of the House of Austria. Animated by this spirit, he desired to serve against the Prussians; but his first display of energy being repressed, and his request rejected, he relapsed into his former apathy, and seemed only anxious to avoid exciting the jealousy of his parents.

"In the twenty-fourth year of his age, being called by the sudden death of his father to the possession of the Imperial dignity, appointed co-regent of the Austrian dominions, and entrusted with the command of the army, the activity of his character began to develop itself.

"The long reign of his mother, the death of a beloved wife, the little share which he was allowed to enjoy in the administration of public affairs, and the leisure of a long and almost uninterrupted peace, left him at liberty to gratify his passion for useful knowledge. Europe saw and admired an emperor of Germany travelling without pomp, ostentation, or etiquette, affecting the frankness and simplicity of a private individual, examining with the minutest attention, the naval and military establishments, the arts, manufactures, courts of justice, and charitable institutions, and exhibiting an example of indefatigable perseverance and rational observation, which no sovereign had displayed since Peter the Great. To these valuable qualities he joined an intense application to business,

easiness of access, cheerfulness in society, vivacity in conversation, politeness in demeanour, sobriety and temperance, a contempt of fatigue, and disregard of danger. During his frequent journeys in the Austrian territories, he examined the situation of his subjects, particularly that of the lower classes; he visited the cabin of the shepherd, and the hut of the peasant, inquired into their wants, relieved their distresses, appeared anxious to abolish their servitude, and publicly declared that his greatest honour would be to reign over freemen.

"Many instances of his attention to the distress of his subjects were recorded before his accession: two of which give striking proofs of benevolence and humanity. Hearing of an old officer, who had a large family without the means of providing for them, he unexpectedly called at his house, and finding eleven children, said, "I know you have ten children, but whose is the eleventh?" "It is an orphan," replied the veteran, "whom I found exposed at my door, and I could not suffer it to perish for want of assistance." Joseph, struck with this act of humanity, said, "Let the children be in future my pensioners, and do you continue to give them examples of virtue and honour; I settle upon each of them 200 florins a year, of which you shall receive the first quarter to-morrow: I myself will take care of your eldest son, and, as an earnest of my future intentions, give him the commission of a lieutenant†."

"Another time, as he was passing through the streets of Vienna, he saw a young woman with a bundle in her apron, seemingly plunged in the deepest affliction. Struck with her youth and distress, he delicately inquired into the cause of her grief, and learned that the contents of her bundle were some clothes of her mother, which she was going to sell as their last resource. "I never expected," she added, sobbing, "that we should be reduced to such extreme penury, as my mother is the widow, and I the daughter, of an officer, who served with distinction in the army of the Emperor, but without meeting the recompence he had a right to expect."

"You ought," replied Joseph, "to have presented a memorial to the Em-

* Wraxall's Memoirs.

† Histoire de Marie Therese, p. 227.

peror; have you no friend or acquaintance, who could recommend your case to him?" She then named a courtier who had repeatedly promised to do it, but whose recommendation had failed of success; and she did not conceal her opinion of the Emperor's want of generosity. "You have been deceived," he replied, suppressing his emotion: "had the Emperor known your situation, he would not have withheld his assistance; he has been misrepresented to you; I know him well, and his love for justice; prepare a memorial, and bring it yourself to-morrow to the palace, if your circumstances are such as you describe, I will present you and your memorial, and second your request; nor will my interference, I trust, be ineffectual." The young person, overcome by this unexpected kindness from a stranger, broke forth into expressions of gratitude, which Joseph interrupted, by saying, "In the mean while, you must not sell your clothes; how much did you expect to get for them?" she answered, "six ducats;" "Allow me to lend you twelve," replied the Emperor, "until we know the success of our application." He then took his leave; and, having informed himself of the truth of her story, expected her at the appointed time and place, but, on her not appearing, dispatched a messenger for her and her mother.

"When the young woman returned home, her description of the person and manners of the stranger convinced her friends that he was the Emperor, and she was so much shocked at her freedom in ensuring the conduct of her sovereign, that she had not courage to appear before him. Being at last prevailed upon to repair to the palace, she fainted in his presence; on her recovery, the Emperor sent for her and her friends into the closet, and delivering to her a pension for her mother, equal to the appointments of her father, he said, "I intreat you and your mother to excuse the delay which has been the cause of your embarrassment. You are convinced, I trust, it was on my part involuntary; and, should any one in future speak ill of me, I only require you to be my advocate*."

To this benevolent temper Joseph united an aspiring mind, and was not deficient in that ardour for military glory, which had distinguished the most illustrious of his ancestors. During the Bavarian war he displayed more eagerness to engage than Frederic himself; he shared the hardships, fatigues, and dangers of his troops; slept on the bare ground, skirmished with the advanced posts, led reconnoitring parties, and the whole army joined in the exclamation of a grenadier, "Why should I complain of dangers, when I see the crown of my sovereign as much exposed as my cap!"

With the advice and assistance of marshal Lacy, he new modelled the army, and introduced that wonderful system of order and economy, which so highly distinguishes the military constitution of Austria. Many of the beneficial regulations adopted by Maria Theresa had been proposed by him; his intentions were known to be pure and beneficent; and as he was no longer controlled in his operations for the public good, and his power gave full scope to his talents, his accession was hailed not merely by the panegyrists of his own court, but by impartial foreigners and enlightened politicians, as the commencement of a golden age, which was to surpass the glory of ancient periods, and shame the boasted exertions of modern times. With such omens of greatness and splendour, did the new sovereign begin his auspicious reign; but these flattering predictions were not realized; nor does any instance occur in history of a prince who more disappointed the expectations of mankind, and who died less esteemed, and less regretted, than Joseph the Second."

The whole of this reign, which is still fresh in the recollection of many readers, is given with distinguished knowledge of the subject. Mr. Coxe has not travelled in vain for the purposes of history: there is a locality and completeness of information in his account, which is of rare example, and which amply justifies his thus summing up the detail.

* *Histoire de Marie Therese*, p. 223.

† "His toilette," observes his biographer, "is that of a common soldier, his wardrobe that of a serjeant, business his recreation, and his life perpetual motion." *Vie de Joseph*, p. 110."

"We have already delineated the character of Joseph as it appeared at his accession; it now remains to describe his person and manners, and display those principles and qualities which were developed in the course of his reign.

"He was of the middle stature, active, and well proportioned, capable of enduring great fatigue, and expert in all bodily exercises. His physiognomy was strikingly expressive, his complexion remarkably fair, his features were strongly marked, he had a high forehead and aquiline nose, and the keenness of his eye evinced penetration and sagacity. Like his great ancestor Rhodolph of Hapsburgh, the cast of his countenance was serious and thoughtful, but in conversation became animated, and his smile was peculiarly gracious and benign. His deportment was easy, perhaps too familiar, his address insinuating, his manners pleasing and affable.

"He was kind and liberal to his domestics, and condescending to those whom he honoured with his friendship and esteem. He was sober, economical, temperate, and almost mechanically regular in his mode of life; though fond of female society, he never countenanced any breach of good morals by a public attachment to a mistress, and prided himself on never allowing a woman, however great her merit or her talents, to sway his decisions, or interfere in political affairs.

"But his great and amiable qualities were counteracted by a restlessness of temper, and a rage for innovation, which were with difficulty controlled even in his youth, by the calm judgment and wary circumspection of his mother; defects aggravated by inflexibility of mind, and by a spirit of despotism derived from his high birth, and fostered by his confined education. To these may be added, an habitual duplicity, and a disregard of the most solemn engagements, which sunk him in the opinion of Europe, and deprived him at once of the love of his subjects, and the confidence of his allies.

"A wise statesman will always consult the genius and temper of his people, and make even prejudice and superstition subservient to the general good. Joseph, unfortunately for himself and for Europe, acted in direct contradiction to this plain rule; he attempted to abolish deep-rooted institutions, and to extirpate prejudices and opinions which had been consecrated by

ages. He expected that to be the work of a moment which could only be the gradual operation of successive years; he never distinguished what was just or specious in theory, from what was reducible to practice. He blended metaphysical subtleties with moral and political regulations, and endeavoured to accommodate the rights of nations and individuals to abstract principles. To use the words of his rival Frederick the Second, whom he awkwardly mimicked, "his head was a confused magazine of dispatches, decrees, and projects." With the most thoughtless precipitation, he made laws before he had removed the obstacles to their execution, or could discover and remedy their defects, and changed them with the same precipitation as they were made. Hence he issued an amazing number of ordinances and rescripts, many of which being ill digested or ambiguous, were seldom carried into execution. Couriers were dispatched upon couriers counteracting preceding orders, and every new edict was modified or limited by additional decrees. He joined the opposite extremes of obstinacy and indecision; rashness in planning, and weakness in execution. Vain of his own abilities, and despising those of others, he often declared that the most trifling establishment required his personal inspection, and he investigated the details of office, with a minuteness which was incompatible with a proper attention to higher views and more important objects.

"The specious and plausible professions of Joseph, have misled superficial observers to form an erroneous idea of his character, and to attribute all his actions solely to an earnest desire of promoting the happiness of his people. His edicts, letters, and conversation were indeed filled with the cant of affected philanthropy, but it will appear from the account of his reign, that in reality he concealed despotism and ambition under the mask of philosophy and benevolence. For what could be more adverse to the freedom he pretended to found on the ruins of feudal oppression, than the general and forcible establishment of a military conscription? What more galling and oppressive than the enormous tax which he attempted to impose on land? What more adverse to happiness than an unqualified violation of long established privileges, and the suppression of the most delicate

and grateful feelings of the human mind? Or what more opposite to the whole tenour of his professions, and his repeated wishes to rule over freemen, than the institution of a government which reduced despotism to a system, and which subjected all ranks and orders to the nod of the sovereign, without check, and without controul.

"With this character and these principles, it is no wonder that his reign was a continued scene of agitation and disappointment, and that his plans of reform, however beneficial in many particulars, excited general discontent, and provoked an opposition which threatened the very existence of his empire. In fact, he himself bore witness to the folly, the inconsistency, and the impracticability of his schemes, when at the close of his life, he said, I would have engraven on my tomb "Here lies a sovereign, who with the best intentions never carried a single project into execution."

The reign of Leopold does not offer circumstances so interesting as that of Joseph. The great command of private and official information which noble friends of Mr. Coxe have put at his disposal, is in no chapter more conspicuous than in the fifty-fourth. With the fifty-fifth the work concludes; it extends to the death of Leopold II. who would have justified, in Mr. Coxe's opi-

nion, the favourable opinion formed of his government in Tuscany, had a longer reign been allotted him by nature.

The latter half of this concluding volume comprehends a succinct account of the general politics and pursuits of Europe during our own times, and is perhaps the best extant sketch of this recent period. It is given to few to excel both in antiquarian and in living history. The judiciousness of Gibbon was exerted in research; that of Orme in observation: but none of our eminent chroniclers hitherto have expended both on the past and on the present a rival pervasiveness of attention. Mr. Coxe is alike distinguished for asking questions of Time and of Space: the chronicles of remote ages, the archives of distant nations, have with equal industry been explored, and have both been rendered tributary to the hoard of his instruction. A temperate tolerant morality animates his criticism; which tends to impress the great truth, that the virtue of a sovereign is to love mankind; and his talent, to place them aright. The prince has fulfilled his duty, who is a friend of the people and a judge of merit.

Art. XVIII. *A connected Series of Notes on the chief Revolutions of the principal States which composed the Empire of Charlemagne, from his Coronation in 814, to its Dissolution in 1806: on the Genealogies of the Imperial House of Habsburgh, and of the Six Secular Electors of Germany; and on Roman, German, French and English Nobility.* By CHARLES BUTLER, Esq. 8vo. pp. 296.

THE *Horæ Juridicæ* have conferred on Mr. Butler the reputation of a learned lawyer; and the *Horæ Biblicæ*, of an inquisitive theologian. He now applies his well-directed leisure to historical investigations; and has executed a convenient abridgement of the history of the Revolutions on the Germanic empire. The work displays that command of library, that clearness of conception and habit of redaction, that good sense and good taste, which, in the former

vestiges of his pen, have repeatedly been observed and applauded. The dedication to Sir I. C. Throckmorton, a zealous adherent of Mr. Fox, records the liberal character of Mr. Butler's political inclinations.

The first section comprizes a sketch of that turbulent period, which succeeded to the final division of the Roman empire. Honorius obtained the West, only to leave it as a scramble between domestic usurpers and foreign invaders. Different Gothic nations

partitioned the chief provinces Italy solicited protection from the emperor of the east, and a part of the country was preserved, through the efforts of Belisarius and Narses, unsubdued by the barbarians, under the prefecture of an exarch of Ravenna, and under the management of the papal see, which, in civil matters, obeyed a patrician of Rome, nominated by the Constantinopolitan court. Astolfo, a king of Lombardy, conquered the exarchate of Ravenna, and threatened Rome. The pope applied, in 753, to Constantine, then emperor of the east, who granted no relief. The pope next addressed himself to Pepin, who had usurped supreme authority in France, and who, apparently for a subsidy, perhaps from religiosity, crossed the Alps, and compelled Astolfo to give up the exarchate, not to the eastern emperor, but to the pope of Rome. Thus the wealth of Italy, collected by the church, and employed through the clergy, who could alone negotiate with the barbarians, purchased the independence of the sacred territory. Pepin was then nominated patrician of Rome, and thus invested with the same sort of sovereignty there, as the Greek emperors had held.

Desiderio the successor of Astolfo, displeased with these arrangements, again invaded the exarchate of Ravenna. The new pope again applied to the king of the Franks, and Charlemagne crossed the Alps to still more purpose than Pepin. He conquered all Lombardy, and annexed it to his own crown, but gave up to the jurisdiction of Rome, the contiguous district, and the exarchate of Ravenna. The pope now anointed Charlemagne emperor: as patricians of Rome, his father and he had acknowledged the Byzantine emperor for sovereign: he now assumed the independent personal chieftaincy. Af-

ter a short time the Byzantine court acquiesced in this expedient usurpation, and the limits of the two empires were amicably settled.

The second part comprizes the history of the Roman empire in the West, from its revival in the person of Charlemagne, to the end of the dynasty which he founded, and which died out in 911. Mr. Butler excels in particularizing the changes, which feudal tenures progressively underwent, and in all that may be called the jurisprudence of the historian.

The third period, treats of the Saxon, Franconian and Swabian dynasties. Under Henry III of the Franconian family, the empire attained its greatest extent; it comprehended Hungary and Poland; Denmark and Burgundy; Switzerland and Lombardy. Contests arose between the emperors and the popes, about the right of nominating to vacant bishoprics; about the independence of the territory of the church in Italy; and about several questions of ecclesiastical jurisdiction. This period terminated in a political schism, when many different princes claimed at one and the same time the rank of emperor. The elevation of Rodolph count of Hapsburg terminated this anarchy, or interregnum: which constitutes a fourth period. Thus far Mr. Butler's work forms a convenient introduction to Coxe's classical history of the House of Austria.

The fifth period begins with the rise and progress of the house of Hapsburg: the genealogy adopted by Mr. Butler is certainly incorrect, and disagrees with the purest authorities: the page 115 requires to be rewritten. The story, at p. 119, taken from *Æneas Silvius*, of Otto-car's painful humiliation, having been brutally exposed by his apprentice Rudolf, is not supported by sound criticism, or by original authority. The very eventful hostilities of these two great princes

are well adapted for one of those dramatic epopeas, or historic tragedies, of the Germans, which form so conspicuous a portion of their literature.

The sixth part considers the period between 1558 and 1745, from the division of the house of Hapsburg into its Spanish and German lines, until their final absorption in the house of Lorraine. An excursion characteristic of the author is the following.

“ DURING the whole war of thirty years, and at different times during the remainder of the period now under consideration, Germany was a scene of devastation. In almost every part of it the ravages of advancing and retreating armies were repeatedly experienced; many of its finest towns were destroyed; whole villages depopulated; large territories laid waste. Much of this was owing to the contest of Austria and France for power, much to religious animosity.

“ A view of the fatal effects which this animosity has produced in the christian world, has often made wise and peaceful men endeavour to reunite all denominations of christians in one religion. With this view, at an early period of the reformation, *Melancthon* formed his celebrated distinction of the points in dispute between Roman Catholics and Protestants into the Essential, the Important, and the Indifferent:—in a later period of the reformation, *Grotius*, the most learned man of his age, employed the last years of his life in projects of religious pacification: towards the end of the seventeenth century, a correspondence for the reunion of the Roman Catholic and Lutheran churches was carried on between *Bossuet* on one side, and *Leibnitz* and *Molanus* on the other: it may be seen in the Benedictine edition of the works of *Bossuet*, and Mr. Dutens's edition of the works of *Leibnitz*. In the beginning of the last century, a similar correspondence for the reunion of the Roman Catholic and English churches, was carried on under the direction, or at least with the connivance, of *Cardinal de Noailles* and *Archbishop Wake*: a full account of it is inserted in the last volume of *Mosheim's Ecclesiastical History*. With a view of facilitating

this reunion, Doctor Courayer wrote his *Discourse on the Validity of English Ordinations*. A curious history of the controversy to which that treatise gave rise, is contained in *commentatio historica theologica de Consecratione Anglorum Episcoporum, ab Olao Kiorningio, 4to. Helmstadii, 1739.*

“ That such men as *Melancthon*, *Grotius*, *Bossuet*, *Leibnitz*, and *Molanus*, should engage in the project of reunion, is a strong argument in favour of its practicability; that it failed in their hands, may shew that it is more than an Herculean labour; but does not prove it utterly impracticable. It is evident, that, at one time more than another, the public mind may be disposed to peaceful councils and to feel the advantage of mutual concessions:—perhaps, *venit hora et nunc est.*”

This reunion of all denominations of christians will not be accomplished by any of the extant sects: but it is deliberately prepared by certain theologians of the continent, who are embodying in each sect an esoteric doctrine, founded on the exposition of the sacred books, but simpler and bolder than the Socinianism of the Italian reformers. The civil governors will be stimulated first to undertake the co-establishment of all sects; and next, to select for prominence and patronage the professors of this new philosophic illuminism.

The seventh part extends from the marriage of Maria Theresa to the French Revolution.

The eighth part reaches from the commencement of the French Revolution to the Extinction of the Empire of Germany.

The most obvious defect of this book consists in the non-consultation of native German authorities. The great historian of the empire *Schmidt* is not cited once; although deservedly valued for his comprehensive views and indefatigable industry. On the other hand, a meritorious peculiarity of research among French and Italian authors is repeatedly displayed. We hope that the *subsective* occupations of

Mr. Butler will continue to enrich the literature of his country: why will he not undertake a critical history of ecclesiastical law? His professional and biblical studies

would supply ready hoards of information; and his philanthropy of sentiment would render his commentary subservient to important purposes of reform.

ART. XIX. *The Reign of Charlemagne* *considered chiefly with reference to Religion, Laws, Literature, and Manners.* By HENRY CARD, A. M. of Pembroke College, Oxford. 8vo. pp. 208.

IN our second volume, p. 280, was noticed a former work of Mr. Card on the revolutions of Russia, which, though deficient in industry of research, and excessive in ornament of diction, appeared to us to announce some talent. He has since adopted a less affected and less stimulant plan of composition; but this sober tameness will render necessary more toil and more thought, if his sentences are to escape the reproach of inanity. The exuberant fancy of the young writer is stanchd: it must be replaced by merits of a higher order.

The life of Charlemagne offers perhaps a more inviting subject to the poet than to the historian. His early years are involved in clouds. Probably he was a bastard son of Pepin, and had motives for concealing the place of his birth and the name of his mother. He is thought to have been born in the year 742. Some historians make him originate at Ingelheim and some at Salzburg. The former guess is most probable, as it was a more habitual residence of his father, and was that which he himself chose to rebuild.

On the death of Pepin, in 768, he acceded, by a sort of election of the nobles, to the crown of France, being then, as was supposed, about twenty-six years of age. His general affability, his heroic figure, his profuse attachment to the sex, his military taste, and his devotion to the see of Rome, fitted him for the hero of his nation and his age.

His education had been that of a

knight, not of a priest: he had learnt the use of arms, but not the use of letters. He delighted, however, to hear the conversations of the learned, and endeavoured to repair the deficiency of his tutorage; but, although Alkwin composed for him a grammar, and Eginhard set him copies, he was never able to write a letter, or indeed to affix his signature any otherwise than by making a cross, which his secretary surrounded with the letters of his name.

Three splendid wars were waged by Charlemagne. The one in Italy was against Desiderio, king of Lombardy; whose territory was so entirely overrun, that the very palace of Ravenna was plundered, and those beautiful granite columns were removed from it, and carried to Aix, which afterwards adorned the tomb of Charlemagne and have lately been transported to Paris. This war was undertaken at the suggestion of the pope, who went to Paderborn to solicit, perhaps to pay a subsidy for it, and who was allowed to annex much of the conquered territory to the Romish see. Charlemagne obtained an imperial title, and was crowned triumphantly at Rome by the hands of the arch-pontiff in the year 800.

The second, the war in Spain, was against Waifar, duke of Aquitain, and his Saracenic allies. Charlemagne restored for a while the Arabian prince, Ben-algrabi to his throne in Zaragossa. He took Pamploña, and overran the banks of the Ebro; but was finally defeated at Ronceval, where his

favourite nephew Roland was killed. This war has especially been the theme of romance; and has been so much embellished, or disfigured, by the troubadours of Barcelona and Provence, that it is become impossible to separate the exploits of fictitious heroism, from the incidents of real event.

The third war was waged in Westfalia against Witikind, a Saxon chieftain. The Saxons were defeated with cruel slaughter; their temple of Woden was violated, and his colossal image burnt amid the shouts of christians. Many tribes of Saxons fled to England; others joined the Normans; those who staid, submitted to baptism, and among them Witikind. They bound themselves to pay a yearly tribute of three hundred cream-coloured horses, and five hundred cows. In this war the Franks and Angles were the conflicting parties: it has contributed to found their hereditary hatred.

Charlemagne sent an embassy to Constantinople to solicit in marriage the empress Irene, and thus to re-unite the crumbled fragments of the Roman empire. A revolt of the Iconoclasts hurled her from the throne in the very presence of the episcopal ambassador of the French. This accident, or this ebullition of the spirit of independence, transferred the supreme power to Nicephorus.

Charlemagne was studious to employ in high posts the most celebrated literary men of his age. One of them Theodolphus, the bishop of Orleans, produced a great religious revolution. By means of the council of Frankfort, which Charlemagne called at his instigation, he established throughout the western world, the double genealogy of the Holy Ghost, a great innovation, which

separated the catholic church into the Greek and the Romish sects; and which by that very separation greatly increased throughout the west the power of the pope; was the work of Charlemagne. This assigning a second father, a two-fold paternity to the holy spirit, by the insertion of the words *filiusque* in the Nicene creed, ought to be noticed by historians, as a greater theologic revolution, than the institution of the protestant reformation itself; because it totally altered the constitution of the supreme object of worship. Mr. Card glides too superficially over this momentous change, as if the birth-day of the yet extant and powerful Roman-catholic sect did not merit record, and celebration.

An incident, wholly omitted by Mr. Card, is the attempt to suppress in the Mediterranean the piracy of the Saracenic Corsairs. Burkard was the name of the Norman admiral, whom Charlemagne employed against the pirates, and who, in the very haven of Corsica, whither they had fled for shelter, took from them thirteen ships, and many prisoners. For an Englishman to omit in a history the narration of a naval campaign, so illustrative of the manners of the age, and so honourable to the vigilance of the hero, is surely a gross negligence.

Mr. Card professes to care little for the details of military history, and rather to wish to reflect light on the legislative character and acts of Charlemagne. This is a curious subject for research and speculation. Montesquieu praises in the highest terms the legislation of Charlemagne. Gibbon could seldom discover in it the immortal spirit of foreseeing genius. We entirely coincide in opinion with Gibbon, and not with Mon-

tesquieu. Charlemagne shook arbitrarily the rights of property, by his frequent resumptions of the feudal properties of the nobility. He prepared the pernicious ascendancy of the papacy, and of the priesthood, by the excessive endowments, and independent privileges, which he conceded to the clergy. He partitioned his empire between his sons; the course of nature rendered this testamentary disposition nugatory, by reducing his sons to one, but the imprudence of the arrangement is not the less apparent. He ordered decision by chance, *judicium crucis*, for ascertaining disputed boundaries: an experiment

adapted to the taste of the age, but likely to determine controverted points of property in the manner most advantageous to the clergy, who trained monks to hold up their arms cross-wise, and thus to overreach the laity. His legislation respecting vassalage records but humanizes the practice of his time.

It would not be serving Mr. Card to make extracts from a work so hastily manufactured. Bruere's history of Charlemagne is not even quoted among the authorities, and the authorities quoted are rarely consulted, or have been vainly studied.

ART. XX. *The Present State of Turkey; or a Description of the Political, Civil, and Religious Constitution, Government, and Laws, of the Ottoman Empire; the Finances, Military and Naval Establishments; the State of Learning, and of the Liberal and Mechanical Arts; the Manners and Domestic Economy of the Turks, and other Subjects of the Grand Signor, &c. &c. together with the Geographical, Political, and Civil State of the Principalities of Moldavia and Wallachia. From Observations made during a Residence of Fifteen Years in Constantinople and the Turkish Provinces, by THOMAS THORNTON, Esq. 4to. pp. 440.*

ALTHOUGH we possess several accounts of Turkey written within the last half century, yet there are few of them that deserve much confidence. Of some the authors came to their task wholly unqualified, from their ignorance both of the Greek and Turkish languages, and from the shortness of their residence in the country, during which too, they associated with scarcely any other persons than European strangers; of those, again, who from their connexions with the natives, the length of their continuance in the country, and other favourable circumstances, were the best qualified to give an account of the institutions and character of the Turkish nation; some have been proved to be guilty of wilful misrepresentations, and others have been so biassed by their prejudices either for or against the people whom they have described, as detracts very materially from the

confidence that they would otherwise deserve. It is therefore with much satisfaction that we announce to the public the work now before us, which is characterized by a most laudable exemption from the prevailing faults and errors of its predecessors.

Mr. Thornton resided fourteen years in the British factory at Constantinople, and about fifteen months at Odessa, on the coast of the Black Sea; and made occasional excursions to the provinces of Asia Minor and the islands of the Archipelago; he enjoyed a familiar intercourse with the most respectable of the foreign ministers and their interpreters, and possessed a knowledge of the languages of the country, sufficient for the purposes of ordinary communication. To these qualifications, which are claimed by Mr. T. himself, will we apprehend be added by the readers of his interesting work, good sense,

a liberal spirit of free enquiry, and an eminent degree of candour and impartiality.

Mr. Thornton divides his work into nine chapters. The first contains a general view of the manners, arts, and government of the Turks. Of this chapter, which from the general nature of its subject, is not susceptible of abridgement, we must content ourselves with stating, that it rectifies several popular errors with regard both to the moral character and intellectual abilities of the Turks, and successfully vindicates the code of Mahomet from the reproach too often cast upon it, of being eminently and actively adverse to the natural progress of civilization and knowledge. If a few instances have occurred, of ignorant fanatics who have maintained that all necessary knowledge is contained in the Koran, and therefore that other books are noxious, or at best superfluous, let it be recollected also, that the immortal remains of Greek and Roman literature have more than once been in danger from the anti-pagan zeal of Popes and Bishops, and that Gallileo was obliged to recant his splendid discovery, because it was at variance with the language of Scripture. The true reason, (as Mr. Thornton well observes) why the Turks do not keep pace with the other European nations in knowledge and the arts of civilization is, that the persons to whom the highest and most important offices of the state are entrusted, are for the most part selected from the lowest classes, and therefore ignorant of the very rudiments of political economy; nor is it possible to prevent the destinies of the Turkish nation from falling into the hands of mere adventurers, so long as that mischievous law is un repealed, which makes the Sultan the heir of all the great officers of state.

The second chapter commences by a short narration of the rise and progress of the Ottoman power, and the cause of its present declining condition. This latter is attributed by our author to the changes in the military system, that resulted from the adoption of fire arms; the value of individual valour and strength was thus diminished, while the importance of discipline was enhanced: the use of artillery in the attack and defence of places, demanded a more profound acquaintance with the art of fortification, and the mathematical sciences on which it is built, than was required before this important change in the practice of war; hence that want of acquaintance with the liberal sciences which has always characterized the Turkish nation, has proved an effective bar to its career of victory.

The third chapter of this valuable work treats of the constitution of the Ottoman empire. The Koran is acknowledged by the Turks, as well as by all other Mahometan nations, to be the foundation of their civil and criminal jurisprudence. The written laws however of their prophet are enlarged, and in some degree modified by the traditionary opinions and practices of Mahomet, by the sentences and decisions of the early Caliphs, and by the commentaries of the most ancient and esteemed doctors of the law. But as the Sultan is the acknowledged head both of the church and state, and as in all new cases the decision of the sovereign is absolute, the law, though of force in settling disputes between private individuals, exerts little or no controul over the actions of the Sultan, either directly or through the reflex agency of public opinion.

The Sultan is acknowledged to possess absolute power over the lives of all his subjects, from the highest to the lowest, hence the common appellation by which he

is known among them is the *Mun-slayer*: his person is sacred and inviolable, and he may kill fourteen persons every day without assigning any cause for so doing. He is the heir to all persons in public employments, to the exclusion of their children and natural descendants, and he also succeeds to the property of those not in the service of the state, in default of natural heirs, provided it is not assigned to religious and charitable uses. He is the source of all dignity, power, and nobility, there being (with very few exceptions) no hereditary honours or jurisdictions.

The succession to the Turkish throne is established in the males of the Ottoman family, and failing these, in the Tartar princes of the family of Jenghis. It is a most remarkable circumstance, that notwithstanding the weakness of many of the Sultans, and the actual deposition of many of them by the violence of the Janizaries and the intrigues of the great officers of state, such has been the profound attachment of the nation to the Ottoman family, that not a single instance is upon record of any private individual having even attempted to mount the throne. To this principle is in all likelihood to be attributed the present existence of the Turkish empire, assailed as it has long been by foreign enemies and internal rebellions. The succession does not however descend in a direct line from father to son, but devolves by right, on each vacancy, to the eldest surviving male of the family. This rule however is only so far adhered to, that a prince of full age is always preferred to a minor.

In this chapter is also contained a very perspicuous account of the Ulema, the most important body of men in the Turkish state, since it includes the lawyers, judges, and priests. The members of the

Ulema pay no taxes, and enjoy also the important privilege of transmitting their property to their descendants; hence they form a rich and powerful body, capable of defending themselves against all oppression, except that of the Sultan himself. The Mufti is at the head of the Ulema, but as this great officer is removable at the pleasure of the sovereign, the natural jealousy and competition between him and his probable successors render it easy for the Sultan to sway the Ulema nearly as he pleases.

"Much outward honour, and many important functions are bestowed upon the Ulema. They are educated under the care of professors, called *muderriss*, in the academies, called *medreses*, annexed to the *jamis* or greater mosques, and chiefly of royal foundation. From these schools are chosen the *mehhkeme kiatibi*, or clerks of tribunals; *naibs*, or substitutes of the judges; *cadis*, or judges of lesser towns; *mollas*, or judges of the principal towns or cities; the *istambol effendi*, judge and inspector general over the city of Constantinople; next to whom are the two *cazy-askers*, or supreme judges of Rometia and Anatolia, who sit in the *divan* on the right hand of the vizir: and the highest in dignity is the *mufti*, who is also called *sheik islam*, prelate of orthodoxy, and *fetwa sahibi*, giver of judgments. The mufti always performs the ceremony of girding on the sabre, which answers to our coronation. He alone has the honour of kissing the sultan's left shoulder; and the sultan rises up, and advances seven steps towards him; whereas the vizir, who is met only with three steps, with more profound reverence kisses the hem of his garment."

The administration of justice is notoriously and avowedly corrupt in Turkey: the testimony of a Mussulman of the most infamous character, is always preferred to that of the most respectable Christian; and the slight disgrace imposed by the law on gross perjury is seldom if ever inflicted: add to this that the gainer of a suit always pays the whole of the expences, and it

will be evident what sort of justice a Christian may expect in Turkey. A Turk of the very lowest and most abandoned class, brings a false charge of debt against a Christian or Armenian merchant; if the matter is not compromised, the affair is brought before the Cadi: the evidence of the Mahometan is always received in preference to that of the Christian, and in all probability he gains the cause. If however the plaintiff be more careless in his perjury, or the Cadi more equitable than usual, the plaintiff is dismissed with a reprimand, and the defendant having gained his cause, has to defray the costs of suit, which amount to three per cent. on the property litigated, if he is an European, but to ten per cent. if he is a Greek, or other Christian subject of the empire.

In criminal cases every thing depends upon the mere caprice of the Judge.

"The life of man, concerning which no deliberation can be too long, is hastily sentenced away, without reflection, according to the influence of passion, or the impulse of the moment. A complaint was preferred to the vizir, against some soldiers, who had insulted the gentlemen of the Russian embassy: the vizir made a horizontal motion with his hand, and before the conference was over, seven heads were rolled from a sack at the feet of prince Repnin. A man, caught in the act of pilfering property during a fire, has been thrown into the flames by order of the vizir. A housebreaker detected in robbery, is hanged up, without process, at the door of the house he has robbed. Shopkeepers, or dealers, convicted of using false weights, or measures, are fined, bastinadoed, or nailed by the ear to their own door-posts: but punishment is frequently inflicted on the innocent, while the guilty enjoy the fruits of criminality. A Swedish gentleman of my acquaintance, walking one day in the streets of Constantinople, saw the body of an Armenian, hanging in the front of a baker's shop. He enquired of a bystander, for what crime the poor wretch

had suffered. "The vizir," said he, "in passing by early in the morning, stopped and ordered the loaves to be weighed; and finding them short of weight, immediately ordered the execution of the person in the shop." "Good God," said the Swede, "how severe a punishment for so slight a crime!" "It was thought severe," replied the Turk, "for the Christian was but a servant, whose wages were twenty *paras* a day, and whose master derived the whole benefit from the deficiency in the weight of the bread." And yet other Armenians had already occupied the vacant place, and were serving the customers with the greatest indifference."

The fifth chapter treats of the military force of the Turkish empire, and gives an able and satisfactory view of the various descriptions of troops that compose the Ottoman armies, also of the commissary department, of the modes of fighting, of their laws of war, and the treatment of their prisoners. The new matter in this chapter, is chiefly confined to the correction of errors into which De Tott, Mr. Eton, and Dr. Wittman have fallen. The following animated description of the Turkish method of attack deserves quotation.

"They disperse themselves about, in order that the fire of the enemies battalions or artillery may not be directed against them: they take their aim with admirable precision, and direct their fire always against men collected in a body; masking their own manœuvres by their incessant firing: sometimes they intrench themselves in ravins or hollows, or conceal themselves upon trees; at other times they advance in several small companies, consisting of forty or fifty men, carrying a banderole or little flag, which they fix onwards in order to gain ground: the most advanced kneel down and fire, and fall back to reload their pieces: supporting each other in this manner, until upon an advantage, they rush forward, and advance their standard progressively. Such is their constant method; the different small bodies carefully observing a line or order in their progress, so as not to cover each other. The repeated shoutings an

cries of Allah encourage the Mussulmans, and together with the immediate decapitation of the wounded who fall into their power, produce an effect which sometimes alarms and disheartens the Christian soldier."

The 6th Chapter relates to the finances of the empire and the revenue of the Sultan.

The annual income of the state may be divided into two portions; the direct contributions and the feudal obligations imposed on almost all the landholders and free subjects in the Turkish dominions. The army, with the exception of the Janizaries, is maintained and raised from the latter source: the judges and most of the officers of the law are supported by the assessment on every suit that comes before them, so that the expences to which the public treasury is liable, are less in Turkey than in most other countries. The sources that furnish the direct contributions are the following. First, the *Miri* or land tax, which nominally amounts to one tenth of the produce of the soil. It is supposed to amount to 20 millions sterling; of this however, only a small proportion reaches the public treasury, being for the most part detained in the provinces where it is raised, and regularly accounted for among the expences of administration, and keeping up the national establishments. Secondly, the *Haratch*, or capitation tax on all the subjects of the empire who are not Mahometans. Thirdly, an arbitrary and unequal *property tax* levied on the houses, shops, farms, and warehouses of those who are subject to the haratch. Fourthly, the *customs*, on exportation and importation: these are chiefly farmed, and are in general collected with fairness and moderation. The Frank merchant pays 3 per cent. *ad valorem* on his importations, and as a check on an exaggerated estimate of their

value by the custom-house officer, has the privilege if he chuses, of making his payments in kind. Fifthly, various *monopolies*, especially that of bread corn, for the supply of the capital and the army, which is furnished by the provinces at a low rate, and is retailed to the bakers at a considerable advance of price. Sixthly, the *mines*, which from the ignorance of the Turks in metallurgy, produce a mere trifle compared with what, under proper management, they might be made to yield. Seventhly, *escheats and forfeitures*. The produce of this branch of revenue if duly carried to account, would be very great indeed, as almost all the public officers pay a regular annual rent for their situations, and all their property at their death comes to the state: a large proportion however of the money thus raised, is shared by the Sultan and his council of state, without passing through the treasury. Eighthly, the *mint*, which furnishes a stated revenue by the fair profits of business, and a considerable but irregular one by the debasement of the coin. Ninthly, the *tribute* paid by the states dependent on the empire and not reduced to the condition of provinces, such as Wallachia, Moldavia, Ragusa, &c. This is paid partly in money, and partly in contributions of stores and provisions for the imperial household and the navy.

"The treasure thus collected, over which the *defterdar effendi* presides, is called *bēth-ul mali musliminn*, or the public money of the Mussulmans, no part of which the emperor himself can expend without the most urgent necessity, or apply to his own private use without danger. The law is so strict in this respect, that it is not even permitted to the sultan to appropriate to pious uses any part of the money consecrated to the necessities of the state."

The revenue of the Sultan is derived from the imperial domains, the annual presents from the officers of state, and the rights of purveyance to a prodigious amount of every native produce of the country.

"The establishment of the female branches of the Imperial family is, in a great degree, imposed upon vizirs or pashas, who are honoured by an alliance with their master. The mother of the Sultan supports her dignity by an appanage adequate to her rank. The administration of it is confided to an officer of importance in the state, under the name of *valide kiahyasi*, (steward to the empress dowager). Her revenues are called *pashmaklik*, (sandal money), and consist of streets in the metropolis or provincial cities, of towns, villages, and islands, throughout the whole empire. All the taxes and dues of the domains thus set apart for the maintenance of the sultanas are annually rented to the best bidder among private purchasers. In these districts the pasha of the province exercises no authority, except so far as regards the general police; since the revenues belong exclusively to the sultans, and are collected by the farmers, who are generally the *vaivodas* or magistrates. The inhabitants are not however exempt from taxation, in case of extraordinary impositions, or war-taxes levied by order of government."

The 7th and 8th Chapters treat of the religion, morals, manners and customs of the Turks; the state of the women and various particulars of domestic economy.

The priesthood as a body exerts very little influence on the people, the reason of which is the strict dependence of the priests, properly so called, on the civil authority, especially on the higher ranks of the Ulema, both in civil and religious affairs. The Sultan as the successor of Mahomet is the head both of the church and state; and the magistrates, as deputies of the sovereign, exercise over the priests nearly the same authority as a

bishop in the Episcopal establishments of the christian church possesses over the inferior clergy. The magistrate may himself, whenever he thinks proper, perform all the sacerdotal functions, and has the power of superseding those priests whose moral conduct is reproachable, or who are unequal to the duties of their office. In villages and small towns there is but one priest, the Imam, to each mosque; but the sacerdotal establishment of the larger mosques of the capital, consists of a Sheik or preacher, a Kiatib, or reader, an Imam, who recites the daily prayers, besides Muezzinns who post themselves on the minarets of the mosques and call the people to prayer; and Cayyims or sextons. The ecclesiastical character is not considered as possessing any peculiar claim to sanctity, nor is it at all incompatible with secular pursuits: "They merely chant aloud the church service and perform offices which the master of a family, or the oldest person in company as frequently and as consistently performs as themselves." In the doctrine of predestination the Turks exactly coincide with the Calvinists. They consider that the accidents of a man's life and the time of his death are fore-ordained; and that nothing good or evil can happen contrary to the Divine decree; yet they allow a free will in man, in order that infidels may be left without excuse at the last judgment. "All" they say, "may be saved who will; but no man is saved whom God has not destined to salvation."

The three great prophets according to the Turks are Moses, Christ, and Mahomet, and the stranger, and even the Mussulman who utters blasphemy against any of the three, is sentenced to death by the law: hence they esteem Christians more than Jews, because

the former acknowledge two out of the three prophets, and the conversion of a Jew to Islamism is not reputed real and sincere if he continues to reject Jesus Christ. The Koran commands the followers of Mahomet to exterminate the idolaters, but to allow the Jew and Christian to redeem their lives by the payment of tribute; and this being submitted to, neither one nor the other is molested by the officiousness of proselytism. The Turk considers himself as performing

“an act of charity in proposing his faith to the acceptance of the uninitiated; but his confidence in it is too firm for him to derive vanity from multiplying its adherents. ‘The conversion of the heart,’ say the Mussulmans, ‘belongs to God alone:’ and though, from motives of duty, they hold out to strangers the advantages of adopting their faith, they do not disturb the harmony of social intercourse by disputation on its superiority, or by sophistry in its defence. They think they have done enough when they have cast the seed; and they leave it to produce fruit in its own good time.

“In their public prayers the Mahometans never ask of God the conversion of other people. But in private it frequently happens that a pious Turk, instigated by zeal or by personal attachment to a Christian or a Jew, lifts up his hands, and exclaims, ‘Great God! enlighten this infidel, and graciously dispose his heart to embrace thy holy religion.’ When devout persons, from a sense of duty, propose their faith to the acceptance of a youth, whom they esteem for his talents or his knowledge, they do it with a smiling air, and in words carefully studied so as not to give offence. The zeal of the missionary is bounded by the rules of good breeding; and a vague answer, or the abstaining from a reply, is received as an indication that the subject ought not to be resumed.”

We could with pleasure dilate on all the other topics discussed in these two interesting chapters, but our limits will not allow it: we

proceed therefore to give a short account of the contents of the 9th (the last) chapter. This relates to the two tributary states of Moldavia and Wallachia.

Wallachia submitted to the Turks in the year 1418, and Moldavia in 1529, upon condition of becoming fiefs of the Ottoman empire, but preserving their own civil and ecclesiastical laws. Both principalities possessed the privilege of electing their own chief governors on every vacancy, subject to the approbation of the Porte, till the beginning of the 18th century, since which time the appointments have been made directly by the Turkish court. The inhabitants are divided into four classes, the clergy, the boyars or landholders, the rumuns, including the peasantry and burghers, and the chinganehs or gypsies.

The form of government in each province, is a limited monarchy consisting of the prince and a divan, or senate, composed of the principal boyars. The only questions however, in which the divan interferes authoritatively, are those relative to the rate of the contributions and the mode of raising them. The prince possesses the absolute power of life and death, and no complaints of the wanton or unjust exercise of this formidable prerogative are ever attended to by the Turkish ministry. The prince and all his officers are Greeks, who having obtained their places at the expence of much money and intrigue, are incessantly employed in extorting from the inhabitants as large sums as possible.

The only Mussulman in the service of the prince is the divan effendi or Turkish secretary. It is his official business to serve as the medium of communication between the Prince and the Porte:

he is in fact, however, an authorized inspector over the Prince's conduct. His influence is consequently great, and he assures the observation of that submission and respect for the turban, with which it is the great object of the Turks durably to impress all their Greek subjects.

"In matters of religion the government of both principalities, in imitation of, or in obedience to, the Turkish maxims, exercises toleration. The catholics are numerous, and are distinguished from the other inhabitants by the greater regu-

larity of their conduct. The catholics were formerly under the protection of the kings of Poland; but as it was stipulated in the treaty of Yassy that foreigners should not possess landed property, their religion was placed under the common protection of the national government. All other sects and religions are equally tolerated; the Lutherans have a church in Bukarest, and the Jews a great number of synagogues in both provinces."

The above is a short abstract of the principal subjects treated of in this highly interesting and well-written volume.

ART. XXI. *Dissertation on the Gipses; representing their Manner of Life; Family Economy; Occupations and Trades; Marriages and Education; Sickness, Death, and Burial; Religion, Language, Sciences and Arts, &c. &c. &c. With an Historical Enquiry concerning their Origin and first Appearance in Europe. From the German of H. M. G. GRELLMANN. 8vo. pp. 210.*

THIS Dissertation on the Gipsies has already appeared in an English translation executed by the late Mr. Raper. We should suppose that the German author, Mr. Grellmann, would have been better satisfied with the former than with the present publication. That preserves, and this omits, the many learned notes of the original work.

The substance of the dissertation is well known. After describing the tawny bodies, the personal cowardice, the indiscriminate food, the parsimonious sobriety, the squalid dress, the family economy, the moveable arts of industry, the dissoluble marriages, the unscrupulous adoptions, the interior legislation, the religious notions, and the merry funerals of the Gipsies, the author proceeds to compile a vocabulary of their language. It appears that this language is no other than the language of Hindostan. We transcribe a specimen.

Gipsy.	Hindostan.	English.
Rûp	Rûppa	Silver
Tzaster; Trascht	Luba	Iron
Tschino	Kelley	Tin
Mollixo	Muwa; Sjscha	Lead
Tzindo rup	Parrat	Quicksilver
Lhon; Lon	Nua	Salt
Lonkeren	Sura	Saltpetre
Kaulini momelli	Genden	Sulphur
Char; Tschar; } Wira }	Gos	Grass
Jia	Gura	Wheat
Gib; Arpa	Jon	Barley
Tzirja; Pura	Ljsun	Garlic
Purum; Loliparum	Peiaz	Onion
Schach	Kubj	Cabbage
Hirhil	Mytter	Peas
Dudum	Hulla	A Gourd
Herhuzha	Terbus	A Melon
Bohorha	Birka	A Cucumber
Rûk	Garsch	A Tree
Pabuj	Pawug; Sjaw	An Apple
Brohl	Prohlo	A Pear
Télel	Januwr	A Beast
Kirimo	Kentschuwa	A Worm
Rezh	Rusen	Silk
Berlin	{ Munnukj; } { Schehetkj }	{ A Bee Wax }
Jerni	Mum	
Gwin; Mescho	Schahed	Honey
Kirja	Kiro; Tschonj	An Ant
Jua; Tzua	Juj	A Louse
Puzham; Puschun	Pische	A Flea."

From this evidence, the obvious and satisfactory inference is, that the Gipsies are originally Hindoo outcasts, Suders, or Parias, who have continued to propagate their race and their dialect, notwithstanding

Gipsy.	Hindostan.	English.
"Balu	Bull; Rith	Sand
Bare; Bar	Sanka; Pytter	Stone
Waldin; Tcheklo	Balux	Glass
Jegekoro bar	Patter	Flint-stone
Sonnai; Sonnikley; } Schomnakai }	Suna	Gold

ing a migration of many thousand miles, and an absence from their original country of above four hundred years. The history of this people is traced with curious learning, and the wars of Timur Beg are presumed to have given occasion to their expatriation.

It is a useful part of the economy of providence, that a certain portion of the human race should subsist in the form of a wandering horde. The regulations of police are sure to expel them from thronged and occupied neighbourhoods; but, when

they incamp in fertile districts not yet seized on by civilized men, they may probably surround their tents with gardens, and gradually substitute mud-walls and thatched roofs to flickering curtains. Thus perhaps have originated some clusters of dwellings, which have since expanded into spreading towns amid the wilderness of the Russian empire; and thus, if it were worth while to transport them so far, whole nations might originate in the Polimarra or Labrador.

ART. XXII. *Review of the Affairs of India, from the Year 1798, to the Year 1806; comprehending a Summary Account of the Principal Transactions during that Eventful Period.* 8vo. pp. 140.

THIS Review is little more than an epitome of the "Notes relative to late Transactions in the Mahratta Empire," of which an account was given in our third volume, p. 184. The general impression made on us by the narrative, is, that Marquis Wellesley conducted himself as an ambitious and able statesman, and obtained important ends of aggrandizement and patronage. In what degree a severer reputation for justice would conduce to a securer and more stabile tenure of the usurped territories, cannot easily be estimated in Europe. There is an average morality current among certain knots of states, to sink below which, brings on the odium of profligacy, and occasions that species of weakness and desertion, which ensues, internally and externally, from the loss of complacent public opinion. But this expected average morality is not, in all times, or in all places,

the same. In the age of the Medicis, the vilest methods of attaining public purposes were fashionable, and were taught as justifiable by the profound philosopher Macchiavelli. In the age of Washington, the purest methods of attaining public purposes were requisite; and it was necessary to supersede even a Hastings by a Macartney. Since the eruption of the French revolution, the public tone of morality has again been lowering; and we begin to have praise, as well as recompence, in store, for the perpetrators of successful injustice. We suppose this public tone is still lower in Hindostan than in Europe, and that the Oriental historians would smile at the austere superstition of censuring as immoral, national achievements so magnificent and patriotic, and private excellence so admirable and munificent as is here ascribed to Marquis Wellesley.

ART. XXIII. *Reply to the Strictures of the Edinburgh Review.*

THE conductor of the Asiatic Annual Register is aptly qualified to call to order, on topics connected with Oriental policy, the occasional

contributor to the Edinburgh Review; whose lucubrations are here re-examined. He endeavours to shew that the conduct of Marquis

Wellesley has been natural; motivated by a sincere and ambitious zeal for the greatness of his country, and guided by such local information, as it was his official duty to acquire and to appreciate; and that this conduct has been eminently successful in adding rich provinces to the British empire. In order to provide fit administrators for these provinces, and to acquire their habitual allegiance by deserving it, Marquis Wellesley had founded at Calcutta an Oriental College for the education of those destined for the Civil Service of the

Company. This truly philanthropic institution has been quashed at home, by a parsimonious jealousy, dishonourable to the present Directory. The Oriental languages cannot be learnt to any practical purpose in Europe. It would be much better to send our boys to complete their education at Calcutta, than to attempt fitting them in this country for Eastern business. The time is elapsed, at which a language can be acquired by the organs of speech, when the breaking of the voice is an ended process.

ART. XXIV. *A View of the late Negotiation; including a Refutation of the Statement contained in Mr. Fox's Introductory Letter; Observations on Talleyrand's Answer of the 5th March, discussed in the House of Commons, 30th December, 1806, and in the House of Lords, January 3d, 1807; and Remarks on some Parts of "The State of the Negotiation," which have not been noticed in that incomparable Pamphlet, A Vindication of the Court of Russia; particularly in Regard to the Oriental Administration of the Marquis Wellesley. By the Author of Mr. Fox's Title to Patriot, and an Address to R. B. Sheridan. Second Edition; to which is prefixed, a Letter to Lord Viscount Falkstone, upon the Fallacy and Impolicy of resuming the Charges against the Marquis Wellesley. 8vo. pp. 77.*

THIS is an old pamphlet, with a new preface, and a newer title. The body of the work attacks Mr. Fox for having lived every part of his life; and especially for having opened with Talleyrand a negotiation for peace.

The preface, or dedication, vindicates Marquis Wellesley from the attacks of Mr. Paul; and refers to the publications of Dallas and

Campbell, for a satisfactory defence of that nobleman's splendid and enterprising, but costly viceroyalty.

The title has principally for its object to bring into notice a pamphlet entitled "A Vindication of the Court of Russia." This author takes the reader by surprise, and vends a panegyric of Marquis Wellesley under a false label.

ART. XXV. *Considerations upon the Trade with India; and the Policy of continuing the Company's Monopoly. 4to. pp. 160.*

THE India-bill of 1793, has introduced over Hindostan, an inconvenient competition of powers, a double sovereignty, highly dangerous to honest administration, and to stable allegiance. Were the rulers of India directly commissioned by government, and responsible to it, they would be compelled to act right at their peril. At present they are conscious of no superior. They get orders from the

Directors which they despise; knowing that between the Board of Controll and the Directory, all unity of power is destroyed. They are not the servants of the king, whom they would not dare to disobey; but of the company, whom they are ashamed to obey. Meanwhile between the India-house and the Board of Controll, it is impossible to decide whether a man acts by the direction of the one or the

other, or according to the views of either. The whole system therefore is complex or driftless, without unity of principle or consistency of object. No one knows what is obeyed or disobeyed, where opposite and different masters exist. Obedience is not enforced, when the one master is afraid of giving to the rival master a right of interference, should he insist on his particular mandate. No controul can exist, where the seat of authority is thus stripped of its power to direct. No responsibility can exist, where there is no regular command. There is no remedy for abuse of trust, where the administrative superiors are afraid of giving each other an advantage by preferring accusations. They hint charges of malversation, without the courage to pursue enquiry; and excite contention, without affording the prospect of amendment. Reciprocally conscious of weakness, the Directors and the Board of Controul, like the two kings at Brentford, dare talk politics but in whispers, and find their chairs usurped by officers of their own appointment.

If such are the absurd and pernicious consequences of the present system of governing India, can there be any danger in any change? The only good part of the present system is, that it forms some approximation toward putting India under the sole protection of the British Government, and under the direct responsibility of its administration and of its parliament. It is at least some encroachment on the mercantile directory, on the board of counting-house politicians in Leadenhall-street. The Directors may be well-meaning respectable individuals, but that they should be honoured as a supreme government, is incompatible with their usual composition. They are not a potent republican assembly, to which men must bend; they have

not that weight of personal qualification and talent, which fits them for the government of a vast empire. Their orders weigh as advice, not as command. By reverting to the simple direct dependence of the government in India on the government at home, those pernicious anomalies would be destroyed which are at variance with the principles of the constitution: that unity would be attained which is the perfection of executive power, and that responsibility which is the check of delegated authority.

It is not for its probable operation on the affairs of Hindostan, that the people of England are at all adverse to a speedy peremptory dissolution of the charter, and to a resumption of the colonial dominion by the state. The injury feared is twofold. (1) Commerce, it is suspected, if opened to private adventurers, would be conducted with less regard to the prudence derived from a long experience, and would sometimes overstock both the European and the Asiatic markets by rash adventure, and sometimes starve both by a niggardly and precautions timidity. (2) The influence of the crown, it is suspected, would by the addition of the patronage of Hindostan, become wholly irresistible, and convert the parliamentary bodies, which at best are but its critics not its advisers, into mere panegyrists of its caprice, and humble registrars of its edicts. On each topic a few words.

In the earlier condition of British capital and commercial knowledge, there might be reason to imagine, that a partnership of private merchants could not easily command the resources necessary for so distant an enterprize; and that a consolidation of individual means, in the form of a chartered company, was the only practical method of providing the funds requisite for so vast an investment, and so slow

a return. But now that capitalists are thickened; that observation and instruction is diffused; that private individuals conduct from London the still remoter commerce of Peru; that a single mercantile house hires the concurrence of the Court of Madrid, and sends a little fleet to Lima for silver from Potosi, and bark from the mountain of Cajanuma; it cannot for a moment be contended, that there is any want of the capital, or of the skill necessary to manage a trade at the Antipodes. A joint-stock company can no longer be wanted either for collecting funds, or for educating the adapted agency.

For any other purpose it is a nuisance. A joint-stock company always conducts business in a manner the most systematically disadvantageous for the nation employing it. Whatever it buys at home is bought at the cheapest possible rate. Having in the domestic market no competitor in buying, and having the power, by advances of ready money, to bring the neediest manufacturers into the competition for selling, its investments are made at a profit below the average, at a price oppressive to the producer. On the other hand, such company, having in the domestic market no competitor in selling, and having power, by hoarding its commodities, to keep the market understocked, its sales are made at a profit above the average, at a price oppressive to the consumer. Thus a nation jobbed out to a joint-stock company is compelled to sell its national produce at the lowest, and to buy its foreign imports at the highest, and is taxed, for the benefit of such company, both on its sales and purchases.

But if the same commerce were opened to private persons, the phenomena would be reversed. Many mercantile houses would require at one time large advances of wares

and at a long credit. They would bid against each other, and raise the price to the manufacturer.—When their returns arrived, many houses would at the same time have muslins, silk, and spices to vend, they would offer these things in competition, at the Dutch auction of progressive depreciation, and would always furnish the consumer at the lowest possible rate. Monopoly sells to the foreigner cheap, and to the native dear; free trade sells to the native cheap, and to the foreigner dear. But kings and ministers, for the paltry bribe of the price of a charter, have been but too ready to sacrifice the interests of their subjects to the interests of strangers: the Roman laws, far from encouraging, punished monopoly by exile.

With respect to the influence of the crown, it must be admitted that it is already excessive; that it has increased, is increasing, and ought to be diminished; and that, if strengthened by the accession of Indian patronage, it will overpower every practicable remaining effort of freedom, and accomplish what Mr. Hume calls the *euthanasia* of the constitution, its voluntary conversion into an absolute monarchy. Of course the usurpation of Indian patronage ought not to be offered to the crown by parliament, nor tolerated in the crown by the people; unless a corresponding surrender of patronage, an equivalent sacrifice of influence, be made in some other form. This equivalent surrender can only be made in one form; by renouncing all ecclesiastic patronage, and rendering the church independent. Why not repeal the act of uniformity? Why not leave the clergy of the diocese to elect their own bishops? Why not make over to the magistrates at the quarter sessions, and to the borough-corporations, the right of presentation to all crown-livings? Why

not convert the prebendal stalls into lay preferments, into pensions for the accommodation of decayed artists and authors? By such innovations, which are wholly disconnected with the interests of any specific creed, or system of doctrine, the church might by judicious patriots, be rendered independent.

The mischiefs of the present Indian system are in nothing more apparent than in the facilities offered to an American trade with Hindostan. Private trade is so much more beneficial to the individuals who pursue commerce than monopoly, that it cannot be impeded; but the power of government suffices to interdict it to Britons; and thus it passes into the hands of foreigners, chiefly of Americans. Hear our author.

"It is indisputable that, ever since the year 1802, the company have acted on the principles of the Third Report, throwing every obstacle in the way of the private trade. Have they by this conduct obtained any facilities for laying in their investments? or, by suppressing the private trade, have they increased their own?"

"The fact, on the contrary, is, that the foreign trade with India, particularly that of the Americans, has continued to increase rapidly. If there be any funds arising from private fortunes, to be invested in any shape, they either go into the Company's Indian paper, or they are tempted into the American service. But, be this as it may, the very effects which the Company complained of, from the competition of the private traders, meet them in the trade of foreigners. By the encouragement of the latter, the trade is carried to foreign channels.—This is all the difference.

"It is perfectly well known, that at all times a considerable portion of illicit trade was carried on, with the funds of British individuals, in foreign bottoms. That trade is no longer illicit. The act of 1793 completely legalizes it. The Americans and other foreigners, therefore, have derived all the benefit from that Act. The British residents in India may lawfully be the agents of foreigners. The consequence, under the present system, is obvious. Those British residents would

prefer English connections. They would prefer sending their goods to the British market, *but that* is rendered impossible by the Company. They naturally, therefore must be driven into the connection of the Americans, who can carry on the trade much more advantageously. The sole effect, therefore, of the repeal of the prohibitory regulations against illicit trade, enacted in so many laws, has been to shut the trade against Great Britain, and to open it to foreigners. Is it to be endured, however, that foreigners should have the advantage of a free, open, lucrative commerce with British territories, in which native British merchants dare not engage, in order to bring it to the ports of their native country?"

"When the Americans first entered into this trade, they were supported by British capital or credit; and the houses in London that gave them the credit, and which now give it to them, are perfectly well known. The Americans, indeed, have now raised a large capital out of their profits. They take out silver for part of their investments; but a very large share of the commerce they carry on is supported by bills on London; which, after getting their cargoes upon them, from the quickness of their operations, they are able to discharge from the proceeds before the bills fall due.

"Indeed, the share which the Americans, have obtained in the trade, is an evil which is growing daily, and it has risen through the impolicy of the government, and the Company cherishing this foreigner at the expence of Englishmen. But they will one day repent this unnatural turn of their affections. Mad Tom would teach us better:—

The hedge-sparrow fed the cuckoo so long,

That she had her head bit off by her young.

"Our present system of India trade has nourished a rival which threatens to destroy it.

"The number of American ships which entered the port of Calcutta alone, in the year 1800-1, was twenty-six; in 1802-3, thirty-two; in 1803-4, twenty seven; in 1804-5, twenty-nine; together with ten Portuguese, two Danish, and one Swede. The number in 1805-6 shows an increase, and is to be observed, that the American ships, which at the first were small, have

now become much larger; and that the increase of tonnage is much greater than the number of ships. This is evident from the increased tonnage entered in the port of Calcutta, which in the year 1801-2 was 493 vessels, and 104,870 tons; and in the year 1804-5, it was 581 vessels, and 147,176 tons. During these years the trade of the Company has declined according to the unquestionable evidence of their sales. It is clear, therefore, that the foreign trade with British India has increased, while our own has fallen off.

"Is it possible, then, to conceive any thing more deliberately foolish and absurd than for a nation to undertake the government and defence of a distant Empire; the commerce of which (and that is the only thing those territories have yet afforded) it thus gives, not merely by negligence, but by absolute choice, to other nations? Among the follies of states, fighting for commerce has been one; but this is the first instance of a government absolutely restraining its own subjects from that commerce which it freely indulges to others!

"The people of this country, we suspect, however, will entertain different notions of the policy of encouraging foreigners in a trade which it is in our power to bring to the ports of England."

This book is full of important document and convincing argument, and cannot but prove to the satisfaction of every considerate politician, that if Mr. Fox's India-bill of 1783, had passed into a law, the interests of commerce, of Britain, and of India, would far better have been consulted, than under the

substitute system, which Mr. Pitt introduced. By his bill of 1793, he tacitly acknowledged the wise tendency of Mr. Fox's earlier views, and silently recanted the principles on which he climbed into power.—But though his Board of Controul was a step toward realizing Mr. Fox's project of attaching India directly to the government, instead of to the directory in Leadenhall street; it wants two beneficent features of Mr. Fox's plan. (1) The total dissolution of the company, the total abolition of the monopoly was contemplated by Mr. Fox: and if we may judge, by the progress of commerce in the West Indies, of the relative efficacy of free trade, this would already have quadrupled to our merchants the value of the Hindostan market. (2) The influence of the Crown would have been counterbalanced at least for a time, by that of the parliamentary nominees, into whose hands Mr. Fox proposed to transfer the patronage of Hindostan; and thus the danger of a total usurpation of that patronage by the Crown, which is greatly increased by Mr. Pitt's partial annexation of it, would have been in some degree obviated. Obstinately to have withstood the counsels of the wise has already been punished on us in our taxes, and our trade; and may shortly be punished on us in the disruption of the empire itself.

ART. XXV. *Observations on the Present State of the East India Company, Sir Philip Francis's Letter, on a Publication, entitled "Considerations on the Trade with India."* 8vo. pp. 78.

THESE observations are ascribed to an active friend of Mr. Hastings, whose publications have frequently enlightened, and sometimes incommoded the community. They defend the directorial politics of Leadenhall-street, in opposition to those of the Board of Controul. They comment the letter of Sir Philip Francis to Lord

Howick, and do justice to the clearness of statement with which the financial concerns of the East India Company are there analyzed. They offer many paragraphs of reply to the *Considerations* upon the Trade with India, which aim so formidable a blow at the existence of the Company.

Some dangerous opinions are

advanced in this pamphlet: thus (at p. 7.) it is contended that the present military force in Hindostan might be reduced. Exposed to overland invasion through Persia, with the connivance or aid of the Russian empire, as our territory is now known to be, we conceive any diminution of European force to be grossly improvident.

Exposed to internal revolt from the natives, who think their religious liberties endangered by that fanatical intolerance, which the Buchanans, the Grants, and the Thorntons are infusing into the directorial administration, we conceive much obvious increase of force to be necessary for deterring conspiracy, and baffling massacre. But the best method of reinforcing

English power, is to open the door to voluntary colonization; and to permit all sorts of Britons, whether with commercial or professional views, to go and settle in Hindostan, without having to solicit licences or passports of the Company.

The great mass of emigrants would be young merchants, intending to domesticate there, who would intermarry, as well as interdeal with the Hindoos, and attach the wealthier classes of the natives to our sway, both by the ties of relationship and of interest. To such an intercourse would soon succeed a more enlightened and liberal policy, an attention to the interests of the Hindoos, and a consequent acquisition of their affectionate allegiance.

ART. XXVI. *A Demonstration of the Necessity and Advantages of a free Trade to the East Indies, and of a Termination to the present Monopoly of the East India Company.* 8vo. pp. 157.

THIS dissertation, though less meritorious than the Considerations upon the Trade with India, advocates with ability the breaking open of the monopoly; and gives an instructive history of its foundation and progress.

The reign of Elizabeth, among many other ruinous monopolies, gave birth to the *Company of London Merchants trading to the East Indies*.

In 1600 the original charter was bestowed, which already contains a mischievous privilege still persisted in, *that none of the Queen's subjects shall resort to India, without being licensed by the Company.*

On the proportion of population supplied to our colonies from home, depends the imitation of our manners, the circulation of our manufactures, and the consolidation of our political power. This impediment to the voluntary migration and settlement of Englishmen, has no doubt, therefore, delayed by a century, our acquisition of empire

in the east; and has probably stinted to a tenth part of what it would else have amounted to, the value of our commercial intercourse with Hindostan.

In 1610 James I. sold to this Company a prolongation in perpetuity of their charter: yet that protection for which the king covenanted, was shabbily withheld; and in 1615 he accepted money of the Dutch East India Company, to desert the interests of his country. In 1619, a conclusive negotiation was made with the Dutch, by which both nations stipulated to charter no additional oriental company.

These European agreements were little heeded by the Asiatic residents, for in 1622, the singular phenomenon of a commercial proscription was exhibited at Amboyna. The Dutch merchants were suffered to employ the public force, to put to death their English competitors.

The usurpation of Cromwell being understood to terminate all royal

grants, the East India trade became open. From 1653 to 1657, the experiment of a free trade was fairly tried, and answered the expectation of the warmest friends to liberality. Thurloe, Cromwell's secretary, informs us that the merchants of Amsterdam were alarmed at the declaration of free commerce, and considered the measure as ruinous to their own East India Company. And the author of *Britannia languens* observes, that the English traders afforded the India commodities so cheap, that they supplied most parts of Europe, and even Amsterdam itself therewith.

The necessities of Cromwell overcame his wisdom and patriotism. He sold a fresh charter in 1657, which Charles II. confirmed in 1661. The island of Bombay was obtained by his marriage, and made over to the Company. While Sir John Child was governor of Surat, the islanders of Bombay rebelled against his authority, but were reduced by the *Phoenix* frigate in 1685.

Soon after the Revolution, an attempt was made to institute another Company, which obtained some parliamentary sanction. But the old Company employed its profits in buying shares of the new one; and at length effected in 1702, a consolidation. Modifications were made in the charter in 1708 and 1712, which was prolonged under conditions to 1733, and again to 1773, and has been repeatedly renewed with little variation of principle, until 1793, when the Board of Controul was instituted by parliament, with the view of superintending not the commercial, but the territorial or political concerns of the Company.

Factories naturally establish themselves in places adapted to become the seats of empire; at the mouths of navigable rivers, at the confluence of great roads, and at the

places of call for vessels of traffic. There is no better preparation for conquest and dominion, than to station garrisons in the factories of commerce. Every sort of intelligence can best be collected, every sort of power best be put in motion, from the seats of wealth. The political ascendancy of the India Company in Hindostan, was more the result of general causes, than of the specific talents of its military commanders. These general causes would earlier have produced the same results, if free trade had stimulated a more profuse colonization, and matured sooner the means of jurisdiction. The exclusive privileges of the Company far from facilitating, have delayed the growth of British empire. As for the commerce itself, it is incredibly trifling: to so vast a population as that of Hindostan, we hardly supply any thing; and in China, the American commerce, merely because it is free, already transcends our own.

This author, after ending the historical statements, contends (1.) that the interest of the public is diametrically opposite to that of the Company: (2.) that the Company is both unwilling and unable to carry the trade to a proper extent: (3.) that a free competition would increase every branch of national exertion: (4.) that foreigners profit by the present system, to the exclusion of domestic industry: (5.) that the exorbitant profits of the Company are a tax on the people of Great Britain: (6.) that the Directors and Proprietors are ill qualified to legislate for Hindostan: [This proposition appears to us wholly unproved, the Directory having shewn quite as much wisdom as the Board of Controul.] (7.) that the Directors are led to disregard the interests of trade, by their distinct interest as sovereigns: (8.) that the impor-

tation of nabobs has a corrupt effect on our manners. Under each of these heads, pertinent observations are made, and strong objections offered to the endurance

of the Company. Like the Colossus of Rhodes, it bestrides and narrows the haven into which it professes to invite.

ART. XXVII. *Thoughts on the effects of the British Government on the State of India.*
By the Rev. W. TENNANT. L.L.D. Late Chaplain to his Majesty's Troops in Bengal. 8vo. pp. 290.

THE author of this volume is already known, by an agreeable and popular work entitled *Indian Recreations*, which consists chiefly of observations on the domestic and rural economy of the Mahomedans and Hindoos. His stay in India has peculiarly fitted him to discuss questions connected with oriental polity, and naturally led him to become a competitor for the Buchanan prize, which was awarded to him by the university of Edinburgh.

The substance of this book is the prize-dissertation, on the best method of preparing the conversion of the Hindoos to the Christian religion; but many collateral questions requiring a comparative examination, it has insensibly been expanded into a general Sketch of the effects of British Government on Hindostan.

The first section gives a concise view of those campaigns in the north of India, which the enterprising spirit of Marquis Wellesley directed in a manner so conducive to the extension of British influence. Mr. Tennant mingles with his admiration some critical remarks, which deserve selection and ponderance.

"To enumerate the victories obtained by our arms in India, and to describe the advantages resulting from them will hereafter form the most pleasing part of the British historian's duty: but to render his narrative useful, he will have another task to perform no less necessary. It will be his province to record the errors that may have been committed, and the disasters that have followed them: Where this is neglected, history ceases to be instructive,

and posterity to improve. On this principle the future narrators of our late campaigns in the East may probably remark, that they have been almost uniformly attended with too lavish an expenditure. Although the Mahratta war continued only for the space of a few months, and the hostilities against Tippoo were concluded with almost equal dispatch; yet a debt has been contracted upon the treasury of upwards of thirty millions sterling. Had these operations been protracted by any unfortunate event, or had they even lasted the usual period of such immense undertakings, success would have been doubtful, or rather unattainable, from the impossibility of commanding a sum adequate to their expence. In India, where the rate of interest is so enormous, and where war is an occurrence unhappily so frequent, its expence must be reduced to a scale more nearly corresponding to the resources of the country: In the progress of increasing territory, and of annually accumulating debt, our career in Asia is rapid and dangerous; nor is it difficult to foresee that abyss of destruction into which even a series of victories must inevitably lead.

"The future historian may, perhaps, be credited for impartiality, should he hazard another remark, that the treaties of peace with the Mahratta Chiefs, which had been begun and concluded almost in a single day, were at once imperfect and precipitate. A subsidiary treaty had been almost uniformly concluded between the Company's Government and all the neighbouring princes of India, as soon as the necessity of their condition might induce them to engage in that measure: The Nabobs of Oude, and of the Carnatic, the Nizam, and the Peshwa had been all successively engaged to maintain a subsidiary force in their own dominions. Experience had proved that this was the most effectual of all measures for the checking their appetite for continual war, and for

preventing them from plundering their own subjects; the expedient at the same time has been found to supply pay and maintenance for the large additions that were made to the Company's native army. In forming the late treaties with the Nagpore Rajah, with Scindia and Holkar, this important stipulation was omitted, though it had been proposed before the commencement of the war, and though experience had so repeatedly demonstrated it to be the most effectual means of securing the permanency of peace. Should a future war be afterwards found necessary to check the aggressions of these chiefs, the occurrence may be justly ascribed to the want of a subsidiary force in their territories, so necessary to disclose and to check their hostile machinations in their commencement.

"It is alledged, by those best acquainted with the subject, that our successes in the East have been uniformly aided by a prejudice entertained among the natives, that European skill and valour were irresistible in every open and regular attack. It may hereafter be objected, that in the last of our campaigns sufficient care has not been taken to support this opinion, so essentially necessary to our future safety, amidst the millions of Asia. The smallest victory, or even transient success on their part, destroys this salutary prejudice, and has always been found to animate them with the boldness and ferocity of tigers; and hence there is not, perhaps, on record a single example of any detachment of our army, either turning their backs, or yielding in a contest, that has not been almost instantly destroyed.

"The war against Holkar, which so soon succeeded the defeat of Boonsla and Scindia, should not, perhaps, have been undertaken till the season had favoured, and till more certain means had been provided of compelling that chief to abandon his desultory warfare, and of forcing him to a decisive action. If he could not be surrounded by a numerous army, he should have at least been opposed by troops whose rapidity of movement was equal to his own; and by detachments of sufficient strength to resist any sudden junction of his irregular cavalry.

"These dispositions of the native armies, already noticed, having been demonstrated clearly, by fatal experience,

have established a maxim essentially useful in Indian warfare: That hardly a single enterprise should be hazarded of doubtful issue; and that no attempt should be made, till every possible means had been provided for ensuring success.

"Had this maxim been followed with that strictness due to its importance, Colonel Monson's detachment would not, perhaps, have been allowed to penetrate so far without support into a country rendered almost impassable by the rains: and had the consequences of a check been sufficiently kept in view, that officer would perhaps, *not* have receded a step before an enemy, where retreat was destruction.

"The same observations are, by some, thought applicable to the storming of the fort of Bhurtpore. An example of European skill and bravery being completely baffled in the presence of the natives, in five different assaults was, they imagine, far more detrimental to their reputation; than its capture could have been advantageous to our cause.

"But notwithstanding all these exceptions, and after allowing these remarks, whatever importance they may be found to merit, still ample room will be left for commending the spirit of our Indian Government and the conduct of the army. In the short space of six years, more had been done by Marquis Wellesley for the destruction of French influence in the East, and for the enlargement and security of the British dominions, than ever had been accomplished by any Governor of India. Throughout that extensive country, he left no Europeans to discipline the native armies, nor any independent powers under whom they could rally, in order to controul the British Government. Under his administration, that government, for the first time since its establishment in Asia, had the opportunity of pursuing plans of improvement without the opposition of an open foe, or the controul of a rival power."

The second, third, and fourth sections, trace our inducements to attempt the improvement of the condition of the natives of India. The principles of benevolence and philanthropy, the greater security of a government founded on public affection; the anarchic character of the people, who consider re-

ligious allegiance as a more binding principle than civil obedience; the remoteness of the seat of government, which in that very proportion requires habitual methods of inculcating the general tendency of its views; the novel state of Europe, which renders every practicable form of convulsionary attack probable; the importance of recovering in Hindostan a reputation for behaving with justice and humanity; the general disregard of the natives to the obligation of veracity; their habitual perjuries and forgeries which overturn the foundations of justice and property, all conspire in our author's opinion, to render some organized system of public instruction, of desirable introduction.

The fifth section treats of the means of civilizing the Hindoos, the causes of whose political misfortunes are admirably and learnedly discussed. Our author strongly recommends (p. 81.) to avoid the discussion of all points merely speculative and theoretical, as big with danger to the public tranquillity. An instance is given of a mutiny which took place in a corps of sepoys, in consequence of an order to embark; their method of preparing and selecting food, being held incompatible with a long voyage. But, now that methods have been found of providing eatable food at sea, this objection has been overcome. A like anxiety to dine undrest, occasioned in 1798, profuse desertions. The late mutiny at Vellore was caused by an order for shaving the whiskers: it brought on a massacre of almost every European in the place: a headlong converter may be expected to provoke a general destruction of all his countrymen.

The sixth section notices the imperfections of the military system among the native powers, the unhappy frequency of their mili-

tary undertakings, and suggests the expediency of reducing the numbers of the military order.

The seventh section treats of scarcity, and the means of preventing it. This is a somewhat incoherent and superfluous chapter: other subsidiary arrangements for the comfort of the natives of India, are pointed out as desirable in the eighth section: one of them is the increased culture of the potatoe.

The ninth section returns to the proper subject of the work, which is the best method of scattering moral and religious instruction among the Hindoos.

In many respects instruction is clearly wanted. The frequent persecutions for sorcery, the trials by ordeal, the inviolability of the Brahminical order, the institution of Dherna, the erection of Koors, and the widow-burnings, are notorious practical evils, reposing on errors of opinion. Infanticide is tolerated, suicide is commended, by the sacred volumes of the Hindoos; but these opinions act comparatively little on practical conduct.

The ignorance and consequent diffidence of the Hindoos, is curiously exemplified: the lewdness of their religious rites is alluded to: the waste of industry occasioned by the multiplicity of their driftless observances, is dwelt on: their propensity to theft is recorded. A general inference is drawn, that much remains to be learned: and that an increase of knowledge, tending to relax the rigor of the established superstitions, would be beneficial.

The inefficacy of former missionaries is exemplified in the instance of Saint Francis Xavier, and of the Danish Protestant clergy; and it is wisely remarked, that sermons never have had, and never can have, a very powerful operation;

but that by educating the young in Christian precepts and practices, a great sect may be formed in the course of a generation. *Schools, therefore, not churches, ought to be the instruments of conversion.* This most important practical counsel is fully made out; it is so convincingly proved in all its details, that we apprehend the Missionary Society itself will altogether drop the idea of employing *preaching* missionaries, and will immediately set about rearing an order of school-masters and school-mistresses, to go forth and teach all nations.

The twelfth section peculiarizes the form of school, which would be most adapted for the tuition of Hindoos.

"These various attempts of European missionaries, and many more might have been enumerated, ought at least to have the effect of clearly demonstrating the unfitness and impropriety of the means employed: they ought to convince the reflecting part of mankind, that before the influence of true religion can be felt by the natives of India, we must reverse the order of proceeding, and begin the work hereafter, not by haranguing the multitude, but by teaching the youth—by increasing their knowledge, and improving their understanding. The zeal of the present age seems to have revived; its contributions are large; and its effects will, perhaps, soon be renovated and strengthened in the East. May we not hope to find fewer missionaries, and a greater number of tradesmen, mechanics, and school-masters hereafter established in India; or are we for ever to pursue that plan of speculative doctrine, without discipline, which has for two hundred years proved wholly fruitless and ineffectual, and to abandon, or overlook the humbler and more laborious efforts of teachers, which hardly, in one instance, have been disappointed?"

"This proposition ought no longer to be deemed either visionary or of doubtful advantage: the establishment of district and parochial schools, has proved in Europe the most successful method of com-

municating information, and what is still more valuable, moral principles to the great body of the people. If this establishment has proved the most effectual remedy against *ignorance, vice, and mendacity*, in every country where it has been carefully supported; does it not follow, with the irresistible force of an experimental truth, that we must resort to the same measure in India, before we can expect, I do not say their conversion, but any permanent amelioration of their condition, or valuable accession to their moral and religious knowledge?"

"In that country the prejudices of the people are necessarily strong; supported as they are by universal consent, and the example of the whole community, they must always continue too powerful to yield to the transient impressions made on their minds, by the loose discourses of ignorant missionaries.

"Were seminaries of the kind now recommended generally established in the country, the art of reading their language, of writing, and of keeping accounts, might be communicated to every class of the people. The scriptures, and cheap books on morality and religion, might then be put into their hands with some prospect of their profiting by the perusal. Then, and perhaps not till then, can we hope to avail ourselves fully of the generous efforts that are now making by that great and respectable society lately instituted by a late Governor General of India.*

"Possessing such important guides of conduct, of such means of perusing them, it may be hoped that the natives of India would become at once more useful in promoting their own best interests, and those of the community, as intelligent husbandmen, merchants, and manufacturers. With better principles of action laid before them, they would be more able to regulate their own conduct, and to appreciate the truth and value of the Brahminical doctrines, not by the encomiums of their interested teachers, but by their influence on the moral character, and their insufficiency for the direction of human life.

"Happily for the execution of this measure, the natives have no aversion commit their children to the tuition of

* Lord Teignmouth, President of the Bible Society.

Europeans; they are rather ambitious that their offspring should acquire the accomplishment of reading and writing the English, though a foreign language, as the means of enabling them to prosecute successfully some lucrative branch of trade, and of introducing them as clerks and agents into the employment of the British. An Hindoo of rank will not, it is confessed, allow his children either to eat or sleep in the same apartment with Europeans, but he is known to permit them freely to remain at a day-school, which for the above named branches of education is sufficient.

"It is asserted by persons practically acquainted with this subject, that the desire of the people after education is so strong, that several have at present, with much expence, placed their children under the tuition of Europeans: and that there are many more taught by such of the natives themselves as understand the English language. Where neither of these means of instruction can be afforded, there have been many instances of spelling books, and copies for learning to write, being purchased by such as have supposed that they might acquire these branches of knowledge by their own private application.*

"There are at present residing in Calcutta two gentlemen, who have not only witnessed these several facts, but who have themselves been engaged in the tuition of some natives of distinction, and who have been able to communicate to them much useful instruction. The parsimonious habits of an Hindoo, almost of every rank, rendering him averse to part with money on any occasion, unless to his Brahmin, the institution of schools here proposed, ought to be attended with an established salary, as a provision for the teachers: this provision might be occasionally increased, by the contribution of such wealthy natives as are able to afford a liberal assistance to the instruction of their children. In other cases the benefit of knowledge would be more ac-

ceptable to the natives by being conferred gratuitously.

"This interesting experiment might be tried, with much ease, and a very limited expenditure, at *Bombay, Madras, and Calcutta*, where the whole conduct of it would be under the immediate inspection of the different governments. In the latter city, in particular, the children of half a million of people might soon be taught to read, write, and keep accounts; a circumstance which would prepare them for the perusal of such books on morality and religion as the respectable society already noticed, might deem it expedient to put into their hands.

"There hitherto, it must be acknowledged, has been found some difficulty in procuring sober and diligent Europeans, who, in India, were willing to confine their prospects of advancement to the irksome, and in that country, laborious drudgery of teaching. The notion of making a large fortune by pursuing the cotton, silk, or indigo business, however uncertain, has had always sufficient attraction to withdraw men of education from a station of life that has too often been regarded as unimportant, and even degrading.

"In the present circumstances of Calcutta, this obstacle can be little felt; or rather does not exist; and in all our other settlements in India must be gradually diminishing. The number of children born to Europeans by native women, is every year increasing; and to provide employment for them, has already become a matter of serious consideration. By the present regulations of the East India Company, this class of young men is excluded from the service of government, in every capacity, whether civil or military. Their education, as well as their limited ambition seems to point them out as the most eligible persons for the instruction of the native race of youth. Their number is already so considerable as to produce, perhaps, a sufficient supply for every appointment of this nature, which

* *Indian Recreations*, Vol. I. From this work it appears that schools for the instruction of the natives, are already pretty general in many parts of India: it is probable too, that such institutions are of very old standing in that country. Their method of teaching to read, write, and spell, by a single process, is at once expeditious and unexpensive. It is accomplished by forming the letters on sand, spread either upon the ground or on a table; and one lesson is no sooner finished, than the characters are effaced to make room for another.

either the piety or benevolence of the age is likely to suggest. Their continual increase, must soon render them capable of affording an adequate supply of teachers for almost the whole of the British subjects in India, although established on the extensive scale above proposed. That economy of labour which has in some seminaries of Europe been so properly introduced, by the employment of the more advanced scholars in teaching the younger, necessity will point out as an expedient still more indispensable in Asia. By means of it no less than thirteen hundred scholars have been successfully taught by a single superintending master.*

"The contemplation of a measure of this kind is the more pleasing, because the adoption of it will immediately place in an useful profession, a numerous class of unfortunate youth, who, for no fault of their own, have been abandoned by their progenitors on one side, and on account of their Christian education, have been excluded from the society of the other.

"Had a sum been devoted to this measure nearly equal to what has been expended for two hundred years in haranguing the ignorant multitudes by missionaries, hardly more intelligent than themselves, it is not too rash to assert that the *knowledge* of Christianity would have, perhaps, been already commensurate with the limits of our Indian Empire: Or should this great work have as yet been only in a train of accomplishment, the contributors to the measure must have long since had the satisfaction of feeling, that the exercise of their benevolence, was in this important instance fully approved by their reason."

The means of diffusing moral and religious instruction through other parts of the eastern world, and through Africa, are next considered; and the importance is maintained of employing only such persons as have learned a mechanical trade, still wanting in the country to be visited. By teaching the arts of life, some preparation may be made for exciting an opinion of the utility of our acquirements. The reading and writing requisite for the purposes of

business and calculation, will, in due time, voluntarily apply themselves to still more prospective subjects of speculation.

A most interesting account is given, (p. 220.) of the progress made by Mr. Cleveland, in reclaiming from savagism a horde of mountaineers in the neighbourhood of Mongheer and Boglepore. He purchased their mats, he distributed cloths, he taught them the use of arms, and paid them for coming to drill, and gradually diffused complex wants, and the art of earning wherewith to supply them; and thus he entirely subjected to political government, the lawless inhabitants of the jungleterry of Rajmahal.

Some impediments to the success of missionaries, have arisen from the peculiar lives of the teachers, who have too little plasticity and accommodation in their habits. Greater impediments have arisen from their ignorance of the higher branches of science, which are a passport to consequence at the courts of Asia. The general conclusion is, that parochial schools ought to be founded in Hindostan, and that colleges of a more aspiring character of instruction ought to be instituted in the principal seats of authority and population.

This work is far the most interesting, and rational, and instructive, which the Buchanan prize has called forth. It merits not merely the perusal, but the meditation of every friend to good government, to progressive knowledge, to British reputation, and to immortal truth. It displays an extensive local information, a wise philanthropy of purpose, a lofty superiority to narrow views and professional prejudices, and deserves to guide the statesman, in his efforts to realize useful reform.

* Bell's Tract on the School at Madras.

ART. XXVIII. *Letter to the Chairman of the East India Company, on the Danger of interfering in the Religious Opinions of the Natives of India.* 8vo. pp. 31.

THIS admirable pamphlet is drawn up with a dexterity of conciseness, and a closeness of argument, which entitle it to high rank as a literary production. It has for its object to point out the inexpediency of patronizing missions in Hindostan. The mutiny at Vellore is a strong proof to how great dangers British power may become exposed in the East, by a needless irritation of the religious prejudices of the Hindoos. The attachment of these nations for their opinions, exceeds that of any Christian state: they have been known to suffer death by famine in thousands, sooner than eat forbidden flesh. If they once suppose their religion in danger from British ascendancy,

their fanaticism is likely to realize Sicilian vespers. To translate the Bible into the various Oriental languages, is a service to literature; but to employ itinerant commentators to explain it, is to distribute questionable instruction, and to volunteer supererogatory piety.

In most countries there are some opinions which interfere with the greatest sum of human happiness: these opinions the philosopher should gently endeavour to eradicate. But a long patient observation of the climate, the manners, the laws, and the connected sentiments of a people, is necessary, to discriminate between its useful and its pernicious opinions.

ART. XXIX. *Inquiry into the State of the British West Indies.* By JOSEPH LOWE, Esq. 8vo. pp. 160.

THE troubles of San Domingo, the waste and retardation of cargoes occasioned by war, the speculative spirit of the Hamburg merchants, and other temporary causes, raised, not many years ago, the price of sugar high above its average level. New lands were immediately devoted to the cultivation of it; additional labourers were procured from Africa, and additional overseers from Scotland; until at length the production of sugar exceeds the habitual demand, and the price is consequently descending below the average level.

If, when sugar was dear, the West Indian planters had accepted a tax on their rentals equivalent to the discharge of ten millions of the national debt, it might be equitable to solicit, now, some alleviation of the burden. But as their rapid inclosure of wastes was motived by the expectation of profit, and was for a long time attended with an

almost excessive remuneration, they ought to bear with tranquillity the present natural change. Dearth begets Plenty.

The sugar-cane, though much cultivated in the Caribbee islands, is not at home in such soils: it is a marsh-plant, which thrives far better in the dark savannas of Guyana. If an estate of 200 negroes produces 150 hogsheads of sugar in Antigua, an estate of 200 negroes will produce 200 hogsheads of sugar on the Surinam coast. The risk of drought and of hurricanes, the mortality of slaves, the fee-simple of land, are all so much less on the continent, that, at a price which half ruins the insular planters, those of the Demerary can continue to raise sugar with a profit. The labour of mules to carry sugar-canes from the field to the mill, is necessary in the islands: this is accomplished in the Dutch settlements by means of canals, which give them an incal-

culable and insuperable advantage in the competition. No tricks of legislation can long resist such tendencies to the migration of prosperity. The island planters must remove their machinery and their slaves to the Courantine and the Pomaroon : those, who migrate first, will lose least.

The desertion of the Caribbee islands, or the conversion of them into olive-yards and mulberry-grounds, for the purpose of furnishing oil and silk, would about reduce the quantity of terrestrial surface employed in the growth of sugar to the desirable lesser extent. While too much sugar is growing, new uses should be sought for it. The Chunam of the East Indies is a beautiful species of stucco, which emulates the polish and whiteness of the finest marble : it is composed of a mixture of lime and sugar. Cannot British luxury rival this composition ? In British wines, sugar may be rendered a cheaper ingredient than raisins. Raisins and figs might supplant the sugar-cane. So might cochineal and indigo. Citrate of lime could be prepared in the West Indies more economically than here : it is profusely used by the cotton-printers. The laziness of the tropical planters will perhaps be overcome by the present fortunate cheapness of sugar ; and new articles of growth and consumption

will be taught to luxuriate where the sugar-cane has withered.

This writer seems to think that government ought to interfere for preventing that diminution of rent, which a series of cheap years always occasions. The diminution of rent is a good to him who hires, and there are more hirers than letters. The diminution of the value of any produce, is a good to him who consumes, and there are more consumers than growers. How impudently unjust it is in the few to solicit burdening the many for their own alleviation ! yet one of the proposals of our author is to provide a fund for a bounty on the export of sugar, partly from the extant revenue, and partly from an increased duty on the home consumer.

Whatever portion of evil or inconvenience is brought on the West Indies by our legislation, ought no doubt to be removed. One inconvenience is the shutting of the West-India market against the contiguous purchaser in North America. Let this monopolous restriction vanish : if it be persevered in, the banks of the Mississippi, and not those of the Essequibo, will shortly engross all the sugar-cultivation of the world.

This pamphlet contains much irrelevant matter, and is very defective as a literary composition.

ART. XXX. *A Permanent and Effectual Remedy suggested for the Evils under which the British West Indies now labour : in a Letter from a West India Merchant to a West India Planter.* 8vo. pp. 48.

AMONG the greatest evils of the Pitt administration may be classed that rage for governmental interference and ministerial regulation, which his accommodating disposition fostered and encouraged. Under him, nothing was left to its natural course. Boards of controul were attached to the Oriental Company, instead of cashiering the mischiev-

ous association. In 1797 began that system of meddlesome policy in the West Indies, which secured to the government of the hour the reputation of occasioning a dearth of produce, so convenient to the planters of Jamaica. Half-yearly laws, monthly orders of council, have ever since been necessary to quiet clamours, which ought never to have been

heard. The British corn-laws have doubled the British poor's rate; the like preposterous encouragement and patronage of West Indian agriculture is preparing a misery no less extensive, and far more formidable. Jamaica, accustomed by our officiousness to believe in our power over uncontrollable circumstances, is prepared for a transfer of allegiance, whenever our impotence shall be compelled to withhold relief.

This writer, properly, recommends a great reduction of the growth of sugar, as the only efficacious remedy for the present glut of the sugar-market.

He recommends, as improperly, a restitution of the conquered colonies to the Dutch at the next peace. Whereas the coast of Guyana is of more value than all the Caribbee islands united; and ought, both as the territory where sugar can be raised cheapest of any other in the world, and as the greatest eventual market for our manufactures, which can thence most effectually penetrate into South America, to be retained—if necessary, at the expense and with the sacrifice of all our insular property.

The best defense against a voluntary transfer of the dominion of the West-Indian islands to the United States, is to admit the American purchaser on the same terms as the British merchant.

The high price of cotton, of indigo, of cochineal, is a great and notorious misfortune to our manufactures, whose vent always extends in proportion to their cheapness. If any alertness of industry existed in the tropical climates, not the Spanish, but the English colonies would long ago have been in possession of the

whole supply of the British market. The impossibility of disposing of their old articles of produce is the only radical cure for this impatience and negligence. Those planters, who vary their attention with the demand, will retain their rank of opulence; those, who indolently persevere in the beaten track, will, as they ought, incur a diminution of prosperity. If by premiums, bounties, drawbacks, and allowances, government could defer the expedient appropriation of the several lands in the West Indies, it would be grossly criminal to make the attempt. Happily regulation is as impotent, as it is unwise and unjust. No artificial encouragement can long occasion the absorption of superfluous produce: so much land, as any specific bounty will hire the cultivation of, is soon appropriated accordingly; and then begins anew the natural operation of the effectual demand.

To open the West Indian market to the American purchaser on the same terms as to the British, is an obvious duty. Unless means can be found to enable our merchants to supply the European continent without incurring a greater charge for freight and insurance than the Americans, the trade must eventually emigrate. If these departments of industry can be duly exercised at home, the rivalry of Americans in the market for produce is not at all to be feared.

The statistical particulars promulgated in this pamphlet seem principally derived from the West India Common Place Book of Sir W. Young, a work inaccurately printed, but highly meritorious, which was examined attentively in our last volume.

ART. XXXI. *A Letter, addressed to Mercator, in Reply to his Letters on the Abolition of the Slave Trade. By a Planter. 8vo. pp. 21.*

THE system of Colonial Law certainly requires amendment, and has required it, ever since the question of bettering the condition of the negroes was first agitated.

If half the thought and industry had been bestowed on the reformation of the colonial laws, which has been squandered on the frivolous question of abolishing the slave-trade, some alleviation would have been attained in the hard lot of the negroes.

At present, no other change has

been produced in their condition, than that persons, who are miserable slaves in Africa, may not in future exchange that situation, for a less miserable slavery in the West Indies.

It is time that philanthropy should realize some practical benefit in favour of this undervalued race of mankind; and should obtain at least some approximation to an equality of criminal rights, in behalf of this numerous, industrious, and useful portion of our people.

ART. XXXII. *Suggestions arising from the Abolition of the Slave-Trade. By R. T. FARQUHAR, Esq. 8vo. pp. 66.*

THE author of this intelligent and praise-worthy pamphlet, was, during many years, resident at Amboyna, and was afterwards lieutenant-governor of Pulo-penang. Thus he acquired that local and practical knowledge of the habits and plasticities of Chinese colonists, which here he proposes to call in, as a substitute for negro-slavery.

He describes the Chinese emigrants, who came to settle under his jurisdiction, their constitutional aptness to prosecute industry in a tropical climate, and their familiarity with the artificial labours of civilized society. He thinks them able to execute free toil in the West Indies, with profit to themselves, and with advantage to the colonies; where they are likely to naturalize many habits and occupations, which Oriental experience has wisely adopted.

The statistical arrangements necessary to facilitate the migration, and to accommodate the residence

of the Chinese, are here detailed at due length, and with conspicuous knowledge of the case. We recommend to his Majesty's ministers the requisite attention on their part, as a measure likely to prove conducive to the welfare of the provinces they rule; and to the West Indians we recommend an eager complacency in an experiment, so much more compatible with the reputation of humanity and justice, than the further increase of vassal negro population by importations from Africa.

During peace, the military marine of Great Britain may expediently be diverted to the employment of transporting gratuitously to the different colonies, all those persons who are disposed to quit their native land. The number is considerable, who, from motives of poverty, or sickness, or repute, would prefer foreign residence; and every such removal accelerates greatly the improvement of a rude country.

ART. XXXIII. *System of Colonial Law compared with the eternal Laws of God, and with the indispensable Principles of the British Constitution. By GRANVILLE SHARP. 12mo. pp. 20.*

MR. Granville Sharp has so long and so deservedly been respected

for his religiosity, his love of liberty, and his public-spirited philanthropy,

that even the smallest of his effusions is secure of that extensive regard, which is the prerogative of moral worth. After yielding a steady and finally triumphant assistance to the Society for abolishing the Slave-Trade, he now proceeds to direct the attention of the same persons to the abolition of Slavery itself.

He contends, (p. 5.) that the System of Colonial Law, which tolerates slavery, is contrary to the laws of God, natural and revealed; and consequently is contrary to the English constitution.

After endeavouring to prove these points, by appeals to humanity, to scripture, and to the panegyrists of our laws, Mr. Sharp proceeds to contend, (p. 7.) that the System of Colonial Law (excuse the bull) is totally illegal, and ought speedily to be abolished; and that a gradual emancipation of the negroes ought immediately to be undertaken.

We entirely coincide in the fundamental opinion of Mr. Sharp, that the abolition of negro-slavery, in the most expeditious manner consistent with the interests of public tranquillity, security, and property, ought to become a care and a pursuit of the British legislature.

This may, as we have been led to think, best be effected, by altering the poor-laws of the West Indies: so as to take off from individual estates the burden of maintaining during want and decrepitude the negroes ascribed to the soil; by imposing a general rate for main-

taining the necessitous negroes of whatever description. To emancipate, the diseased and the aged would then become a regular practice. A great number of these would soon be found able to maintain themselves; by gardening, by keeping fowls, or by letting their aid in busy seasons for the versatile occupations of the place. Thus a considerable free population would soon be separated from the vassal population, and would exercise for hire many of the agricultural arts.

In order to form a middle class, or higher order, of free inhabitants, a second regulation is necessary. It is this: To decree that all persons of mixed blood, born within the present century, are born free. At present, the offspring is doomed to the condition of the mother. Many tawney children are slaves to their own fathers; and are sometimes found incapable of inheriting the amount of patrimony bequeathed to them; because their father did not live to emancipate them. With a declaratory act of this kind, parliament might expediently begin its interference. The revolution it would occasion will be sufficiently prepared, before the year 1821, when its operation would begin.

Specific propositions for the amelioration of the political condition of the blacks ought eagerly to be made here, and in the West Indies: some projects will occur compatible with the present state of prejudices and interests, and therefore of easy execution.

ART. XXXIV. *Thoughts on the Value, to Great Britain, of Commerce in General, and on the Value and Importance of the Colonial Trade in Particular.* By CHARLES BOSANQUET, Esq. 8vo. pp. 83.

THIS pamphlet speculates much about commerce in general; but is chiefly valuable for that part relating to the West-Indian trade, concerning which the author seems

to possess peculiar means of information and anxiety of interference.

Why not commute the internal duty on sugar for an additional window-tax; and throw open wholly,

in all circumstances, the British market to the importation and exportation of sugar in all stages of its manufacture?

The West Indians would then have no cause for complaint; they would perceive that the low price of sugar results not from our superfluous regulations, but from their own superfluous growth of the commodity; and that the proper remedy is to plant olives and mulberries on the lands least adapted for the sugar-cane; and to supply oil and silk to the mother country, instead of the present article of growth. Now that the Piedmontese organzine and the Lucca oils are raised in French territory, it is time to transfer these branches of agriculture to Jamaica, or Trinidad.

The high price of sugar has long been a misfortune to Europe, and to the world. It has kept out of reach of the poor the most wholesome, the most nutritious, and the most gratifying ingredient of food. It has prompted the seizure of negroes innumerable on the African coast, who have been forced into unwel-

come vassalage and interminable exile. It has resisted and delayed that desertion of the Caribbee islands, which the superior expediency of peopling the Guy a coast would render an object of policy, if the continual progress of drought had not also made it the behest of nature. To make regulations for enhancing the price of sugar would be as absurdly tyrannical, as to bring in a bill for unnecessarily raising the price of coals.

A profuse use of coffee could be introduced. If the wives of ministers, and of the clergy, and of the clerks of office, were uniformly to present coffee only, and not tea, after dinner; the fashion would soon be universal. If the laws, which prevent the domestic roasting of coffee, were repealed, this beverage would become, as on the continent, a favourite drink: it is because we are not allowed to know its aromatic flavour, that we dislike it. Thus we could diminish our demand for the produce of Chinese agriculture, in favor of the produce of West-Indian agriculture.

ART. XXXV. *A Vindication of the Court of Russia, from a False and Treasonable Attack in a Pamphlet, intitled the State of the Negotiation, &c. &c. &c. In an Address to the Public.* 8vo. pp. 84.

THIS author is an enthusiastic admirer of the emperor Alexander of Russia. He bepraises his spontaneous (p. 5.) advancement to the throne; his alacrity to rescue us from embarrassments at Copenhagen; his dissolution of the Northern confederacy; his recognition of our system of maritime law; the sort of gallantry displayed in his coalition against France; and even his renunciation of *Russian principles and Russian interests*.

How such things can appear praise-worthy we know not; yet there is no air of irony in this pamphlet; it seems to be as sincere and cordial, as it is profligate and absurd.

Alexander, in many respects, deserves approbation. He has founded, at vast expense, a comprehensive system of public instruction, and has sent schoolmasters into places where letters were unknown. He has created academies for the higher forms of tuition, and has imported much foreign merit. He has given nobility to literature, and literature to nobility. It is often expedient and necessary to praise the great and the powerful; *because they are great and powerful*. But in such cases, it is at least a duty to select those sides of conduct which are useful to mankind. Praise is not serviceable, unless it be directed toward beneficial qualities;

it is not credited, unless it be probable.

Our author is more minutely informed about domestic than foreign matters: he censures the irritability of Lord Howick for prosecuting the Oracle, and of Lord Moira for pro-

secuting Mr. Charles (p. 50 and 51), with a very sympathetic asperity. We shall not advise these gentlemen to prosecute the vindicator of Alexander, his *censures* may be safely neglected; they have only to deprecate his vindications.

ART. XXXVI. *The Present Crisis in Germany, and the North of Europe; with Animadversions on the Conduct and Designs of France respecting Austria and the Empire, at various Periods.* 8vo. pp. 71.

THE external politics of Great Britain have, for the last quarter of a century been so glaringly absurd, that one can hardly pity the uniform disappointment of our successive ministries. Instead of allying the interests of this country with the cause of justice, and the opinions of nations, which method of proceeding could alone have excited or merited European gratitude and general co-operation; we have amused ourselves with supporting every oppressive authority, and every superannuated institution. We have, of course, had no allies but among courtiers, no sympathy but among the priesthood.

One country, in a corrupt age, stood pre-eminent above the rest of Europe, for the pure morality of its interior administration, and the impartial firmness of its foreign independence. That country was Denmark. It had set the example of abolishing vassalage at home, and the slave-trade abroad; of commuting tythes, of reforming religion, of

generalizing toleration, of patronizing popular instruction and lofty literature. Under the unrivalled sway of a wise, just and good, though, perhaps, not a courageous prince, a happy people, almost unburdened, were flourishing by quiet peaceful industry. This spectacle our ministers have chosen to disturb. Envy could not tolerate a contrast so humiliating. With a spirit worthy of that fiend, who overleapt the walls of paradise, they have laid Copenhagen in ashes. The ghost of Matilda no longer stalks unrevenged. But by what name of sufficient abomination shall history describe such deeds? We, the deliverers of Europe? Alas! now that all confidence must for ever have vanished in the superior philanthropy of our views, to expect that widely extended co-operation which can alone reverse the misfortunes of the world, is to require from nations folly, and from God injustice.

ART. XXXVII. *The Crisis. By the Author of Plain Facts, or a Review of the Conduct of the late Ministers.* 8vo. pp. 115.

TO the praise of eloquence, not to that of precision, this diatribe is entitled. When Bonaparte is called the destroyer of nations, of commerce and of justice, we acquiesce in the epithets. When he is called the destroyer of religion, we are utterly astonished. Of religion he is notoriously the restorer and the patron. His comprehensive piety protects and endows every form of

worship: and selects for promotion and advancement the wisest and most patriotic instructors of every sect and every creed. Other sovereigns have belonged to some fragment of their nation; and have pursued the renown of zeal by the gratification of malevolence; by abridging the liberties, or intercepting the comforts of unestablished worshippers. He is a common fa-

ther of his people; not the subervient apparitor of his archbishop.

After the usual abuse of Bonaparte, this ministerial pamphleteer proceeds, as usual, to advise, that the very same infractions of the law of nations, of which he complains in the enemy, should be adopted at home. Instead of placing our praise in the exertion of a generosity as consummate as his rapacity, we are humbly, servilely, meanly, to copy exactly his injustice, and nothing but his injustice. His good qualities are lost upon us. Courage, celerity, constancy in adverse fortune, fidelity to allies, universal toleration; these are not the traits we are called upon to rival, but only the robber-virtues of his continental banditti. The neutral, the quiet, the unoffending, the weak; these, are to be the victims of our aroused exertion; these, the quarry of our stimulated avidity. We are to strew the ashes of Copenhagen on every

wind of heaven, as a harbinger of analogous visitations!—We would not willingly impute to any man a justification, however covert, of the Danish invasion; but the fifty-third page of this pamphlet cannot be misunderstood: it applauds the seizure of Copenhagen. After this, comes a devout prayer!

Let the advisers of villainous indiscriminate plunder turn their eyes to the African coast. Where Carthage flourished by honourable commerce, and disputed the empire of the world with Rome, what remains? A nest of the vilest pirates, and of the most oppressed and ignorant slaves, on the surface of the earth. Agriculture has withered; luxury has left only its profligacy behind; commerce is no more; but superstition, the faithful companion and consoler of national as of individual guilt, still saunters to her mosks, and still flatters this brutality of degradation.

ART. XXXVIII. *Reflections on the Peace between Russia and France. Concluded at Tilsit, July 8, 1807.* 8vo. pp. 38.

This commentary on the treaty of Tilsit is well executed: it discusses article by article the provisions and tendencies of that formidable peace; and shows them to be dishonourable for Russia, cruel for Prussia, and to have sacrificed the independence of Europe, in a case only hopeless, for want of that firmness in adversity, which ought to have distinguished the sovereign of Moscow.

We wish the treaty itself had been appended: there are comments, which cannot wholly be appreciated without the trouble of reference to the original document.

The secret articles probably involve some projects of attack on British Hindostan.

The march of a Russian army, under French guidance, through Persia, to districts beyond the Indus, will contribute, like the conquests of another Alexander, to the nicer ascertainment of oriental geography, but will not endanger a British ascendancy there; unless the hostility of the natives be provoked by more such impertinent inroads on their superstitions, as occasioned the mutiny at Vellore, and as are meditated by the Missionary Society.

ART. XXXIX. *Advantages of Russia in the present Contest with France. With a short Description of the Cossacks.* 8vo. pp. 65.

THE prophetic author of this speculation endeavours to prove how very superior to French soldiers are Russian soldiers; how

evidently the feeling of Pitt toward the French (was it a vacillating hostility?) is become that of the Russian court; and how certainly

the antijacobin spirit and sentiments of the Austrians will direct, on the first favourable emergency, the whole force of that empire again against France. Mr. Pitt's own predictions were never more ludicrously falsified.

The opinions of Mr. Pitt were professed for his gold, even by some courts of the Continent; but they are so generally known to have aimed at the support of superstition and aristocracy, that they were ne-

ver cordially welcome in any continental nation. The spirit of literature throughout Europe was always inimical to Mr. Pitt. He was a religious bigot, quite unread in foreign writers, and with none of the sympathies of foreigners of intellect.

Toward the close of this else superfluous publication, there is some good matter about Poland, and about Ukraïn, which implies knowledge of the region.

ART. XL. *An Address to the Legislature of the British Empire upon the most Important, although the most Neglected Branch of Scholastic Education.* 8vo. pp. 44.

THIS preacher (for his address is in fact a sermon) calls for the speedy interference of the legislature to compel the teaching of a uniform catechism in all public schools.

The progress of silly superstition and meddlesome intolerance, is, in this country, truly alarming. Some association is become necessary, of friends to the use of reason, and patrons of free enquiry, to republish the best writings, which have vindicated the right of private judgment, and defended the cause of mutual independence. The pietists are

calling in the strong arm of government to tear our children from our bosoms, and invade our hereditary religions. These tyrannic usurpations of ecclesiastic authority, these inquisitorial incursions to our very fire-sides, these domiciliary visits of a dogmatic bigotry, this unnatural superseding of parental rights, for the purpose of diffusing a peculiar creed, cannot be opposed with too much loudness and steadiness, nor discountenanced too visibly and generally.

ART. XLI. *The Political and Military State of Europe; (1807) An Address to the British Nation; Exhibiting the sole Means of preserving the Independence and Liberties of the British Empire, and of rescuing those of Europe from the Tyranny of the French Government.* By ALEXANDER WALKER, Esq. 8vo. pp. 88.

THIS author, a young man no doubt, seems very solicitous that merit, and especially that military merit, should be rewarded by the state; and ascribes the declensions and revolutions of nations to their indifference for talent and their neglect of excellence. His book, which is composed in too declamatory a strain, professes to sketch the political and military state of Europe in 1807, and is inscribed to Lord Grenville, for whose "high political talents" Mr. Walker professes a great esteem.

A bitter and contemptuous abuse of Bonaparte, unworthy of a man

of judgment, ushers in some harsh criticisms on the conduct of the Prussian and Austrian officers: then follows a specific proposal which deserves public notice.

"LET also free military schools be established in every city of the empire; let their pupils be annually examined by a committee of gentlemen of tactical talents; and let a specific number of them, according to their genius and acquirements, be placed in those subordinate military situations, which, to the disgrace of the country, are almost always sold.

"In order to obtain introduction to these schools, let it be necessary, that two persons of respectability should give assurance of the good behaviour and constant at-

tendance of the pupil during the years of study.

"Let the period of study be in some measure regulated by the want of officers; not, however, being less than two years.

"And permit those pupils who cannot be admitted during the first year, to undergo examination along with pupils of the second or subsequent years.

"Let also a system of tactics be published, under the direction of the government, by those officers and gentlemen who are most skilled in military affairs, and let a thorough knowledge of its contents be reckoned indispensable to every degree of advancement.

"Let ingenious officers be sent by government to examine the sites and circumstances of great battles, and describe them accordingly, with such observations as tend to shew the manner in which advantages were gained, or errors committed.

"Let then a journal of military operations, and of military memoirs, derived from these sources, be published periodically, and copies of it be forwarded to every pupil of the military schools, and to every officer of the army.

"Having formed these arrangements, let not the rank of captain be filled till all the lieutenants of the same corps have undergone examinations and military exercises; nor let the rank of major, colonel, or general, be assumed, without similar progressive examinations.

"Let also a library, consisting of a limited number of copies of the military system and journal, be attached to every barracks, for the use of the non-commissioned officers and private soldiers who may inhabit them.

"Let even the private, who is well versed in military exercises of every kind, claim a similar examination, if he thinks his information will enable him to pass, and can be recommended by any two officers in the corps; and let him, if otherwise equal, be preferred to every new candidate. The length of his services, the merit of rising from the ranks, every consideration entitles him to this.

"Let bravery, however, unaccompanied by information, be rewarded merely in an honorary way; so no risk will be run of

placing vulgar men high in the service. And in order entirely to avoid this, even in persons of education, let a committee of his fellow pupils, or fellow soldiers, vote respecting the gentlemanly conduct of each candidate.

"In these examinations, let a thesis be written by every candidate, upon which, as well as upon general subjects, he may be examined; and let the number of questions put to, and answered by, each candidate, be registered, for the purpose of ascertaining whether, out of a given number, he may have answered the due proportion of questions, upon which proportion his success must accurately depend.

"Let a considerable number of examiners be attached to these military schools, and let a limited number of them be chosen by ballot, immediately before the examination of each, that so the operation of interest may the more effectually be checked.

"Let every examiner, convicted of using interest, or recommendation, respecting any candidate, be deprived of his office; and let the person so recommended, be obliged to undergo another examination."

Such military schools, (the author very justly observes) would tend to increase the number of tacticians in our army.

An address to the French people drawn up in the bubbling manner of their own convulsionary oratory, agreeably and splendidly terminates this beautifully printed volume, which rather announces a writer of capacity and ambition, than of acquirement and solidity. To study thoroughly the art of war will be a patriotic and worthy occupation of his future leisure; for as Macchiavelli observes: *I buoni ordini, senza il militare aiuto, non altrimenti si disordinano, che l'habitazioni d'uno superbo e regale palazzo, ancora che ornato di gemme e d'oro, quando senza essere coperte non avessino cosa che dalla pioggia le difendesse.*

Y

ART. XLII. *Proceedings at a General Meeting of the Catholics, held at the Exhibition Room, William-Street, on Saturday, April 18th, 1807.* 8vo. pp. 55.

THIS debate respects the propriety of petitioning the British Legislature in behalf of Catholic Emancipation. The earl of Fingal presided; and Mr. Keogh moved the successful resolution "that the Catholic Petition should remain in the custody of the President, subject to the future disposal of the Meeting."

The various speeches abound with displays of a warm and heroic eloquence; and include details of various important facts, the most

impressive of which is the account given at p. 19, of the persecution in Armagh. Living protestantism seems determined to leave no ancient cruelties of the Catholics unimitated or unrivalled. How long will the humanity of the sovereign power slumber? While the English were perishing of suffocation in the black hole at Calcutta, they were told, that the repose of the prince could not be disturbed, to solicit an order for their relief.

ART. XLIII. *Sketch of a Speech delivered by John Keogh, Esq. at a Meeting of the Catholics of Dublin, held at the Star and Garter, Essex-Street, January 24, 1807; and published at the Desire of a subsequent Meeting, held at the same Place, the 7th of February inst. Reported by EDWARD HAY, Esq. Secretary to the Meeting,* 8vo. pp. 20.

THE eloquence of Mr. Keogh has the rare merit of being employed not in struggles of personal advancement, but on topics of public and permanent interest. He who pulls one stone out of the wall of those strong holds, which superstition and tyranny have confede-

rated to build, and which they employ unrelentingly to stifle conscience, to silence enquiry, and to crush merit, may contend for a station among the memorable benefactors of the human race. How melancholy it is to observe the stability of injustice!

ART. XLIV. *Catholic Vindication. Substance of a Speech delivered by Mr. Edward Quin, in the Court of Common Council at the Guildhall of the City of London, on Thursday, March 5, 1807, against a Motion proposed by Mr. Deputy Birch.* 8vo. pp. 32.

THE tradesmen of London are mostly men, who, by the exertion of a perpetual industry incompatible with a liberal culture, have risen from subordinate situations to independent rank. The prejudices of low life and early habit cling about them; and a majority of the Common Council of the city has at times been found to agree with Mr. Deputy Birch.

To counteract the degrading effects on national character of the public exhibition of such vulgar bigotry, Mr. Quin has meritorious-

ly arisen to oppose Mr. Deputy Birch; and to put into circulation, among his brethren of the common council, the more obvious and popular replies to what are called the arguments of the anti-catholics. This he has done in a speech of considerable length, too much incumbered perhaps with documents, but closely reasoned and warmly expressed. This speech has been satisfactorily reported, and is here printed for a wider sphere of publicity. We trust it will be imitated and rivalled in the various corpora-

tion towns of the kingdom, and be the mean of showing that the provincials have generally outgrown the established church.

ART. XLV. *Observations on (what is called) the Catholic Bill. With a Copy of the Bill. By a Lawyer.* 8vo. pp. 30.

IT is notorious that in the East Indies whole armies of native troops are kept in British pay, and officered by English subjects, and that these soldiers are chiefly idolators, partly moslems and partly seiks. It is also notorious that in consequence of some indiscreet interference with the religious usages of the Hindoos, a mutiny was excited among these troops, which had nigh terminated in the massacre of all the Europeans in Vellore.

It is notorious that in Great Britain whole regiments have been raised of Irish catholics, and of Scotch presbyterians, and that these soldiers are frequently marched into the cathedrals and parish-churches, and are compelled to hear the religion of their forefathers insulted in the language of the Anglican liturgy. This has not recently occasioned bloodshed in England; but in Ireland protestants and catholics, as such, have murdered one another in great numbers.

Humanity and military discipline both required some barrier against these barbarous and atrocious excesses. It was important to teach the officer to respect the superstitions of his troops; and to teach the soldiers to respect the superstitions of each other, and of the provinces they are employed to tranquillize. Conquests cannot be preserved, or extended, without great deference for the religious usages of the subject nations; and this lesson of forbearance and reciprocal indulgence ought to be learned within the interior of the army itself, by including hostile chapels within the same barracks. Thus the soldiery would become inured

to witness without displeasure dissimilar rites, and to protect all in the worship of their choice.

For this pressingly necessary and obviously philanthropic purpose, the Catholic Bill was drawn up. Our author justly observes that it might as well have been called the Jew bill, or the Presbyterian bill. Without any attention to religious creed, it throws open the army and navy to all, who will take an oath of allegiance to the king, and promise to support the succession to the crown as limited by law.

Of this universally equitable provision our author complains. He quotes the 19 George III. by which statute dissenting ministers are compelled to declare, that they are "christians, and protestants, and believers in the Scriptures of the Old and New Testament," and seems to think that some such test ought to be administered to every recruit. The inconceivable absurdity of such a suggestion would surprize even in a Perceval. Sergeants would have to present themselves with a catechism at fairs and wakes, to abridge the thirty nine articles into toasts, and expound the doctrine of the one oblation (article XXXI.) into something short of insult to catholicism. It is impossible to recruit the army wholly out of any single sect: it is unjust to intercept the attainment of rank and the recompense of merit from those recruits who are not of the dominating persuasion. What remains but to withdraw any test or religious qualification for military service?

A copy of the bill, commonly called the catholic bill, is appended. The utter silliness of objecting to

any part of it, as dangerous to the protestant religion, must be apparent to the meanest capacity. We believe the people are generally convinced of its equity, of its moderation, of its expediency, of its wisdom, nay more, of its pressing exigency.

ART. XLVI. *Cursory Reflections on the Measures now in Agitation, in favour of the Roman Catholics of the United Kingdom. By a Loyal Irishman.* 8vo. pp. 81.

THE Roman Catholics are doing a great service to the cause of religious toleration, and of general instruction, by keeping constantly before the public their arguments and their grievances. The dissenters, when they solicited a repeal of the corporation and test-acts, urged on at first the parliamentary discussions too frequently; and retreated finally from the field with pusillanimous disappointment. While tyranny endures, it is meanness to be content. We approve therefore entirely those persevering

efforts of the catholics, here so bitterly arraigned, for obtaining complete redress. If there be points of doctrine, prevalent among catholics, which require a more careful explanation, and a less equivocal definition, how shall a purer order of interpreters of scripture and of commentators of tradition, be provided, but by repealing the act of uniformity, and by suffering a large portion of the tythes of Ireland to devolve on catholic priests?

ART. XLVII. *A few Observations, on the Danger of admitting Roman Catholics into Offices, either Civil or Military; recommended to the Serious Consideration of all Parties. By a Magistrate of the County of Berks.* 8vo. pp. 40.

THIS Berkshire magistrate quotes Pallas to prove that the Catholic religion has a bad effect on the industry of the people. Has he thereby proved that the Catholics ought not to be admitted into office? On the contrary, because a given religion

has a bad effect, government ought to take its clergy into pay, in order, by specific patronage, to increase the number of those priests, who are busy in removing the obnoxious opinions.

ART. XLVIII. *On the Conduct of the British Government towards the Catholics of Ireland.* 8vo. pp. 38.

THIS elegant and liberal piece of reasoning notices the entire compatibility of civil allegiance with religious non-conformity. The catholics of Silesia have been distinguished for their attachment to the

protestant monarchs of Prussia. It is only where the sovereign has withheld a community of privileges that instances can be found of disaffection based on religious dissent.

ART. XLIX. *A Letter stating the Connection which Presbyterians, Dissenters, and Catholics, had with the Recent Event, which has agitated, and still agitates the British Empire. To which are added, Lord Grenville's Letter to Dr. Gaskin, and Scavola's Letter, containing most important Facts respecting the Catholic Claims.* 8vo. pp. 47.

THIS argumentative pamphlet peculiarly deserves the perusal of the British Dissenters; as it expends much explanation on the probable effects of the catholic bill upon the

presbyterian and independent churches. It shows that the bill contemplated an equal treatment of all sects; whereas the king's advisers, who ultimately accomplished

its rejection, would not have been hostile to the partial admission of Romanists on the mere principles of the Irish Act of 1793. The

episcopalians are less jealous of the Romish than of the Genevan priesthood.

ART. L. *Popery irreconcilable with Christianity; or the Impossibility of Popish Christianity demonstrated, in a Letter to a Friend. By a Christian.* 8vo. pp. 76.

THIS furious letter is adapted for methodistical readers. It quotes anti-papistical passages from the old puritans. The author seems ignorant how grossly and maliciously the catholics were misrepresented

by the founders of the protestant reformation. He also seems ignorant how great a change has taken place within a century in the spirit and temper of the catholic church.

ART. LI. *A Sequel to the Serious Examination of the Roman Catholic Claims. By the Rev. THOMAS LE MESURIER.*

ART. LII. *A Reply to certain Observations of the Right Rev. Dr. Milner upon the Sequel to the Serious Examination of the Roman Catholic Claims. By the Rev. THOMAS LE MESURIER. 1807.*

IN our fourth volume at p. 260. we reviewed the *Serious Examination of the Roman Catholic Claims* by this reverend Gentleman. As might naturally be expected it called forth a reply from Dr. Milner which we have not seen, but fortunately this is of no consequence, as sufficient evidence exists in Mr. Le Mesurier's own statements of the weakness of his case. We shall select the following from many other instances to prove this to our readers.

The fact is as follows. In the petition presented by the Irish Catholics to the Imperial Parliament in 1805, much stress is laid by them on their having taken an oath tendered by the Legislature in 1793, which stated among other things "that it is not an article of Catholic faith that the Pope is infallible; that Catholics are not bound to obey any order in its own nature immoral, though the Pope or any ecclesiastical power should issue such order, but that on the contrary, they hold it sinful to pay any respect or obedience thereto; and that they do not believe that any sin whatsoever can be forgiven at the mere will of any Pope, or of any

priest, or of any person or persons whatsoever." As this important document militated very strongly against some favourite positions of our reverend author, he thought proper to assert that "no Romish Bishop or Priest had taken this oath." Dr. Milner in reply asserts that "the Irish prelates and clergy no less than the laity took the oath prescribed to them by the Act of 1793, as Lord Grenville and Mr. Fox who were furnished with certificates of the fact declared in Parliament two years ago." After this plain statement of a fact so easily to be verified, it seems almost incredible that Mr. Le Mesurier should still persist in his original falsehood, with the following evidence (which he himself gives in a note) staring him in the face! "The reason why there are no names of priests in the petition is because it relates to civil rights; on this account only clerical persons thought it would be improper in them to subscribe it. The oath however has been taken by all the archbishops, bishops, and most of the priests of Ireland, and if it be thought necessary that it should be taken over again it will be taken. Having stated that I entirely disap-

prove of this oath I must however inform the House that I have at this moment in my pocket a letter from several of the archbishops and bishops declaring that they have taken and signed the oath. They also declare that it contains nothing contrary to the doctrines or faith of the Roman Catholic religion, and that it is to be taken equally by the clergy and the laity; but foreseeing that the fact of the oath being taken might be questioned, certificates have been sent from the courts before which it was administered. *It is in these courts therefore a matter of record and the authority of the fact is completed.*" V. Mr. Fox's speech in Cobbet's debates, Vol. IV. p. 843. After this most incontrovertible evidence which would be sufficient to establish the fact in any court of justice, Mr. Le Mesurier goes on page after page disbelieving the fact, and at length ends this part of his subject by saying that in his opinion transubstantiation is not a more essential doctrine of the church of Rome, than the infallibility of the Pope and the unconditional power of absolution in the Priest. We do not entertain any very sanguine hopes of converting our author, but it may be interesting to our readers to be informed that a belief in the infallibility of the Pope, so generally imputed to catholics, is so far from being their doctrine that it has been formally denied not only by a general council, but by Popes themselves. The council of Constance decreed in its fourth session "that a general council representing the whole church holds its power immediately from Jesus Christ, and that all persons, of what state or dignity soever, *yea even the Pope himself*, is obliged to obey it in every thing that regards faith." In Sess. xii. this council condemned and deposed Pope John xxiii, and in Sess. xxvii declared Pope Gregory xii schis-

matical and deposed him. (V. Dupin & L'Enfant.) Pope John xxii, having published an opinion respecting a future state not commencing till after the general Judgment, "Accorto il Papa del suo errore et avvisato dello scandalo che riceveva la Christianità, *si disdisse*, mandando fuori una bulla nella quale egli medesimo dichiarava erronea quella sua opinione, e questa bulla si vede sin oggi nel Tomo 15 degli Annali Ecclesiastici." (Il Cardinalismo T. 1. P. 115.)

Adrian vi. previously to his being made Pope published a commentary in which he said "*Certum est quod Romanus Pontifex possit errare etiam in his quæ tangunt fidem.*" He republished this work when he was Pope, and refused to omit this remarkable passage.

With respect to Mr. Le Mesurier's other assertion that Catholics believe in the unconditional power of absolution in the priest, as he has not brought a shadow of proof in support of it, and as it has been formally denied on oath by the Irish Catholics, it might very well be suffered to pass without any further notice, but in order to put the matter beyond all doubt we subjoin the following extract from the "Catholic Christian instructed," a sort of catechism published by Dr. Chalmer one of their Bishops.

"2. But will not sinners thus be encouraged to go on in their evil ways upon the confidence of being absolved by the pastors of the church whenever they please from their sins?"

"A. The pastors of the church have no power to absolve any one without a sincere repentance and a firm purpose of a new life; and therefore the Catholic doctrine of absolution can be no encouragement to any man to go on in his sins."

We should be glad to know in what the auricular confession and

absolution of the Catholic church differ from the confession and absolution to be seen in the common prayer book of the church of England. The following is the protestant form of absolution.

"Our Lord Jesus Christ who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me I absolve thee from all thy sins, In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

What does the Catholic Priest claim more than this?

There is one other circumstance to which we wish to call the attention of Mr. Le Mesurier. At p. 52 note he says,

"I therefore as a sincere protestant cannot but lament that the E. Parliament in 1791 did not persist in imposing the oath as originally drawn up, &c."

We conclude that Mr. Le Mesurier does not look upon himself as a more sincere protestant than Dr. Horsely, and we therefore recommend him to attend to what this prelate himself publicly stated in the House of Lords, May 31, 1791,

on this very subject. We refer him to the printed speech as it would be inconsistent with our limits to make an ample extract. We will however just give the conclusion which may possibly startle Mr. Le M. "My Lord, there are other points in this oath which Roman Catholics I think must scruple. I shall go no further at present in this detail: I will only say in general that there are parts of the oath which I myself would refuse to take."

It would be tedious to enter into a detail of all the inaccuracies of Mr. Le Mesurier, as for instance when he says that Dr. Butler, Abp. of Cashel, published a collection of the lives of the saints, whereas it was Mr. Alban Butler an Englishman, neither Bishop nor Archbishop. We cannot enter into the minutiae of this controversy, but must leave the Rev. Gentleman to Dr. Milner, who we doubt not will satisfactorily reply to him. We cannot but lament that at this fearful moment, when conciliation is so essential, to see so bitter and persecuting a spirit in a Clergyman; and we cannot but be indignant that he should support a weak cause by misrepresentation and falsehood.

ART. LIII. *An Address of several of his Majesty's Roman Catholic Subjects to their Protestant Fellow-Subjects.* 8vo. pp. 16.

THIS admirable address shows that the Catholic subjects of his Majesty, have profited more by the spirit of the higher literature of the age, than any other religious combination. They bring forwards

their claims on grounds common to every sect, and will thus make their victory the victory of reason and justice, and universal toleration.

ART. LIV. *An Essay on the History and Effect of the Coronation Oath; including Observations on a Bill recently submitted to the Consideration of the House of Commons.* By JOHN JOSEPH DILLON, Esq. of Lincoln's Inn, Barrister at Law. 8vo. pp. 63.

MANY historical particulars are here collected concerning the framing of the Coronation Oath at the Revolution, with a view to prove that it respects the execu-

tive, and not the legislative functions of the king. At any rate, the Coronation Oath was framed before the bill of 1700, for preventing the growth of popery, was

suggested by the clergy of Lancashire, and before the still more mischievous bill of 1703 was passed by the advisers of Queen Anne. If the Coronation-Oath has been made to bend for the purpose of tormenting the Catholics, it ought to be held equally flexible on the side of mercy. The fact is that the Coronation-Oath is neither retrospective nor prospective. It applies only to the state of things, *as by law established*. Now the act of Majesty in assenting to any law is the point of crisis, before which that was by law established which ancient statutes had provided, and after which that is by law estab-

lished which new statutes have provided: so that however great the innovation completed by the assent of the sovereign to a new law, it can never be a violation of the Coronation-Oath.

Other particulars are discussed in this pamphlet, such as the test-act: which is no less reprehensible for its indecent profaneness, than for its oppressive intolerance. As Cowper observes:

"It makes the symbols of atoning grace
An office-key, a pick-lock to a place,
And though a bishop toil to cleanse the
stain,
He wipes and scours the silver cup in vain."

ART. LV. *A Letter from an Irish Dignitary to an English Clergyman, on the Subject of Tithes in Ireland.* 8vo. pp. 24.

TITHES can be commuted either for an equivalent payment in money, which payment might be subject to depreciation by the altered value of silver: or they can be commuted for a given measure of land, the rent of which would be subject to the same progressive augmentation, as the value of the tithes themselves.

This writer deprecates, we know not why, the discussion of any such commutation: as if agriculture, tranquillity, and that reciprocal good-humour between pastor and people, which is so conducive to the progress of religion, would not obviously gain ground by the change.

ART. LVI. *Thoughts on the Catholic Question.* 8vo. pp. 49.

THESE thoughts have little novelty and little value; they aim at impressing an opinion that Catholic Emancipation is inconsistent with Protestant ascendancy

in Ireland. Can a bitterer satire be written on Protestantism, than to say that, under equal laws, the argument of the Catholics would prevail?

ART. LVII. *Plain Facts: or, the New Ministry convicted by their own Deeds.* 8vo. pp. 16.

THIS comparative view of the Catholic Bill of 1793, and of the Catholic Bill of 1807, endeavours to show that the latter naturally

grew out of the former, and that it only extended to Catholics in Britain franchises possessed by Catholics in Ireland.

ART. LVIII. *Two Dissertations, addressed to a Friend, and recommended to the Perusal of the Advocates for extending the Power of the Roman Catholics in this Country. By a Clergyman.* 8vo. pp. 139.

SECTS are to be appreciated by the lawgiver, in proportion to the philanthropy with which they interpret scripture. The 6th verse

of the XVth chapter of John reads so like an authority to burn heretics, that one cannot be surprised at the multitude of executions

it has occasioned. Still it is a sound objection to the Catholic priesthood, if this pernicious interpretation is yet espoused by them. The like may be observed of doctrines, which interfere with the reason, as this does with the humanity of the people.

The cure for perverse interpretation does not consist in excluding the laity from office, or the clergy from preferment; but in opening the seats of magistracy and the stalls of cathedrals to the enlightened and exemplary characters in a sect. The lawgiver can only act upon the sentiments of those sects, which he includes within his patronage: in proportion as they are viciously taught and constituted, it is his duty to emancipate them from their trammels.

The sovereign is justly held responsible for the sentiments of his dependent churches: he can influence the expression of those sentiments. If the clerical writers in the church of England at present breathe a spirit of rancor, injustice and persecution; on the king's advisers alight the infamy of not

knowing how to prompt! Let the finger of scorn point at their low hypocrisy, or lower superstition, only paralleled among the eunuch ministers of the Byzantine Greeks, who suffered the public enemy to parcel out the empire, sooner than entrust the public defence to heretical fellow-subjects.

This little volume includes many useful attacks on superstition; but it confounds, after the manner of those who read more than they travel, the exploded and abandoned practices of the defunct catholics three hundred years ago, with those of the living disciples of the same church. The author wars with the dead. He ridicules abuses that are no more. He complains of opinions that are forgotten. As well might a milliner write against hoop-petticoats, or a tailor against waistcoat-flaps, as a clergyman seriously argue against items from the *Taxe Cancellariæ Apostolicæ*. However, while hoop-petticoats and waistcoat-flaps are worn at the king's levee, the words must remain in some degree of currency.

ART. LIX. *A Vindication of the Conduct of the Irish Catholics, during the late Administration. By a Protestant Barrister. 8vo. pp. 70.*

A superstitious docility to the priest, implies an absence of confidence in one's own judgment. He, who is conscious that he wants the capacity or ability to think and act for himself is presumptuous indeed, when he undertakes to think and act for others. Yet some persons have intruded into official situations in Great Britain, whose opinions were avowedly overawed by those of bishops. The public conduct of these men was worthy of their prejudices. Lord North lost us America. Mr. Addington made and broke a peace with equal meanness. Mr. Perceval has revived our religious feuds; has interrupted the profitable

friendship begun with North America; has stained with fatal injury to our continental popularity, the reputation of the country for protecting independence, and observing justice, by the abominable assault on Copenhagen; and has in one short year done more to render our former power and prosperity irrecoverable, than any one of his predecessors during the present reign.

This writer, though not friendly to the new men, criticises with considerable severity their predecessors of the Grenville party. It is complained that Mr. Grattan was not raised in proportion to his claims; and that Mr. Curran, the

more than Erskine of his country, was not employed; in a word that the bestowal of patronage was conducted with less regard to merit and talent than to rank and connexion. The like error was committed by the same people on this side of the water. A man of wealth and family is very powerful where he resides, but his influence is wholly local. A man of genius and reputation is not intensely powerful any where; but his influence is equally great whi-

thersoever it extends, and thus in positive force it greatly surpasses the might of opulence. That minister is a bad arithmetician and values allegiance unduly, who bids higher for a peer or a boroughmonger than for a great orator or a great writer. By degrees these things will be learnt, and instead of seeing power given to imbecility, we shall see it the regular inheritance of superior intellect.

ART. LX. *The Catholic Claims, discussed; in a Letter from the late Right Hon. Edmund Burke, to the Hon. William Smith, LL.D. F.R.S. & M.R.I.A. Then a Member of the Irish Parliament; now third Baron of the Court of Exchequer in Ireland.* 8vo. pp. 24.

MR. Burke's argument for relieving the Catholics is, that all Christian sects are alike threatened by a new combination of under-valuers of church and king, commonly called jacobins; and that, unless these Christian sects lay

aside all interior privileges, distinctions and hostilities, they will fall before the common enemy. This argument obviously leads to the substitution of a vague scriptural test to the profane and blasphemous test now in use.

ART. LXI. *Remarks on the Alliance between Church and State; and on the Test-Laws.* By the Rev. RICHARD KING, M.A. formerly Fellow of New College, Oxford. 8vo. pp. 59.

MR. King says that the principles on which an established religion and a test-law are defended, repose on unerring maxims. An established religion may subsist without a test, as in Prussia, France, and China. A test may subsist without an established religion, as when the French made an oath of hatred to royalty into a qualification for civil offices. Supposing Mr. King to have proved, that the state ought to contract an alliance with the strongest sect; he has not proved that it is also expedient, by exclusions, to provoke the enmity of all the weaker sects.

Mr. King observes very justly that the clergy ought to have the privilege of sitting in parlia-

ment: and that it is an insult to the order, and an oppression of the civil rights of clerical individuals, to have introduced a test of laymanship among the qualifications for a seat in the House of Commons.

Mr. King complains with great reason that the convocation has ceased to sit. Every one sees that the public religion requires to be re-touched. The religious portion of the public is rapidly separating into methodists and unitarians; and both sects incroach on the worship established by law. One of these two sects must be incorporated with the national religion by adapted gentle approximations.

ART. LXII. *Letters addressed to Lord Grenville and Lord Howick, upon their Removal from the Councils of the King, in consequence of their Attempting the Total Repeal of the Test Laws now in Force, with Respect to his Majesty's Army and Navy. By a Protestant.* 8vo. pp. 37.

THERE is, in the mode of statement adopted by this newspaper protestant, a something, which tends to bring into contempt the high personage, of whom he presumes to speak, and whom he describes as captious and obstinate in no ordinary degree. It is not for an instant to be credited that, after consenting to extend the Irish act of 1793 to the United Kingdoms, his Majesty should have intimated a dislike to

include the Presbyterians of Scotland in the franchise allowed to the Catholics of Ireland. Yet such is the inference this writer would have us draw. The Catholic Bill does not go a step beyond legalizing what is habitually practised already. There are whole regiments of Catholics and of Presbyterians, to whom no tests are administered. What, if it were legal to omit these tests?

ART. LXIII. *Plain Facts: or, the New Ministry convicted by their own Deeds. To which is subjoined a Letter, by Lord Grenville.* 8vo. pp. 23.

THIS excellent little book was well adapted to allay the ferment, at one time expected to have arisen from the fanatic cry of No Popery, which was opposed to the sup-

porters of that truly Catholic and universally tolerant bill, which confided to all sects the defence of their common country.

ART. LXIV. *An Historical Apology for the Irish Catholics.* By WILLIAM PARNELL, Esq. 8vo. pp. 147.

THIS historical apology for the Catholics of Ireland deserves general circulation. It aims at proving, and it succeeds in proving, that political ill usage has uniformly preceded the insurrections of the Irish: that many of their rebellions, those, for instance, which were cotemporary with the Reformation, had not violations of religion, but of property for their provocative: that Catholicism, as such, has no tendency to occasion disaffection, or to arouse commotion; and that a complete emancipation of the Catholics, is the surest and next step to the tranquillity and prosperity of Ireland.

Henry VIII. assumed the kingship of Ireland, and was acknowledged by the Irish chieftains as their liege lord; but as he made a practice of deciding references in favour of the weaker party, thus breaking the chain of feudal de-

pendences, the greater barons, headed by O'Neil, threw off his jurisdiction. The controversies of the Reformation did not penetrate into Ireland until the reign of Elizabeth.

This reign of Elizabeth, so perniciously though flatteringly misrepresented by the Protestant historians, is here abandoned to merited execration. She claimed the praise of mildness, while she practised the smothering cruelty of an inquisitor. On the 9th of July, 1573, she granted to the Earl of Essex, a man who broke the neck of his first, and poisoned the husband of his second wife, the one half of the seignories of Clanneboy and Ferny. These lands belonged, according to the decision of the English lawyers, to the descendants of a bastard Matthew O'Neil, but according to Irish and rational principles, to Shane O'Neil,

a legitimate son of the ancient landlord, and the chieftain of the sept, which held them in joint tenancy.

Yet this county, for such it was, with no further ceremony was thus confiscated; half the lands were taken by Elizabeth herself, and half by her paramour. When the lord-deputy came to enforce this seizure, he found "Ulster in a flame;" a rebellion ensued, and a great prejudice against Protestants, who appeared only as confiscators of land, was the result. Similar usurpations, no less reprehensible, were undertaken in many other districts, with a similar effect on the reputation of the heretical cause.

The quiet reign of James I. was favourable to the progress of order: its leisure gave play-room to theological controversy, which usually flourishes under weak and pacific princes. To the first petition of the Catholics for a complete toleration, he replied, that he thought himself obliged to support what he found established in the kingdom. In Ireland, however, he displaced all the Catholics who were in power, and created several boroughs, which increased or founded a Protestant ascendancy.

The reign of Charles I. has been well discussed, and is better understood than the preceding period of intolerance, which both the Protestant parties had an equal interest in covering with a veil. With this reign the comments of Mr. Parnell properly conclude, as he does not think the prevailing opinions to be unjust. The concluding observations deserve notice.

"At present, the Roman Catholic peasantry enlist with the greatest reluctance, because government sets their religious faith, and their military duty, at variance, and the circumstance of there being no Catholic officers in the army, destroys that inclination to enlist, which always

arises from serving under officers of the same sect as themselves.

"The same injudicious intolerance makes the peasantry disaffected; what follows: you cannot trust in the militia, for they are Catholics. The yeomanry are too few in numbers; and as they, from the same infection of intolerance, are partizans, in calling in their aid, you run the risk of exciting a civil war.

"You are forced then, in order to prevent the bad effects of your system of government, to bring an army from England. Then comes the fear of invasion, and your difficulties multiply an hundred fold. You want an additional army to keep down the peasantry, you want an army to awe the militia, you want an army to restrain the intemperate zeal of the yeomanry, you want an army to oppose the enemy.

"This is no very inaccurate statement of the military necessities of the English government in Ireland, which arise entirely from the want of wisdom in their political measures. An army without any facility of recruiting; a people for your enemy; a militia that you place no confidence in; a yeomanry whose very assistance is accompanied with the risk of injuring you; and a foreign enemy, ready to take the first opportunity of turning your mistakes to his own profit.

"But for a moment reverse your measures; treat the Protestants and Catholics without any discrimination, assuage the wounded pride of the country, by some modification of the union, and the hearts of the Irish, naturally loyal and affectionate, will yield with delight to the sentiments of zeal and duty towards the government.

"Who that sympathized in the expansion of honest gratulation which broke forth on the Duke of Bedford's arrival in Ireland, can doubt it!"

The pressing importance of conceding to the Catholics the petty remnant of their claims, which seems now withheld only to preserve an irritating badge and an insulting distinction, cannot be repeated too loudly from every pulpit, or too frequently from every periodical publication. There might arise a

sweeping tide of public opinion, which should float into one abyss, all the oppressive restraints which

the bigotry or rapacity of the early reformers provided both for their parental and filial sects.

ART. LXV. *Ten Letters on the Subject of the Catholics, to my Brother Abraham, who lives in the Country.* By PETER PLYMLEY, Esq. 8vo.

RIDICULE, if not the test of truth, is the antagonist of imposture. It operates like a diminishing glass, and, by suddenly reducing the apparent grandeur of the more colossal objects of human solicitude, it prepares the mind for seeing them in their just dimensions and true proportions. The servile superstition, which worships political and ecclesiastic rank unduly, is often cured by satire's reversing the telescope. The Lucians, the Swifts, and the Voltaires, are the restorers of good sense; when the adulations of the courtier and the priest have taught men to be slaves before kings, and cowards before God.

This nation has for a long time not displayed a great comic genius. The notes to the *Rolliad*, and more recently the *Miseries of Human Life*, may have given intimations, that the power of tickling forth laughter still exists; but an unwelcome sort of reputation is, alas! attached by a solemn people, to ludicrous exertion. We fancy that to be merry is not to be wise. When we laugh, we want to do it unobserved, and behind a curtain; and affect both anger and contempt for the merry Andrew, who makes us break the sabbath of our saturnine and sullen seriousness.

For our parts, we are content to leave long faces to the tabernacles and to Clapham-common: we feel that a tete-a-tete dinner digests the better over a lively pamphlet, and that arguments and giblets are not less wholesome for a due seasoning of wit and pepper. We cheerfully drink Peter Plymley's health in our oldest port, and gladly read aloud a letter between glass and glass: the wit like the wine is

sparkling and is poignant, and inspires gaiety, indulgence, and benevolence.

There are ten letters. The first treats of the coronation-oath; the second of catholic conscience; the third of the danger of delay: this is a specimen of it.

"Here is a frigate attacked by a corsair of immense strength and size; rigging cut, masts in danger of coming by the board, four foot water in the hold, men dropping off very fast; in this dreadful situation, how do you think the Captain acts (whose name shall be Perceval)? He calls all hands upon deck; talks to them of King, country, glory, sweethearts, gin, French prison, wooden shoes, Old England, and hearts of oak: they give three cheers, rush to their guns, and after a tremendous conflict, succeed in beating off the enemy. Not a syllable of all this; this is not the manner in which the honourable Commander goes to work: the first thing he does is to secure 20 or 30 of his prime sailors who happen to be Catholics, to clap them in irons, and set over them a guard of as many Protestants; having taken this admirable method of defending himself against his infidel opponents, he goes upon deck, reminds the sailors, in a very bitter harangue, that they are of different religions; exhorts the Episcopal gunner not to trust to the Presbyterian quarter-master; issues positive orders that the Catholics should be fired at upon the first appearance of discontent; rushes through blood and brains, examining his men in the Catechism and 39 Articles, and positively forbids every one to sponge or ram, who has not taken the Sacrament according to the Church of England. Was it right to take out a Captain made of excellent British stuff, and to put in such a man as this; is not he more like a parson, or a talking lawyer, than a thorough bred seaman? And built as she is of heart of oak, and admirably manned, is it possible with such a Captain to save this ship from going to the bottom?"

The fourth letter enquires whether it be an anomaly to educate people in another religion than your own. We apprehend it to be nearly demonstrated, that different religions produce different effects on the habits, manners, and dispositions of their votaries: that some religions fit men for certain occupations, and that other religions adapt men for other occupations: so that a wise government will always take care to have four or five distinct systems of opinion actively taught, in order that men may have every where ready opportunities of classing themselves according to their prevailing moral tendencies. That social purpose, which the different sects of Platonists, Epicureans, and Stoics, answered among the ancients, is to be attained in our times by separating into Catholics, Socinians, and Calvinists. The pursuit of uniformity is not only absurd and pernicious; but arrogant and impious.

The fifth letter treats of the corporation and test acts: for argument this is the weakest. The description of the invasion is admirable for comic force.

"As for the spirit of the peasantry, in making a gallant defence behind hedges, and through plate racks and hen-coops, highly as I think of their bravery, I do not know any nation in Europe so likely to be struck with panic as the English; and this from their total unacquaintance with sciences of war. Old wheat and beans blazing for twenty miles round; cart mares shot; sows of Lord Somerville's breed running wild over the country; the minister of the parish wounded sorely in his hinder parts; Mrs. Plymley in fits; all these scenes of war an Austrian or a Russian has seen three or four times over; but it is now three centuries since an English pig has fallen in a fair battle upon English ground, or a farm house been rifled, or a clergyman's wife been subjected to any other proposals of love, than the connubial endearments of her sleek and orthodox mate. The

old edition of Plutarch's *Lives*, which lies in the corner of your parlour window, has contributed to work you up to the most romantic expectations of our Roman behaviour. You are persuaded that Lord Amherst will defend Kew-bridge like Cocles; that some maid of honour will break away from her captivity, and swim over the Thames; that the Duke of York will burn his capitulating hand; and little Mr. Sturges Bourne give forty years purchase for Moulsham Hall, while the French are encamped upon it. I hope we shall witness all this, if the French do come; but in the mean time, I am so enchanted with the ordinary English behaviour of these invaluable persons, that I earnestly pray no opportunity may be given them for Roman valour, and for those very un-Roman pensions which they would all, of course, take especial care to claim in consequence. But whatever was our conduct, if every ploughman was as great a hero as he who was called from his oxen to save Rome from her enemies, I should still say, that at such a crisis you want the affections of all your subjects in both islands: there is no spirit which you must alienate, no heart you must avert; every man must feel he has a country, and that there is an urgent and pressing cause why he should expose himself to death."

The sixth letter treats of the plea urged against doing more for the Catholics, because much has been done already.

The seventh letter describes the state of Ireland, a subject continued with still more humour in the eighth: the author is quite at home there.

The ninth letter enumerates very divertingly the subsisting privations—the application "Joel is to be brought up to the bar, &c." is superlatively diverting, and based on the profoundest knowledge of human nature; but we must not transcribe the whole book.

In the tenth letter, the irony about the Jesuit's bark bill is capital. "What a sublime thought, that no physic can now be taken

between the Weser and the Garonne, &c."

Freer from tautology than Lucian, from physical obscenity than

Swift, and from moral obscenity than Voltaire, this writer seems adapted to execute comic composition with attic salt and urbanity.

ART. LXVI. *Remarks on the Dangers of the Established Religion.* By E. PEARSON. 8vo. pp. 98.

THIS writer avails himself of the popular interest taken in the Catholic Question, to bring forwards other ecclesiastical topics. He proposes some variation of the Liturgy, and of the Athanasian creed; and he recommends re-convoking the Convocation, in order to authorize these aberrations from the ritual appointed to be read in churches. With ludicrous superstition, he objects to Sunday news-

papers: surely it would be better to suppress week-day newspapers, which interfere with industry; and to increase the number of those vehicles of instruction, which direct public attention to the public good on Sundays. A more moral employment cannot be devised for the people, than to criticize with equitable philanthropy, the practical rulers of the state.

ART. LXVII. *The Substance of Lord Erskine's Speech in the House of Lords, on Monday, April 13, 1807.* 8vo. pp. 32.

THE written eloquence of Lord Erskine is inferior to his spoken. The charms of his delivery, which so powerfully excite the sympathetic feelings, contribute much to his rhetorical impression. His speeches lose in the hands of a reporter. This harangue, which is said to

have been admired in the house, does not entirely produce a corresponding effect in the closet. Nor is it enough confined to the one question of debate, which respected the propriety of a minister's giving a pledge to the crown.

ART. LXVIII. *A Sermon preached at the Temple, May 31, and at Berkley Chapel, Berkley-square, June 28, upon the Conduct to be observed by the Established Church towards Catholics and other Dissenters.* By the Rev. SYDNEY SMITH, A. M. Late Fellow of New College, Oxford. 8vo. pp. 27.

THE high and merited reputation of the author of this admirable sermon, must have secured to it every degree of attention which the impressive propriety of his delivery, and the wider influence of his intellect, are adapted to command. From the prefatory address the following paragraphs deserve selection.

"Charity towards those who dissent from us on religious opinions is always a proper subject for the pulpit. If such discussion militates against the views of any particular party, the fault is not in him who is thus erroneously said to introduce politics into the church, but in those who have really brought the church into politics. It does not cease to be our

duty to guard men against religious animosities, because it suits the purpose of others to inflame them; nor are we to consider the great question of religious toleration as a theme fit only for the factions of parliament, because intolerance has lately been made the road to power.

"It is no part of the duty of a clergyman to preach upon subjects purely political; but it is not therefore his duty to avoid religious subjects which have been distorted into political subjects, especially when the consequence of that distortion is a general state of error and of passion."

We are sure the public have been eager to read, and to distribute, so meritorious and so beautiful a discourse.

ART. LXIX. *The Red Book ; or, the Government of Francis the First, Emperor of the English, King of the Scotch and Irish, &c. &c.—A Dream.* 8vo. pp. 76.

THERE is no gracefulness, little imagination, and less originality in this freak of satire. The author dreams that a set of devils seize him in his bed, and toss him in a blanket up to the very clouds, among which he finds a solid one to rest upon. He thence beholds a revolution in London, which wholly wants local costume.

A revolution would not begin here as it began at Paris, by an attack on the tower, or the king's palace. Who wants to let loose the lions, or to steal the furniture at St. James's? It would more probably begin by a refusal of the taxes. Some first of April every body would say to the collector "call again!" "call again!" Government would not need its military force against the tiffs of an English people; it would only have to *dis-train* at every door, and to license a troop of itinerant auctioneers to sell off the household stuff of entire streets and parishes. When the brokers of Moorfields cease to attend the sales; and the treasury has to receive sofas, clocks and boilers, instead of bank-notes, a moment of reflection may supervene.

By some one of the ministers it will be recollected, that parliament is or might be sitting; and that it will at least serve to procrastinate decision, to hear what the country-gentlemen think of re-issuing the pensions in kind, and of paying wardens of the cinque ports with empty platters. Somebody may profess to believe, that if these citizen-bankrupts were more numerously represented, they would contrive to pay up their arrears in cash. This would be applauded for want of a brighter and more original idea; and additional representatives would be conferred on Westminster and Southwark. His

majesty, ever disposed to meet the wishes of his loyal subjects, would easily be graciously pleased to revive the old prerogative of bestowing charters of representation; and would invite Manchester, Birmingham, Sheffield, and a dozen other towns to send up deputies to his faithful parliament.

Curiosity soon suspends dissatisfaction. The country-members would wonder what the Westminster people were out of cash for: and by the next quarter it would pass for seditious to be insolvent. One of the new members, desirous of immortality and a place would offer, in the name of his constituents to augment the window-tax, and suggest the propriety of extending it to work-shops and to places of worship. He would propose to concede as a bonus, or equivalent, the repeal of the test-laws, and to bestow, on the cisterns of baptism and the confessionals of popery, a power of qualifying candidates, not only for heaven, but for the excise-office. The bishops would object, that the windows of churches are large and of little use; and, if taxed by the square foot, would cost a large sum quarterly: but on being assured that the new window-tax on spiritual dwellings would be raised by a parish-rate, and not deducted from the tythe, their qualms and scruples about assessing the house of God would conscientiously subside. It would be agreed to forgive their arrears to the penitent non-payers; and a general shaking of hands would terminate the British revolution.

This writer dreams that raw-head and bloody-bones, the one in a red cap, the other with a guillotine in a wheel-barrow, would make their appearance, and decimate the Windsor or the Chelsea pensioners. The

other, the American spectre, all tar and feathers, is a more probable apparition in the neighbourhood of the excise-office. But, on the

whole, John Bull, even when over-driven, is not likely to go mad: he roars but in toasts, and tosses but in a blanket.

ART. LXX. *Reasons for not making Peace with Buonaparté. To which is added a Postscript. By WILLIAM HUNTER, Esq. 8vo. pp. 119.*

THIS pamphlet is one of those regular bepraisements of the ministerial politics of the hour, which men in office print as a claim to patronage, and which the herd of dependants and expectants receive and lend about. It can have no claim to notice, now that its statements of fact and expectation are reversed, but for the prostitution of its flattery, and the insagacity of its predictions.

A long postscript has been added to this second edition, no doubt in order to afford a new pretext for distribution and advertisement. The grand error of the English nation began with Mr. Pitt, and consisted in siding with the anti-jacobin cause and with the old courts of Europe,

instead of assisting by parliamentary countenance, and if necessary by actual alliance with France, to emancipate the continent from its slavery, through the medium of the original democratic authorities of the French. If the troops of the Convention had reached the Vistula and the Tiber, Germany and Italy would now have had a representative consolidated constitution of their own.

In order to restore the independence of Europe, these opinions must be resumed; and a revolution must be attempted with French opposition, which might have been long ago accomplished with French concurrence and at French expense.

ART. LXXI. *Sur la Cause des Malheurs de L'Europe, Depuis 1789 jusqu'en 1807. Par M. DE LISLE, 8vo. pp. 62.*

OF the works already published by this author, his *Etat de la Littérature Française en Angleterre* is the most interesting. This book is not adapted to console those whom it affects to pity. It in fact casts the blame of the blunders committed by the royalists of France, on the emigrant nobles, and their friends, at the court of Versailles. It occasionally throws light on the causes of disastrous proceedings, but in general it repeats the well-known with little novelty of remark or vivacity of diction.

The twelfth chapter treats of the influence of philosophy, that is, of theoretical literature on the revolution. This author is not sufficiently specific in his short commentary. To us, the grand mistake of the French philosophers appears to have

consisted in attacking nobility. They could have gotten rid of priests and kings; they could have realized a republic without a church or a throne, if they would have tolerated a chamber of noblemen to stabilize the fugacious institutions of democracy. Laws cannot endure, property cannot be respected, adequate recompenses cannot be offered to illustrious talent, where the great proprietors are not embodied in solid and hereditary union. The nobility have every where a common interest with their country; but the personal will of a king has occasionally an opposite bearing, and would have been well replaced in France by a slowly rotatory directory.

The concluding counsel of this author is, that the few remaining

adherents of Lewis XVIII. should sity with the cost of their maintenance, and not burden his adver-

ART. LXXII. *A Plain Speech or Address to the Imperial Parliament of Great Britain, to the People under its Protection, and to all Nations ; showing them in what Manner they may be prosperous and happy, rich and great, free from Privations, Grievances, and Burdens, and remain in Peace and Friendship with one another.* By G. EDWARDS, Esq. M. D. 8vo. pp. 43.

WE have often had occasion to notice the writings of this author. (Vol. IV. P. 195, and Vol. IV. P. 244.) He is one of those benevolent revolutionists, who expect a political millennium of universal peace ; when men shall all form a single family of affectionate brothers ; when merit shall be rewarded at a standard fixed by its own vanity ; and want and woe shall be

cured by the conspiracy of nature and science. We heartily wish this new era were still nearer than Doctor Edwards would induce us to think it ; and we shall be very happy to assist in voting for the displacement of those overseers, constables, and custom-house officers, who can be proved to form obstacles to the happiness of mankind.

ART. LXXXIII. *A Standard of the English Constitution, with a retrospective View of Historical Occurrences, before and after the Revolution, inscribed (with Permission) to His Royal Highness the Duke of Kent.* By JAMES FERRIS, 8vo. pp. 312.

THE author of these amusing political dissertations is already known by *Strictures on the Union with Ireland* : he possesses and displays a mind adorned by classical reading, imbued with religious studies, and liberalized through the love of freedom. His present work is dedicated to the Duke of Kent ; and is ushered in by an eloquent but driftless preface, which too eagerly repeats the servile praise so undeservedly heaped on Queen Elizabeth by the protestant clergy.

The first essay treats on despotism with disappointing conciseness.

The second examines the judicial power. According to the analogy of our constitution, the coroner, who sits as judge, ought to be nominated by the crown ; and the sheriff, who selects juries, ought to be nominated by the freeholders.

The third speaks of taxes. Our author (P. 72,) not unwisely recommends the public and avowed sale of titles. It is quite expedient that large properties, as such, should become entitled to nobility ; and no tetter form of ascertainment can be

devised, than to levy a yearly percentage on the owner toward paying the national debt.

The fourth talks with little novelty of the House of Commons.

The fifth essay converses on toleration elegantly and convincingly : it deserves a partial transcription.

“ If our reason were always clear, unruffled by passions, unclouded by prejudices, unimpaired by disease or intemperance ; if our ideas were clear and *distinct, complete* in all their parts, comprehensive in all their modes, attributes, properties, and relations, extensive in all their kinds ; if we could arrange all these ideas *orderly*, and examine them in a proper method ; if our judgments were strong, and we could always bring them to a focus ; if we were all skilful in the art of reasoning, and expert in the act of it ; there would be but one system of religion upon earth. The reverse of all this being the case, the systems are infinite in number. Could we examine minutely the minds of all thinking men, we should be able to distinguish and identify them by their systems, as we do by the features of their faces. Where the principal features of religion are the same, we should yet find that no two were perfectly alike.

*Facies non omnibus una,
Nec diversa tamen qualem decet esse
sororum.*

This being the case, every man of principle may stand in need of toleration.

"Despotism is naturally a stranger to toleration. The arguments which Hobbes makes use of, to prove that religion is absolutely inconsistent with the interest of civil sovereigns, hold good only in regard to civil despotism. Baron Montesquieu has well observed, that virtue is the principle of a democracy, honour of a monarchy, and *fear* of despotism. Most certainly it is the interest of a despot, that his subjects should fear him, more than they fear any other being. Now religion says to all its votaries, "fear not them that kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."* If this fear cannot be excluded, the despot must usurp the whole direction of it; he must be the high priest. This was the first step of Julius Cæsar: when but a youth, he offered himself candidate for this high office. The jealousy of Scylla, excited by this token of his ambition, was for that time an obstacle which he could not surmount. Some years after the death of Scylla, there happened another vacancy; Cæsar was then chosen high priest of Jupiter, the next year prætor, then consul, and last of all assumed despotic power. The sovereigns of modern Rome would never have been able to bind their kings with chains and their nobles with fetters of iron, if they had not been armed with a two-edged sword, and worn the triple crown of heaven, earth, and hell. Mahomet, by uniting in his own person, the three offices of prophet, priest, and king, did not indeed exclude the fear of a divine Being, but then he had the sole direction of that fear."

"It is of the essence of a free government to tolerate. As the people are bound by no *laws*, but those to which they have given their own consent, and are liable to pay no *taxes*, but those which they have laid upon themselves, they have a superior right to choose their own *religion*. Men who have not studied the nature of civil society, and are not able to plead for their privileges, will yet feel that the rights of

conscience were not given up to the public, when men entered into society. No man can be supposed to have given up that which is of infinite value to himself, for a finite consideration, namely the protection of the state. Again: The state can never be supposed, as a compensation for protection, to have accepted that which would become of no value the moment it should be given up, namely a man's conscience. Once more: No man can give what is not his own to give. Conscience is no man's property; it belongs to God alone. Every man feels this for himself. Conscience can only be directed by the understanding; and all the power that a man has over his understanding, is to apply it, or not to apply it. He cannot choose his own creed. Every man feels this. It is equally absurd, therefore, to suppose that, by entering into society, men tacitly give up their understanding and rights of conscience, or that, being given up by any verbal agreement, that agreement can be valid, or the performance of it possible. The majority may certainly establish a national religion. It is not enough to punish crimes when they have been committed; it is incumbent on societies to watch over the morals of the people, and to prevent the commission of crimes. It is not sufficient in a state to have legislators, judges, and executioners. To none of these can the transgressor say, 'Whither shall I go then from thy spirit; or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I go down into hell, thou art there also. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there also shall thy hand lead me: and thy right hand shall hold me. If I say, surely the darkness shall cover me; then shall my night be turned to day: yea the darkness is no darkness with thee; but the night is as clear as the day; the dark and light are to thee both alike.'†

"In every state there must be men chosen or appointed to teach and exhort the people to obey the laws, not only for fear of the punishment threatened by those laws, for this may often be evaded, but for conscience's sake. Human laws must of necessity be imperfect; in many respects they inevitably come short of their mark, which

* Matt. x. 28.

† Psalm cxxxix.

is the happiness of mankind. No human laws ever said, 'If thine enemy hunger, feed him; if he thirst, give him drink. Be not overcome of evil; but overcome evil with good. And, whatsoever ye would that men should do unto you, do ye even so to them.' Religion alone, and her ministers, can teach men to cultivate this heaven-born temper, and improve society to the highest pitch of perfection possible on earth.

"In a well regulated state, then, there must be an established ministry, to teach the eternal law, and to be guardians of the national religion. Such a ministry has been established in every nation upon earth. Though the majority may establish a national religion, it cannot do that which it never received power to do, nor dispose of that which was never committed to it. A free state cannot compel men to part with or violate their consciences. If this state were composed of Mahometans and Gentoo, trifling as it may appear, the Gentoo

must not be compelled to eat beef, nor the Mahometan to eat pork, because in so doing, each would violate his conscience.

"To secure the most sacred rights of conscience, a nation must preserve its freedom."

The remaining topics are trade, agriculture, population, ranks, army, navy, allegiance, confidence, and stability of empire.

All these essays are somewhat vague and desultory: in that on agriculture there are excellent remarks, which would be better placed in the essay on toleration. A spirit of moral restraint, and of civil liberty, pervades the train of thought. Short pithy maxims abound: the facts are well chosen: the logic is seldom close: the diction is often striking.

ART. LXXIV. *Present State of the British Constitution, Historically Illustrated.*
By Britannicus. 8vo. pp. 182.

THIS highly respectable and proper pamphlet wants nothing but drift, purpose, object and intention. We know already, and yet it is meritorious to re-publish such things, that our constitution originated among our ancestors, and has been skilfully praised by several literary theorists. We know already, that time and observation have taught arts of practical government, which leave us much at the discretion of the executive power. We know already, that public opinion, in a considerable degree, controuls the measures of an enlightened administration, especially near the seat of authority; and that a great deal of liberty, or of voluntary patience, still characterises the allegiance of the English. The subject of complaint, which all this sound and solemn common place seems intended to usher in, is, that (p. 165) parliament has recently been dissolved too ab-

ruptly; and that the new ministers have usurped office by exceptionable expedients.

Both these objections are plainly attacks on the constitution, so needlessly bepraised.

Why is the prerogative of dissolving parliament given to the crown?

It would be far better if one third of the House of Commons were to rotate every two years; and if every member were thus secure of his seat for six years. Boroughs would then have a known and certain value; the appeal to public opinion would be constantly going on; the mischievous ferment of a general election would never burst loose. Let us get this altered.

Why is the prerogative of choosing ministers given to the crown, and not to a majority of the House of Commons?

Burke says, and he is always

worth listening to with attention, it is in order to prevent foreign factions from originating in the senate. Let us then be content under this prerogative, for fear of worse; and not complain of the manner in which ministers climbed into office. A royal judge of merit is a good thing; but if a

king despises all the talents and chooses all the blocks for his counsellors, let us humbly content ourselves with enlightening his judgement by our acuter criticism. There is no remedy for a royal want of connoisseurship in public men.

ART. LXXV. *Thoughts on the Present Crisis of our Domestic Affairs. By another Lawyer.* 8vo. pp. 59.

THE Grenville like the Rockingham administration although transient was splendid. Mr. Fox directed foreign affairs with a steady attention to the pursuit of peace within the precincts of glory. Mr. Windham controuled the strategic system with sagacity. Lord Henry Petty produced financial arrangements, which left nothing to regret in those of Pitt. Lord Erskine accelerated the sluggish justice of the court of chancery. The admiralty perhaps was less aptly superintended than by Lord St. Vincent; but it aimed at a similar union of diligence and probity. The weight and judgment of Lord Grenville gave cohesion and unity of impulse to a mass, whose movements were adorned and blazoned by the eloquence of Sheridan and Grattan.

The measures of this bold administration were always philanthropic, often wise. They abolished the slave-trade. An important reform was undertaken of the Court of Session in Edinburgh, tending to assimilate and amalgamate the laws of Scotland and of England. Some preparations were made for opening the East India trade, by a re-purchase of the monopolous charter. Sir Samuel Romilly was duly protected in an honest endeavour to render the real estates of persons subject to

the bankrupt law assets for the payment of their just debts. And finally, a bill was introduced for removing every species of religious test and disqualification, as far as respected promotion in the army. These services are great and many for so short a time; they are valid, they will be lasting, claims to public gratitude.

Yet the author of this pamphlet, which is written with high tory prejudices, has characterised this patriotic activity as *hurly-burly innovation*. He professes to expect a sway as glorious from the pigmy puppets, who succeeded to the places of the dismissed. How the event has belied already his prediction! The honor of Britain is sullied by the outrage on Denmark. The enemies of Britain are doubled by the removal of Russia into the adverse scale. The petulant ignorance displayed in the orders of council is beckoning hostility from beyond the Atlantic. Bigotry is again hallooing her hell-hounds on the Irish. Commerce and manufacture are both in dead repose: and Ruin is selling off by auction every coach and every loom. Ship-money is levied, by the sale of licenses, without consent of parliament; as if the laws and the constitution were no more.

ART. LXXVI. *Short Remarks upon recent Political Occurrences ; and, particularly, on the New Plan of Finance.* 8vo. pp. 50.

THIS pamphlet affects to criticise Lord Henry Petty's plan of finance ; but it talks about many other things, not less out of date, such as General Mack, and the victory at Trafalgar, Mr. Windham's

plan for recruiting the army, and Mr. Whitbread's for maintaining the poor. We discover no observations entitled by their aptness or originality to selection.

ART. LXXVII. *General Observations upon the probable Effects of any Measures which have for their Object the Increase of the Regular Army ; and upon the Principles which should regulate the System for calling out the great Body of the People in Defence of the British Empire.* By a Country Gentleman. 8vo. pp. 101.

THIS pamphlet is drawn up with diffuseness ; it proses agreeably enough, but without novelty, concerning the necessity of martialising the male population ; and enumerates the methods in which this may best be effected. It approves the volunteer system, and suggests some desirable amendments ; such as the allowance of a more equitable remuneration for attending drill, and the selection of subjects by a more comprehensive compulsion.

The question of Sunday drilling is discussed : religious ignorance alone can object to it. In the first book of Maccabees (chap. II. v. 41.) the pious family of Mattathias is

applauded for resolving in concert to go out to fight on the sabbath-day. It is important to public convenience and to public security, that the clergy, and other religious characters, should point out this passage to those weaker brethren, who are troubled with scruples on the subject. If ministers of state knew their duty, some conspicuous piece of preferment would have been conferred in England on the author of the best sermon in behalf of Sunday-drilling. Such prize-discourses supply arguments to a hundred subordinate pulpits.

The appendix is a neat summary of the previous argument.

ART. LXXVIII. *Substance of the Speech of the Earl of Selkirk, in the House of Lords, Monday, August 10, 1807, on the Defence of the Country.* 8vo. pp. 49.

THE military regulations of this country have been discussed and re-discussed to satiety : still they require amendment, for the simple reason that we listen always to eloquent instead of professional men.

A total abolition of the militia laws and a substitution of stationary volunteers is the most desirable alteration. Lord Selkirk thinks (p. 27.) that seventeen is too early an age for summoning young men to drill. Has he attended himself ? We have seen young soldiers of sixteen (which by the bye was the Athenian age for beginning the formal use of

arms) surpass their elder brethren : and should rather recommend an earlier than a later training. He is for not exempting married men ; (p. 28) a harsh regulation, but well defended by him. Summer and Sunday drills must be preferably enforced, if the desirable degree of popular convenience and voluntariness is to be obtained.

An expedient change in the form of ballot is proposed at p. 45. If all those, who prefer to serve by substitute, were allowed before the drawing to commute their service for a fine ; it is probable that these collective fines would more than supply the num-

ber of deficiencies resulting from bleman promise great eventual lots falling on such persons. utility.

The talents of this young no-

ART. LXXIX. *Veluti in Speculum; or, a Scene in the High Court of Admiralty; Displaying the Frauds of Neutral Flags, as exemplified in the Case of the Silenus; With Remarks on the Prosecution for Libel instituted against the Author by Admiral Montagu. The Application of His Majesty's Licences; Forged American Certificates; Injustice towards Neutrals; and Danger of His Majesty's Dock-Yards. Addressed to Ministers and Parliament. By JOHN BROWN, Author of the Mysteries of Neutralization.* 8vo. pp. 101.

BROWN'S *Mysteries of Neutralization* were reviewed by us, vol. V. p. 219: this Case of *Silenus* is not less instructive; and reveals many other usual frauds of neutral traders. Mr. Brown justly arraigns (p. 5.) *the abuse of king's licences* which leads to a suspicion of venality in very high quarters. The dispensing power of the privy

council was formerly an object of patriotic jealousy; but in these depraved times oppositionists select for prominence only frivolous grievances, in order to escape the obligation of redress. A reconstruction of our prize-courts is one important duty of the statesman.

ART. LXXX. *The Policy of the Blockading System refuted, with Observations on the Present Stage of the War! In a Letter to a Friend.* 8vo. pp. 58.

VULGAR, driftless, allegorical, French ports! gossip, about the blockade of

ART. LXXXI. *On the Maritime Rights of Great Britain.* 8vo. pp. 19.

THIS declamation is in its very title absurd. A right is a claim recognized by others. Those are not rights, but claims, which are actually under litigation. If all the inimical nations of Europe and America, if all the neutral nations of Europe and America, are agreed in rejecting these claims, they approach much nearer to wrongs, than to rights.

The pernicious rule of the war of 1756, gave occasion to those protests, which produced the armed neutrality and the northern confederacy. It has proved, like all national injustice, an undrying source of foreign mistrust, abhorrence and hostility; of domestic litigation, conflict and expence. We trust that this rule is now entombed for ever with the abandoned ministerial pamphlets, such as *War in Disguise*, &c.

A new question is now arising.

Are we not entitled, by precedent and prescription, to declare and consider, as in a state of blockade, all those ports of Europe, which are French, or under French ascendancy? In our last volume (p. 218.) at the close of an article respecting the present claims and complaints of America, we first advanced the doctrine, to which government seems at length inclining, that this right does clearly inhere in us; and that we may consequently capture all neutrals, within a given distance of such blockaded ports, as being employed in carrying undue relief, or improper aid. Mere contiguity to blockaded ports makes hostile cargoes. This is the old undisputed cosmopolitical rule, or law of nations, and can be vouched by a series of the most generally recognized authorities. Let us make our stand on this rule, without any novel modern qualifications

peculiar to the present circumstances; and we shall find the assertion of maritime justice is

sometimes attended with much profit to the executive officers of the court.

ART. LXXXII. *Concessions to America the Bane of Britain: or the Cause of the present distressed Situation of the British Colonial and Shipping Interests explained, and the proper Remedy suggested.* 8vo. pp. 63.

THIS pamphlet begins by advocating the paradoxical proposition that the cheapness of sugar is a grievance. The consumers of sugar all profit by its cheapness. They are the million. The growers of sugar alone suffer by its cheapness. They are the thousand. If therefore government is to interfere at all with the natural price of the commodity; it is bound to interfere in behalf of the consumer, and to contrive such bounties and such maritime regulations, as may be likely to cheapen the commodity. A rise in the price of sugar is a tax on every British housekeeper, which disables him from paying in another form the like amount to his domestic government. Who would not feel the absurdity of taxing every family in Great Britain, for the purpose of allowing an increase of rent to the several landlords of the Caribbee islands? Yet this perversely iniquitous proposal forms the first prayer, or demand, of the persons, who employ our pamphleteer. To presume that any British ministry will hearken obediently, is to impute a profligate and gross incapacity.

A second proposal of this writer is much more rational. It is to permit the unrestricted exportation of corn from Great Britain to the West Indies; and the unrestricted use of sugar in brewing and distilling. In this case, whatever is added to the price of sugar, is taken off in the price of beer, and the consumer suffers nothing. And whatever is added to the price of

bread corn, is also taken off in the price of articles not less universally consumed. No injustice is done to any one. Restrictions are removed, liberty increased, monopoly eroded, intercourse facilitated, commerce extended.

A third proposal is to go to war with North America. Why? Is envy a legitimate ground for unprovoked murder? Yet no other reason for going to war is given, than that freight, as always happens to the ships of a neutral and pacific people, can be gotten lower in North America, than in Great Britain. If we had kept at peace, we should have had avowedly the carrying trade of the world; it is the natural and proper recompence of those rare national virtues, forbearance and humanity. It is the premium with which providence rewards the quiet benefactors of society. And if we go to war with North America, will the carrying-trade come to us? No. The flag of China or Japan, of Brazil or Algiers, will still cover a neutrality, which our own merchants are powerfully interested in preserving inviolate. A vast portion of the neutral shipping of the world is at this moment in part owned by residents in Great Britain, who will find means secretly to induce our own admiralty to cause some one flag, whether of Civita Vecchia, or Ava, to be systematically respected. A part of the profit must belong to the neutral settlers who cover the neutrality, and the rest will center as at present.

ART. LXXXIII. *A True Picture of the United States of America; being a brief Statement of the Conduct of the Government and People of that Country, towards Great Britain, from the Peace concluded in 1783, to the present Time. By a British Subject. 8vo. pp. 100.*

THIS picture of North America is a caricature. A systematic hereditary hostility to Great Britain is attributed to the United States, on the evidence of certain public papers and public proceedings, which originated in the early part of the French revolution, and which prove no more than a sympathy of opinion with a party here, which at the same period, was seduced, by the same declamations, into republican and democratic opinions. This political fanaticism has subsided in an equal degree on both sides of the Atlantic. There is still much hostility to church and king in both parties; and of course much hostility to those British ministers, who advance their claims to popularity on the ground of an enthusiastic allegiance to these two branches of the constitution. But if England were governed by whigs, the Americans would recover that good humour toward us, which Washington tried to promote. It is not indifferent to the interests of public peace by what political sect our affairs are superintended. The tories made the anti-jacobin war unnecessarily; they will, in like manner, make a new American war, if suffered to dictate and domineer exclusively.

A war with North America will be found a serious evil (1) to the English proprietors of land and funds in the United States, whose possessions, unless they emigrate, will first be sequestered and then

confiscated: (2) to commerce, which has been driven from its ancient eastward course to a western, and which now derives its principal aliment from the American market: (3) to Canada which will easily be conquered, and irrevocably incorporated with the federal provinces: (4) to the West Indian islands, which are fed from the northern continent, which sell much produce there, and which can be shaken with servile wars by means of the Philadelphia abolitionists of slavery.

The sudden ruin of the monied and mercantile interests involved in American prosperity; the consequent defalcation of domestic taxation; the republicanism of opinion, which will re-kindle during the ferment of public distress; and the insolent neglect of domestic allegiance in not attending to the petitions of the Catholics and other sectaries; will probably, in case of a new American war, occasion some forcible attempt at revolution at home. Those, who are successful in a civil war, make a desert, where they impose peace; let us then avoid by timely conciliation the dangerous extremity.

We trust that an accommodating policy will be steadily preferred to such risks; and that the petty predatory prospects of maritime adventurers are not to be thought to counterpoise the certain losses of regular industry.

ART. LXXXIV. *Analysis of the Character and Conduct of Bonaparte: addressed to the French Soldiery, and the People of Europe, by General Dumouriez. Translated from the French, by MR. ELDER. To which is subjoined, the Original Text. 8vo. pp. 110.*

FROM a natural consciousness of incapacity, and a defective personal knowledge of the state

of the Continent, the British ministries have been fond of listening to the advice of foreign renegades.

The anti-jacobins were guided by one set of French emigrants to undertake absurd expeditions. A later ministerial association gave their confidence to Mehée de la Touche. Now comes forward a person of yet higher pretensions, who in his turn no doubt is to enjoy and to disappoint a similar favouritism. The gasconading spirit, and military skill, and wild imagination, and prepossessing eloquence, of General Dumouriez have more claims to attention than the ability of our former advisers.

In this *Jugement sur Bonaparte* the veteran general appears to us

to have given better advice to Bonaparte, than to the antagonists of French power. While Russia was the enemy of France, a violent attempt to detach Sweden from the continental confederacy by vast offers at the expence of Russia, as is here suggested (p. 77.) was in fact the expedient policy. All the rest of the book is vague speculation made over an Atlas, whence recent conquests have wholly obliterated the coloured lines of boundary.

The translation is properly made, and the preface substantiates the authenticity of the work.

ART. LXXXV. *Transactions of the Parisian Sanhedrim, or Acts of the Assembly of Israelitish Deputies of France and Italy, convoked at Paris by an Imperial and Royal decree, dated May 30, 1806. Translated from the Original published by M. Diogene Tama, with a Preface and Illustrative Notes. By F. D. KIRWAN, Esq.* 8vo. pp. 334.

THE great concatenations of human opinion seem destined to separate link by link, and not by a sudden and general dissolution. But there is something in the antiquity and duration of a doctrine, which recommends it more powerfully to confidence, than any philosophic rank of origin, or eloquence of annunciation. Hence it happens that all religions slough off their acquired embellishments, long before they dismiss their fundamental propositions; and part first with their most modern, their newest, their freshest appendages. The last leaves wither first.

Thus the reformation pruned Popery of that which it had borrowed from pagan Rome; but left untouched that previous mass of superstitions, which in Syria and Egypt had been superadded to the simpler doctrine of Jesus Christ. Among the reformed churches, in like manner, those theological propositions were laid aside soonest, which were engrafted last on the stem of scripture; and the time seems now arrived, in which the

latest additions to the canon, such as the epistle of Jude and the Apocalypse, with the common consent of the professors of theology, are abandoned, as merely human compositions, to every capricious and rude severity of criticism.

Perhaps a still more momentous revolution is approaching, and Christianity upon the Continent, is about to be once again reduced to the Judaism, in which it began. The German Socinians have long contended that Jesus Christ was but a Jew philosopher, educated at Alexandria, and thus prepared to adopt that amalgamation of Platonic and Judaic opinion, in which the peculiar character of his doctrine principally consists. They consider him as a human reformer of the Jewish church, who favoured the dismissal of its local rites, and gave the sanction of his wisdom to its fundamental doctrines concerning God and an hereafter. The industry of his zeal and the inspiration of his eloquence attached numerous disciples to the promulgation of his tenets: the efficacy of his in-

structions and the example of his morality deservedly ranked him with the greatest prophets of his country. His wonderful resurrection, no longer denied by the Jews of Germany, has ceased to be a stumbling-block, or obstacle, to the meeting and union of the Unitarian and Jewish churches; and thus an identity of belief has overspread, under the auspices of the professors Eichhorn and Paulus, both the Socinianizing protestants of the Continent, and the Jews.

Similar opinions have made great inroads in the Catholic church: Italy has its Geddes, as well as England: De Sacy and his friend Gregoire are allowed to prompt both the councils of the Gallican church, and the transactions of the Parisian Sanhedrim: and it will soon be found, when the Jews have accepted a Presbyterian form of church government, that a leading minister of the Protestants, a Marron for instance, could with equal propriety officiate in the church of Saint Thomas, or in the synagogue.

To this state of things the government of France is gradually drawing the various sects of its European empire. A systematic disposition may be traced to organize the religion of Rousseau, and to prepare its general substitution to the established but decaying superstition. It is probable that the ensuing pope will be selected from among the votaries of the judaizing reformers, and a general council of Christendom may perhaps be called at Rome, to confirm the unity of the godhead by the authority of a Papal bull.

A most important and well-devised step, toward this great change, was the convention of a Jewish sanhedrim at Paris, which has been so managed, as exactly to obtain from the Jews a concessi-

on, or dereliction, of those few peculiarities, which unfitted them for an immediate entire comprehension in the new projected universal church. They have been induced to acknowledge that their laws concerning marriage and divorce are subordinate to those of the magistrate; that their dietetic peculiarities may be dispensed with during military service, and even during absence from home: that the ecclesiastical constitution of the Jews may vary with times and places, and is not hostile to a Presbyterian mode of government: and that the prohibition, or permission, of usury in certain cases, respects charitable loans, and not commercial intercourse. In return for these satisfactory explanations, the government has been induced to confer pensions on the Jewish clergy, who are now patronized by the French sovereign with the same liberality as the Catholic and the Protestant clergy. A co-establishment of all the biblical sects has been thus realized in France.

The plan of church-government intended for the Jews of France consists of the following articles:

"ART. I. A Synagogue and a Consistory shall be established in every department which contains two thousand individuals professing the religion of Moses.

"II. In case a department should not contain two thousand Israelites, the jurisdiction of the Consistorial Synagogue shall extend over as many of the adjoining departments as shall make up the said number. The seat of the Synagogue shall always be in the most populous city.

"III. In no case can there be more than one Consistorial Synagogue for each department.

"IV. No particular Synagogue can be established, but after being proposed by the Consistorial Synagogue, to the competent authority. Each particular Synagogue shall be superintended by a Rabbi and two elders, who shall be named by the competent authorities.

" V. There shall be a Grand Rabbi in each Consistorial Synagogue.

" VI. The Consistories shall be composed, as much as possible, of a grand Rabbi, and of three other Israelites, two of whom shall be chosen among the inhabitants of the town which is the Seat of the Consistory.

" VII. The oldest member shall be President of the Consistory. He shall take the title of *Elder of the Consistory*.

" VIII. In each Consistorial district the competent authority shall name twenty-five *Notables* among the Israelites who pay the largest contributions.

" IX. These *Notables* shall name the members of the Consistory, who must be approved by the competent authority.

" X. No one can be a member of the Consistory if he is not thirty years of age, if he has been a bankrupt, unless he honourably paid afterwards, or if he is known to be a usurer.

" XI. Every Israelite, wishing to settle in France or in the kingdom of Italy, shall give notice of his intention, within three months after his arrival, to the Consistory nearest his place of residence.

" XII. The functions of the Consistory shall be—

1st. To see that the Rabbies do not, either in public or in private, give any instructions or explanations of the law, in contradiction to the answers of the assembly confirmed by the decisions of the GREAT SANHEDRIM.

2nd. To maintain order in the interior of Synagogues, to inspect the administration of particular Synagogues, to settle the assessment, and to regulate the use of the sums necessary for the maintenance of the Mosaic worship, and to see that for cause or under the pretence of religion, no praying assembly be formed without being expressly authorized.

3d. To encourage, by all possible means, the Israelites of the Consistorial district to follow useful professions, and to report to government the names of those who cannot render a satisfactory account of their means of subsistence.

4th. To give annually to govern-

ment the number of the Israelitish conscripts within the district.

" XIII. There shall be formed in Paris a Central Consistory, composed of three Rabbies and two other Israelites.

" XIV. The Rabbies of the Central Consistory shall be selected from the Grand Rabbies, and the rules contained in the tenth article shall apply to all others.

" XV. A member of the Central Consistory shall go out every year, but he may always be re-elected.

" XVI. The vacant place shall be filled by the remaining members. The member elect shall not take his place till his election is approved by government.

" XVII. The functions of the Central Consistory are,

1st. To correspond with the Consistories.

2nd. To watch over the execution of every article of the present regulations.

3d. To denounce to the competent authority all infractions of these said regulations, either through negligence or through design.

4th. To confirm the nomination of Rabbies, and to propose to the competent authority, when necessary, the removal of Rabbies and of members of Consistories.

" XVIII. The Grand Rabbi shall be named by the twenty-five *Notables*, mentioned in the eighth article.

" XIX. The new Grand Rabbi elect shall not enter into his functions till he has been approved by the Central Consistory.

" XX. No Rabbi can be elected—

1st. If he is not a native of France or of Italy, or if he has not been naturalized.

2d. If he does not produce a certificate of his abilities, signed by three Frenchmen, if he is a Frenchman, and by three Italians, if he is an Italian: and from the year 1820, if he does not understand the French language in France, and the Italian in the kingdom of Italy. The candidate who joins some proficiency in Greek or Latin to the knowledge of the Hebrew language, will be preferred, all things besides being equal.

are—
“XXI. The functions of the Rabbies

1st. To teach religion.

2d. To inculcate the doctrines contained in the decisions of the GREAT SANHEDRIM.

3d. To preach obedience to the laws, and more particularly to those which relate to the defence of the country; to dwell especially on this point every year, at the epoch of the conscription, from the moment government shall first call upon the people till the law is fully executed.

4th. To represent military service to the Israelites as a sacred duty, and to declare to them, that, while they are engaged in it, the law exempts them from the practices which might be found incompatible with it.

5th. To preach in the Synagogues, and to recite the prayers which are publicly made for the EMPEROR and the *Imperial Family*.

6th. To celebrate marriages and to pronounce divorces, without, on any pretence, acting in either case, till the parties who require their ministry have produced due proofs of the act having been sanctioned by the civil authority.

“XXII. The salary of the Rabbies, members of the Central Consistory, is fixed at six thousand livres; that of the Grand Rabbies of Consistorial Synagogues at three thousand livres; that of the Rabbies of particular Synagogues shall be fixed by the community of Israelites which shall have required the establishment of such a Synagogue; it cannot be less than a thousand livres. The Israelites of the several districts may vote an augmentation of these salaries.

“XXIII. Each Consistory shall present to the competent authority a plan of assessment among the Israelites of the district for the sums necessary to pay the stipends of the Rabbies. The other expences of worship shall be fixed and assessed by the competent authority, on the demands of the Consistories. The salary of the central Rabbies shall be proportionally paid out of the sums levied on the several districts.

“XXIV. Each Consistory shall name

an Israelite, not a Rabbi, nor member of the Consistory, to receive the sums which shall be levied in the district.

“XXV. This Treasurer shall pay quarterly the salary of the Rabbies, and the other expences of worship, upon orders, signed by at least three members of the Consistory. He shall give his account every year, on a fixed day, in a full assembly of the Consistory.

“XXVI. Every Rabbi who, after the promulgation of the present regulations, shall be unemployed, and will choose, nevertheless, to remain in France or in Italy, shall be bound to adhere formally, and to sign a declaration of his adherence to, the decisions of the GREAT SANHEDRIM. The copy of this declaration shall be sent to the Central Consistory, by the Consistory which shall have received it.

“XXVII. The Rabbies who are members of the GREAT SANHEDRIM shall be, as much as possible, preferred to all others, to fill the places of Grand Rabbies.”

It will be perceived that this scheme of hierarchy conceals, under other names and titles, a Presbyterian form of organization: that the priesthood are superintended by lay-elders, and concatenated by provincial synods, and that their situations are originally elective, but subject to the approbation of the government. The result of such an institution will probably be, that men of higher education, than have hitherto been common among the Jews, will become competitors for the offices of priesthood, and will scatter a degree of culture and morality analogous to that of Geneva and Edinburgh.

Hitherto the Catholic States have been no more indulgent to the Jews than the interests of commerce compelled them to become. At Venice, at Geneva, in Lombardy, at Rome, the residence of the Jews was permitted for a tribute, but was vouchsafed as a favor. In Spain and Portugal many were cruelly persecuted, and others exiled un-

der the name of Moriscoes; yet a few instances occur of generous tolerance in superstitious times. The pontiff Alexander II. wrote a letter of approbation to some Spanish bishops, who in the tenth century resisted the violence of a Spanish mob, which had risen against the Jews. Saint Bernard made great exertions to defend them against the rage of the crusaders. Gregory IX. forbid, under pain of excommunication, to disturb their ceremonies of worship. Nicholas II. wrote to the Inquisition to disadvise a compulsory interference with the faith of the Jews. Simone Lazzurato, a Venetian Jew, wrote one of the earliest treatises on toleration.

In the present times Mendelsohn, Lessing, Dohm in Germany, Gregoire and others in France have advocated with much zeal the rights of jews; and have prepared that equitable treatment of the sect,

which must precede its interior reformation. Whatever practical faults can be charged upon the Jews, no doubt partly originate in the contemptuous method of behaviour so generally adopted by the European nations. It is no small praise to the French Sovereign to have taken the lead in trying an experiment of amelioration.

The rise of a deistical sect in Europe, by bringing opinions into circulation analogous to those of the Jews, has been a powerful cause of exciting sympathy in their behalf, and of preparing those changes in the seats of empire and the forms of antiquated institution, which seem to harbingers the speedy re-absorption of the derivative sects into the primary stream. The patriarchal theism of Abraham, is probably destined to be taught, ere long in the cathedrals of Rome, of Paris, and of Constantinople.

ART. LXXXVI. *An Essay on the Study of Statistics; containing a Syllabus for Lectures; and intended to assist the Inquiries of inexperienced Travellers.* By D. BOILEAU, 8vo. pp. 68.

THIS volume is intended to announce a course of lectures on Statistics, and arrogates no other praise than that of indicating to the curious, the nature and order of the topics which are to busy the hours of tuition.

After all that has been said and written about statistics, it is little else than a new name for geography. Those persons formerly, who undertook to give lessons in geography, told us the very same things about the different regions of the world, as these new-fangled professors of statistics teach. The old doctors brought to the lecture-room a great apparatus of maps, and were very careful in defining the boundaries of parishes, and towns, and shires, and circles, and kingdoms. The property of every nation was distinctly marked and

generally understood, and was considered, in the public mind, as sacred, like the title of an estate. But now the maps and the boundaries are laid aside; we hear of nothing but the produce and the population; the land-marks are blotted out, the cupidity of the conqueror is inflamed, and Europe is prepared, by the statistical lecturer, for the new subdivisions of a rapacious invader. Perish the shifting nick-names of science, if such is to be their consequence.

This author is evidently a man of sense; but he is not a man of taste. The little anecdote (at p. 41.) of the young lady and the gentleman who disliked cheese, however fit for a paper in the Spectator, is quite misplaced in a syllabus of lectures on statistics. Nothing should have been conceded

to purposes of diversion and entertainment in a prospectus, whose highest perfection would have consisted in method and condensation.

ART. LXXXVII. *Reply to the Essay on Population by the Rev. T. R. MALTHUS,* Longman and Co. 1807.

"SOME," says old Holinshed, "do grudge at the great increase of people in these days, thinking a necessary brood of cattle far better than a superfluous augmentation of mankind. But if it should come to pass, that any foreign invasion be made, (which the Lord God forbid for his mercies sake) then should men find that a wall of men is far better than stacks of corn and bags of money, and complain of the want when it is too late to seek remedy!!" Our good old chronicler likens such men to the pope and the devil. Be this as it may, the observation well suits the present circumstances of this country. Mr. Malthus' book has been generally read, and highly praised by a very large proportion of its readers: doctrines so palatable, which, if admitted, render all exertions to better the condition of mankind unnecessary, and all attempts to lessen the misery of the lower orders culpable; which furnish an excuse for the indolence of the well-meaning and the hard-heartedness of the proud, could not fail of having many admirers. These admirers seem to consider the leading principle of the "*Essay on Population*," as new, and give Mr. Malthus great credit for his originality: he has even been stiled the Newton of political philosophy. This gentleman himself, however, refers to a work which contains the ground-work of his theory. In the year 1761, a book, entitled "*Various Prospects of Mankind, Nature, and Providence*," was published, from which the following extract is taken.

"But without entering further into these abstracted and uncertain speculations, it deserves our particular attention, that as no government which hath hitherto been esta-

blished, is free from all seeds of corruption, or can be expected to be eternal; so if we suppose a government to be perfect in its original frame, and to be administered in the most perfect manner, after whatever model we suppose it to have been framed, such a perfect form would be so far from lasting for ever, that it must come to an end so much the sooner on account of its perfection. For, though happily such governments should be firmly established, though they should be found consistent with the reigning passions of human nature, though they should spread far and wide; nay, though they should prevail universally, they must at last involve mankind in the deepest perplexity, and in universal confusion. For how excellent soever they may be in their own nature, they are altogether inconsistent with the present frame of nature, and with a limited extent of earth.

"Under a perfect government, the inconveniences of having a family would be so intirely removed, children would be so well taken care of, and every thing become so favourable to populousness, that though some sickly seasons or dreadful plagues in particular climates might cut off multitudes, yet in general, mankind would encrease so prodigiously, that the earth would at last be over-stocked, and become unable to support its numerous inhabitants.

"How long the earth, with the best culture of which it is capable from human genius and industry, might be able to nourish its perpetually encreasing inhabitants, is as impossible as it is unnecessary to be determined. It is not probable that it could have supported them during so long a period as since the creation of Adam. But whatever may be supposed of the length of this period, of necessity it must be granted, that the earth could not nourish them for ever, unless either its fertility could be continually augmented, or by some secret in nature, like what certain enthusiasts have expected from the philosopher's stone, some wise adept in the occult sciences, should invent a method of supporting mankind quite different from any thing known at present. Nay, though

some extraordinary method of supporting them might possibly be found out, yet if there was no bound to the increase of mankind, which would be the case under a perfect government, there would not even be sufficient room for containing their bodies upon the surface of the earth, or upon any limited surface whatsoever. It would be necessary, therefore, in order to find room for such multitudes of men, that the earth should be continually enlarging in bulk, as an animal or vegetable body.

"Now since philosophers may as soon attempt to make mankind immortal, as to support the animal frame without food; it is equally certain, that limits are set to the fertility of the earth, and that its bulk, so far as is hitherto known, hath continued always the same, and probably could not be much altered without making considerable changes in the solar system. It would be impossible, therefore, to support the great numbers of men who would be raised up under a perfect government; the earth would be overstocked at last, and the greatest admirers of such fanciful schemes must foresee the fatal period when they would come to an end, as they are altogether inconsistent with the limits of that earth in which they must exist."

Vide Wallace Various Prospects, &c. Chap. IV. Page 113. Here, then, we have not only the same argument, but stated in the same connexion, and brought to bear upon the very same subject to which it is applied by the author of the essay. Wallace has here explicitly stated the principle of population as an argument against the progressive improvement of human affairs. To the whole merit of the discovery (if it be one) Wallace, not Malthus, is entitled. The application of mathematical terms, the arithmetical and geometrical ratios, were introduced by Mr. Malthus; but if it was said, let the one ratio increase as fast as it will, and the other will increase much faster, this is all that is practically meant by a geometrical and arithmetical series.

As long, however, as more food can be raised in a country without extreme exertion and contrivance, and while any portion of the land in it is uncultivated, this ratio does not commence. Till any limited tract of country is fully peopled, i. e. maintains as many human beings as the soil will permit, population is not necessarily checked by the want of food, before that period moral, not physical, causes, regulate the number of inhabitants. But Mr. Malthus asserts, that what we call the moral checks to population originate in, and are necessitated by, this tendency of mankind to increase beyond the means of subsistence, and that the difficulty of procuring food is the source of all the vices and evils which keep down the numbers of men in civilized as well as savage states. He adds, also, that in all states of society, and in all countries, whether thickly or scantily peopled, (provided there be not a sufficient quantity of vice) this difficulty of procuring food will still press upon mankind*.

"It cannot but be a matter of astonishment that all the writers on the perfectibility of man, and of society, who have noticed the argument of an overcharged population, treat it always very slightly, and invariably represent the difficulties arising from it, as at a great, and almost immeasurable distance. Even Mr. Wallace, who thought the argument itself of so much weight as to destroy his whole system of equality, did not seem to be aware that any difficulty would occur from this cause, till the whole earth had been cultivated like a garden, and was incapable of any further increase of produce. Were this really the case, and were a beautiful system of equality in other respects practicable, I cannot think that our ardour in the pursuit of such a scheme ought to be damped by the contemplation of so remote a difficulty. An event at such a distance might fairly be left to providence; but the truth is, that if

* Note—In the second Edition Mr. M. adds moral restraint. This is indeed an important addition, inasmuch as it does away the whole force of Wallace's objection to the doctrine of progressive improvement.

the view of the argument given in this Essay be just, the difficulty so far from being remote, would be imminent and immediate. *At every period during the progress of cultivation, from the present moment to the time when the whole earth was become like a garden, the distress for want of food would be constantly pressing on all mankind, if they were equal. Though the produce of the earth might be increasing every year, population would be increasing much faster; and the redundancy must necessarily be repressed by the periodical or constant action of vice and misery."*

If this statement be true, and we should place 5000 people in an island as large as Great Britain and as fertile, they would not be able to make the earth yield a sufficiency of food for themselves and their immediate offspring; but would continue to increase faster than their means of subsistence, and this evil would press upon them from the period of their first settling till they should want standing room. If this supposition be absurd, the whole system is so, because we have only to take the case of the whole globe, which is probably no more peopled up to its means of affording subsistence, than this island would be if inhabited only by 5000 people. This statement seems hardly to require any comment. We know that a large proportion of every civilized nation is fed by the labour of the other members of that society, without adding in the least to the stock of food. The earth is not so niggardly in affording supplies. The labour of the industrious not only suffices to support themselves, but others who are merely consumers; and it is difficult to conceive why nature should be less bountiful when there was an equality of conditions, and all who consumed should also help to reproduce. But granting for a moment that men have a tendency to increase in number in a greater ratio than the means of subsistence, does it follow that we are not to double our population when we can

do so without inconvenience, because we can not go on doubling it for ever? For the sake of argument, let us suppose that Mr. Malthus's statement is correct, and that in all countries and in all states of society, the disproportion between the tendency of mankind to multiply, and of the earth to produce food is equally felt, and that a certain quantity of vice and misery is requisite to prevent men from increasing faster than the means of subsistence. Let us take it for granted, that men remain just as vicious, as imprudent, as regardless of their own interests and those of others, as they are at present; and that the same proportion of vice and misery is to exist through all the stages of improved cultivation, to the time when the whole earth should become like a garden. Would nothing be gained by the earth's producing ten times the quantity of food it does now, and being able to maintain ten times the number of inhabitants in the same degree of comfort and happiness that it does at present, because they would not be at the same time ten times better off? Is it an argument against adding to the happiness of mankind ten fold by increasing their number, their relative condition remaining the same, that we cannot add to their happiness a hundred fold by increasing their number and their condition proportionally? We might as well assert that, because it is most likely the inhabitants of the rest of Europe are not better, nor indeed quite so well off, as the people of England, that it would therefore be no matter if the rest of Europe were sunk in the sea, as if human life might be considered as a sample of what the thing is, and that having a sample of a certain quality, all the rest might be well spared as of no value. It is plain either that existence is upon the whole a blessing, and consequently that by multiplying the

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inhabitants of the earth you increase the sum of human happiness; or else life is an evil, and whatever tends to promote it an evil, and in this case it would be well if all the inhabitants of the earth were to die of an easy death to-morrow. Now let us examine how far Mr. Malthus is justified in ascribing the evils which exist among men in all stages of society to this principle of population, this mater omnium malorum with which he frightens himself and the good people of this country. According to him the happiness and misery of nations, the rise and fall of empires, depend not upon moral causes, but upon this disproportionate ratio between the increase of food and consumers upon his geometrical and arithmetical series. Bad governments, debasing religions, luxury and vice, are all derived from this one source. If this comprehensive theory were true, it is somewhat singular that the want of food (and all the evils thence arising) should not have been felt most in all countries when their population was at its acmé, but long after it had declined. We do not find that the deficiency of food was a common occurrence in Greece and Italy at the period when they were most fully inhabited, and when strangers from the farthest part of the ancient world frequented their cities for instruction or amusement, or as captives to swell the pomp of triumph. Syria and Egypt formerly supported a vast population: the ruins of their once magnificent cities, which serve to shelter a few miserable barbarians, prove what multitudes must in former times have dwelt in ease and luxury, where famine now presses upon the few remaining rivals of the beasts of prey. Will Mr. Malthus and his advocates presume to account for these changes with their geometrical and arithmetical series, and to accuse the Deity of ordaining evils which arise solely from the

institution of men? If the vice and misery which exists in all stages of society be the necessary consequence of the reluctance with which nature furnishes supplies, how comes it that the greatest quantity of vice is always found in those countries which are the most fertile, and where the least quantity of labour affords the largest proportion of food?

Of all countries yet described, some of the South Sea Islands are represented as the most fertile: climate and soil combine in their favor, and with little or no exertion the inhabitants can supply every animal want. Yet their morals are described as worse than those of any ancient or modern nation. Egypt, which furnished corn enough, not only for its own consumption, but for a great proportion of the inhabitants of the shores of the Mediterranean, was noted for the vices of its natives: and the most fertile parts of Asia have always been peopled by a degraded race. These facts should seem to prove that there are some other causes to be sought for, in order to account for the misery existing in the world, besides Mr. Malthus's geometrical and arithmetical ratios. As soon as men collect in cities, which seems the necessary consequence of an abundant supply of food, the common vices of society commence, or at least those vices which were before rare become frequent. The facility of promiscuous intercourse between the sexes is increased, the temptations to idleness multiplied, and the objects of ambition varied and extended. Supply men with what quantity of food you please, and these motives will still operate; and the farther the arts of life are advanced, the more extensive will be their agency, and their effect must necessarily be to produce inequalities of condition, and to check the progress of population. Want and

misery are the result of the unequal distribution of the produce of the earth, not of its real deficiency; and this unequal distribution originates in causes which are independent of the principle of population; in the indolence, the ambition, the folly, and the selfishness of men. We are not here arguing for the practicability of an equal division of the earth's produce; but when a country produces more than enough food for all its inhabitants, it is surely absurd to attribute the vice and misery that may exist in that country, to the too rapid increase of population. We know that America annually exports a vast quantity of corn to most of the European states, and that there still remains an abundant supply for home consumption; yet instances of distress* are not wanting in that country, and we find the vices of the old world by no means unknown in the new one. The same proportion of extreme vice and misery does not exist in America which prevails in Europe, because there men have not been so long collected in cities, and because political institutions have not had time to become sufficiently corrupt. But the contests for power in that country, and all the malignant passions which they give rise to, are beginning to produce their accustomed effects; and however great the produce of the earth may be, there will soon be vice and misery enough on the other side of the Atlantic. It may be proper to remark, that the population of the great cities in America is kept up by supplies from the country. Is it the deficient supply of food that prevents the increase of inhabitants in these cities?

We shall conclude this article by examining how far Mr. Malthus's principle of population applies to

the doctrine of the progressive improvement of man. From the time of Plato to the present day, there have at different periods existed speculative men, who have amused themselves with planning schemes for the improvement of mankind, and who have conceived the possibility of a state of society which should be exempt from those evils that now exist, and in which men should enjoy a far greater degree of happiness than has hitherto been experienced. How far these speculations may be well or ill founded, it is not now necessary to inquire.

However absurd or impracticable we may conceive such notions, it cannot be rationally objected to them, if reason should get complete mastery over our actions, if we should overcome all selfish feelings, and individual desires should be sacrificed to general utility, (all which are necessarily implied in the supposition of such a state of society) that our sexual propensities would become so strong as not to be controuled, and that the excessive population which would follow the necessary indulgence of this passion, would bring back society to a much worse state than that from which these schemes were meant to deliver it. It is absurd to object to a system on account of the circumstances which would follow, if we suppose men to be actuated by entirely different motives and principles from what they are at present, and then to say, these consequences would necessarily follow, because they will never be what we suppose them. The whole force of Mr. Malthus's argument rests upon the impossibility of abstaining from sexual intercourse. Yet it should seem that the possibility of this restraint is every day evinced, and that a very large

* The hospitals and public charities prove the existence of want and misery in America, and a work appeared not long ago in which Mr. Stephen Gerard was praised for his benevolent exertions during the yellow fever in going from one house of indigence to another distributing money and advice.

proportion of women exercise this very difficult virtue through life. Whatever we may think of the morality of the different orders of monks, it cannot be denied that a very considerable proportion of them must have adhered strictly to their vow of celibacy ; and are we to suppose that a virtue, which ignorant fanatics and weak women are capable of exercising, will be impossible to beings in the highest degree rational and disinterested ? It is not necessary to dwell longer on this subject. If we can conceive men to have overcome all the bad passions ; and that ambition, envy, avarice, shall cease to exist, we need not fear that lust will be uncontrollable.

We have now stated most of the arguments which are brought forward in the present pamphlet, in answer to Mr. Malthus. The author is a powerful reasoner ; but there is much repetition, great want of arrangement, and many gross personalities in his work which are deserving of censure. He is a giant in argument, but his weapons are rough ; and he often wastes his strength in beating the air. A more skilful combatant would have succeeded better, though he had possessed less force. The present volume may, however, be considered as the most satisfactory answer to the *Essay on Population* that has yet appeared.

ART. LXXXVIII. *Memoir of the Case of St. John Mason. Esq. 8vo.*

THE author of this pamphlet, being cousin to the Emmett, who suffered at Dublin for revolutionary practices, was arrested on suspicion, and confined as a state-prisoner in the jail of Kilmainham above two years. Imprisonment is always a heavy grievance ; it is peculiarly so in an inconvenient and uncleanly residence, especially if personal antipathies arise between the victims and their keepers. All these causes of vexation concurred in the case of Mr. Mason, who (p. 65.) appears to have found some opportunity, while under confinement, of endeavouring to facilitate the escape of his kinsman, and for this generous interference to have incurred a more rigorous and solitary seclusion.

During the suspension of the Habeas Corpus Act, it was in vain to call out for trial or liberation. Mr. Mason's innocence was not even arraigned ; yet his health was endangered, his comforts withdrawn, his professional pursuits interrupted, his character exposed to obloquy. He now comes forward to solicit

some indemnity for his various sufferings, and has here reprinted, with an exact narrative of his case, a memorial presented to lord Hardwicke, (p. 96.) and another presented to the duke of Bedford, (p. 125.) soliciting a grant of damages to the amount of two thousand pounds. The answer has been that no fund exists, out of which a Lord Lieutenant of Ireland can issue such a grant.

Mr. Mason appears to have been desirous (p. 109.) that lord Henry Petty would represent his case to the House of Commons. We think that actions for damages ought to lie against the government, for false or scandalous imprisonment, during suspensions of the Habeas Corpus Act ; and that, whatever may be urged in favor of tolerating, during moments of crisis, a power of arbitrary commitment, there ought to be no impediment to a jury's assessing the subsequent indemnity. Why should not government make a merit, both of the precautionary arrest and of the generous atonement ?

ART. LXXXIX. *Substance of the Speech of Lord Viscount Sidmouth, upon the Motion of the Marquis of Stafford, in the House of Lords, on Monday, April 13, 1807.* 8vo. pp. 28.

THIS speech explains, somewhat tediously, many particulars relating to the dismissal of the Grenville ministry.

ART. XC. *A True Statement of the Circumstances which led to the late Change of Administration,* 8vo. pp. 20.

ART. XCI. *Letters of Scævola, on the Dismissal of his Majesty's late Ministers. Part I.* 8vo. pp. 43.

ART. XCII. *Letters of Scævola, on the Dismissal of his Majesty's late Ministers. Part II.* 8vo. pp. 54.

THE True Statement is a reply to a pamphlet, entitled *Letters to Lord Grenville and Lord Howick, by a Protestant*; and communicates, on the authority probably of these noble lords, many particulars which accompanied the late change of administration.

The author of the True Statement adopted the signature of Scævola; and has since proceeded, under that designation, to comment

various public proceedings connected with the catholic question.

All these letters are remarkably well written; in that pure unaffected old English simple style, which Mr. Fox employed, and which good taste will ever prefer to a gaudy eloquence. They contain much argument and much document, and will be perused with interest long after the catastrophe which they comment.

ART. XCIII. *A short Account of a late short Administration.* 8vo. pp. 14.

IF, when Mr. Fox and Lord Grenville first came into power, they had said to the king; "We will not double the property-tax, nor lay any other burden on the people, until your Majesty has consented to a complete emancipation both of catholics and dissenters from all religious disqualifications;" the king would no doubt have superseded them in a month's time, and put Mr. Perceval and his friends in their places. But in that case, a sweeping tide of popularity would have followed them out of office, which in three months would have probably floated them back into place, with a vast increase of power and authority. By pursuing the old whig plan of avowedly bartering the money of the people for a redress of grievances, they would not only

have secured consistency of character, but permanency of power. They did the work of the crown first; not that of the people. They have their reward.

Still let us recollect with gratitude the many attempts at public reformations, which illustrated their short career. Many of these are here enumerated; others, such as the admirable attempt at a reform of the courts of justice in Scotland, are not even glanced at. We trust that a more complete history of the public services of this justly regretted ministry will yet be compiled. It deserves to rank for talent and for virtue along with that administration which is habitually associated with the name of the Marquis of Rockingham.

ART. XCIV. *A Letter to the Right Honourable Charles Abbot, Speaker of the House of Commons in the late Parliament. By a MEMBER of that Parliament.* 8vo. pp. 30.

THE great Locke, when called on to draw up rules for a weekly debating society which he frequented, proposed as a fundamental law, that each member should be questioned: Whether he thinks no person ought to be harmed in his body, name, or goods, for mere speculative opinions, or his external way of worship? Unless he held the tolerant opinion he was inadmissible.

When will the House of Commons be organized in a manner worthy the views of the philosopher of the revolution. When will the declaration against transubstantiation cease to pollute a political senate? Alas! not while writers of this description find an audience among the public, or patronage under ministers of the crown.

ART. XCV. *A Speech delivered at a Meeting of the Merchant Company of Edinburgh, respecting the Police Act, on Monday, the 16th of February, by John Borthwick Gilchrist, Esq. L. L. D. Banker in Edinburgh.* 8vo. pp. 63.

AT a general meeting of the company of merchants, held at their hall in Edinburgh, on the 16th February, 1807; certain resolutions were proposed relative to a desired amendment of the police act of that city. These resolutions are in some

degree explained, and with considerable warmth of eloquence recommended in the speech here published. They were carried by a majority of 71 to 49, which is no doubt a flattering testimony to their expediency.

ART. XCVI. *Thoughts on Trial by Jury in Civil Causes; with a View to a Reform of the Administration of Justice in Scotland. In a Series of Letters.* 8vo. pp. 70.

THESE letters are well adapted for their purpose, and explain in a popular form the advantages likely

to result in Scotland, from a more extensive adoption of jury-trials.

ART. XCVII. *Letters on Capital Punishments, addressed to the English Judges.* 8vo. pp. 85.

THE aim of punishment is not vindictive, but prospective: its use is not to injure an individual in the proportion in which he has injured others, but to deter those, who are analogously tempted, from a repetition of the same crime. Not retribution, but prevention, is the proper object of every penal statute.

Of course, that degree of cruelty which is essential to render punishment repressive, is to be adopted, and no more. Not the enormity of the crime, but the probability of its occurrence, is to determine the measure of severity. Let posthumous tribunals inflict justice, ours are to produce security.

There is a fashion in crimes. One decennium brings forth a great crop of horse-stealers, and another of highwaymen. At such periods it is necessary to propose and enact, and for a little while to execute, sanguinary laws, because the public discussion and realization of such laws can alone repress malpractices. But when the criminal contagion is no longer epidemic, these laws are wisely suffered to obsolesce; yet a public repeal of them would operate as a proclamation of renewed indulgence. This at least is the best apology, both for the introduction and the non-repeal of those many cruel statutes, which blur the British code.

Several of them are become not only actually but prospectively useless; and might be wholly withdrawn, with obvious advantage to the national character for humanity. Such are the statutes enumerated by our author p. 7. and 8. May they speedily incur erasurement.

Capital punishments are declaimed against by this pleasing writer, in beautiful common places: not always with convictive reasoning. There are natures, whom it is hopeless to reform, and pernicious to preserve: such are those who delight in cruelty. Whether from insanity, or from a perverse structure of fibre compatible with sound intellect, there certainly are many persons, who voluntarily inflict needless grievous pain on others; either because they willingly compare, during the operation, their own condition with a worse; or because they have hatreds to satisfy, originating in anger, jealousy, envy or revenge. These torture-mongers, if exported to rude countries, render the savage natives hostile to the British name, and propagate a breed of men antagonistic to the progress of civilization. The flinching tenderness, which spares wretches of this sort, is not philanthropy, but effeminacy.

On the other hand, there are beings who have stolen from need, and whom it is necessary in a crowded population to punish, in order to preserve that orderly scramble for subsistence, which accomplishes the maintenance of the greatest number. These persons might expediently range at large, amid the plenty and the waste of adolescent civilization.

Whoso sheddeth man's blood, by man shall his blood be shed; says an early lawgiver. This sentence was inspired by the instinctive feelings of human nature, which tend in all cases to retaliation: the image of the by-gone deed becomes as-

sociated with the culprit, and stimulates a repetition of it against him. In cases of murder, this instinctive vengeance has been sanctioned by the experience of ages. Until the law punished murder with death, private revenge so punished it in Greece, and the executioner had to bleed, as well as the original criminal. After public humanity, or public religiosity, had abolished in Italy and Spain the punishment of murder by death, and had mildly afforded ecclesiastic asylums to the assassin, the practice of murder again became frequent. Shall we refuse to be wise by the experience of others, and sacrifice innocents to spare criminals?

Our author's zeal for impunity, leads him in his fifth letter (p. 74.) to deny the authority of society to inflict capital punishment. He pretends that because individuals prior to association can have no legal right to put men to death, therefore the aggregate of associated individuals can have no such right. The truism that there can be no legal rights, before there are laws, is obvious. But why may not individuals, each of whom had, prior to association, a right of private vengeance extending to retaliation, delegate this right of vengeance to the magistrate?

The sixth letter has for its object, to prove that the punishment of death is inconsistent with the gospel. This is an alarming proposition, tending to call in a legislation by fanatics: it must be examined. (1.) It is urged, that capital punishments imply a vindictive spirit, which is the reverse of the forgiving spirit inculcated by Christ. Why so? It might as well be affirmed, that the surgeon who amputates a leg, is influenced by a vindictive spirit. (2.) It is urged, that capital punishments are contrary to the letter of the gospel,

which orders to overcome evil with good. This is clearly a precept for individual, not social conduct.—Christ promises to undertake the office of a judge, and to render unto every man according to his works. Punishments form an avowed part of his dispensation. (3.) It is urged that Christians ought to excel Heathens in mercy. Be it so. A part of mercy is to protect innocence. (4.) Christians are to imitate Christ. Therefore they are to submit to the mortal punishments of the magistrate. (5.) Capital punishments are contrary to the nature of the gospel: this is a repetition, in other words, of the second argument. (6.) Christ virtually abolished capital punish-

ments. The text adduced is this: *It hath been said by them of old time, an eye for an eye, and a tooth for a tooth; but I say unto you that ye resist not evil.* This again is clearly a precept for individual, not social conduct: it merely prohibits private vengeance in a state of society.

Surely this writer is as unsound a Christian, as he is an arguer; yet the elegance of his diction, and the gentleness of his sentiments adapt his book for the fair, the young, the pitiful, and the benevolent. O that human nature was altogether worthy of the amiable and confiding discipline which his tenderness suggests!

ART. XCVIII. *An Essay on the Theory of Money and Principles of Commerce.*
By JOHN WHEATLEY. 4to. pp. 379.

IN our second volume, p. 362. was noticed the germinal pamphlet, of which this quarto volume may be considered as the matured expansion: we have not more admiration to bestow on the full grown plant, than on the humble seedling; the foliage of this production has doubled, but the leaves are cabbage still.

The author begins by reviewing the political writings of Hume, of Steuart, and of Smith. Hume (p. 2.) is said to have examined his subject in a cursory manner, and frequently to have drawn partial inferences, in direct opposition to his general reasoning. Steuart (p. 5.) is stated to have tried at forming into a regular science, the complicated interests of domestic policy; but to have resorted for the accomplishment of his object, to means the most inefficient. Adam Smith (p. 19.) is maintained to have failed in the construction of his reasoning about the limits of circulation, and instead of asserting that no one nation could possess a greater relative currency than another, to

have advanced various inefficient propositions.

Those who endeavour to correct the theories of science, have commonly shown a pious regard for the memory of the fathers of the doctrine: but this arrogant despiser of his predecessors, can discover in a Hume only *cursory thinking and partial reasoning*; and in a Smith, only *inefficient* propositions. And what are inefficient propositions? the very combination of the words is, in this acceptance, nonsensical; a censure is uttered, which the author himself cannot possibly have understood. The like impertinent hostility is repeated at p. 29. where it is said that the errors of Adam Smith arose from his *inability* to attain a just perception of the functions of money. O modest and able critic!

The second chapter treats of these imperceptible functions of money. Our author says that money and wealth have always been regarded as synonymous terms: and piques himself on having discovered a distinction between them. What wri-

ter has ever confounded them? Certainly not the Hume and the Adam Smith of whom he has been talking so contemptuously. He then proceeds to maintain (1.) that an increase of specie is an increase of currency, not of capital; (2.) that an increase of currency is not an increase of wealth; (3.) that no one nation can possess a greater relative currency than another.

Of these three propositions, the first is palpably erroneous. The current coin of every nation constitutes a part of its capital; no less than the horses and waggons, which answer the analogous purpose of facilitating the removal of commodities from the maker to the consumer. The thousand pounds which habitually lie in a banker's drawer, for the purpose of exchanging on presentation the petty notes which he issues, are always reckoned as part of the capital of the house: they breed an interest, they are exchangeable for land, or for buildings. Of course whatever adds to the quantity of specie in a country, is not merely an increase of currency, but of that form of capital. If it was obtained by coining a side-board of plate into shillings, the national capital hitherto extant in the form of furniture was diminished, and that extant in the form of currency was increased: If it was obtained by bringing silver shaving-basins from Buenos Ayres, and these consisted of plunder or of profit, the national capital was increased by the whole amount so imported.

The second proposition, that an increase of currency is not an increase of wealth, is only true in particular circumstances, when the capital added to the currency is withdrawn from some other form of employment. But, in general, the capital added to the currency of Great Britain within the last twenty-five years, has not been

withdrawn from any other form of employment. It has consisted chiefly in the coinage of bank-notes, which are machines for rendering fixed property circuleable, and which add to the currency a real mass of capital, without withdrawing any equivalent mass from any other form of national capital. So that our notorious increase of currency has in almost every instance, been a real increase of wealth.

The third proposition that no one nation can possess a greater relative currency than another, is the very climax of absurdity. The less frequent the operations of exchange, the rarer the acts of barter, the scarcer the opportunities of circulation, the larger must ever be the relative quantity of circulating medium. The currency of a village is relatively far greater than that of a metropolis. Each house must contain change for a guinea, where there is no shop to run to for small silver. Every farmer must keep change for a ten pound note, where there is no bank at which to accomplish the accommodation. A London shopkeeper carries nightly to his banker, the superfluous cash received. A country shopkeeper reserves it until the market-day, when he knows where to find the banker's agent, with whom he deposits it. Thus in a crowded place, the same quantity of currency accomplishes five or ten times as many acts of circulation, as in a thinly peopled district. In a thronged neighbourhood, every one flings into the local bank a petty capital, which in a still neighbourhood would have been reserved in his own coffer, as a necessary part of the stock needed for immediate consumption. France notoriously requires and employs, a far greater relative currency than Great Britain. Why? Because the circulation of the coun-

try is comparatively feeble and unfrequent; and the arts of putting and accumulating the dead capital deposited for purposes of interchange in the very hands which most easily supply it in turn to every one, are not yet acquired. In order to circulate a million for a year, the French will employ a thousand, where the English would employ but a hundred. The smaller the relative currency of a nation, the better are its money matters managed.

Thus the three wooden pillars of our author's system are each of them rotten at the core; and the whole superstructure, not a very consequential one, creaks and totters and leans to subsidence.

The third chapter treats of the course of exchange: it contains several tables arithmetically accurate, and several facts, not familiar perhaps in the literary world, and therefore of value to speculative readers; but the reasoning is diffuse, indefinite and driftless.

The fourth chapter treats of the fluctuation of the market price of money above and below its mint-price. The observation is just that the over-utterance of paper is a cause of excess in the market price of money. This author recommends a new coinage: the principle which he suggests of issuing eighteen-penny shillings is surely inconvenient: it would be better to make tenpenny shillings, which would greatly facilitate the addition of the denary column in house-keeping bills.

The fifth chapter examines Lord Liverpool's letter to the king, which was reviewed by us p. 278 of our fourth volume, and which it is needless to comment afresh.

The sixth chapter appreciates the amount of our specie, which is here valued at five millions sterling. In our opinion this is the best chapter in the book: the

guesses which it contains approach far nearer to probability, than the computations usually circulated.

The seventh chapter treats of the balance of trade: it begins by needless recapitulations of the past chapters, and concludes with an assertion, no way following from the premises, that the theory of the balance of trade, which supposes that a nation grows rich by accumulation, is wholly without foundation.

The eighth chapter treats of the payment of our foreign expenditure. It details various intercourses between Mr. Pitt and the bank directors. Provided trade is free between us and a given country; no subsidy can be very ruinous to us. By our remitting thither the subsidy, Petersburg, or Stockholm, acquires an unusual quantity of bills on London. Of course, such bills sell lower on the exchange there: and it immediately becomes the interest of the Russian or Swedish merchant to make his purchases of all kinds in London where he can now make his payments cheapest. Thus subsidies are always taken out in produce, even if remitted in cash; and always leave to the subsidizing country the regular mercantile profits of the increased return. The new lines of trade opened in these circumstances often continue open, after the subsidy which occasioned them has ceased. On the theory of exchange we have already expatiated, Vol. I. p. 387 and 388: and may recommend to this author our observations; they may possibly clear up his ideas.

The ninth chapter treats of the import of corn.

The tenth analyzes Lord King's hypothesis.

The eleventh chapter treats of the causes of the depreciation of money. This depreciation is a misfortune to the capitalist and to the idle man: but the landholder

increases his rent, and the industrious man his earnings, in proportion to the depreciation. One great cause of the depreciation is the continual progress of taxation: a second, the monopoly of the domestic corn market, tyrannously arrogated by our land owners: a third, the over-utterance of paper money, to which cause exclusively our author's attention is bent.

The twelfth chapter enquires further into the effects of this depreciation: and recommends increasing the provision for the royal family in the proportion of 219l. for each 100l. of income, which the civil list, the heir apparent, or the royal dukes, enjoyed previous to 1750. The last fifty years of the last century produced in our author's opinion that amount of depreciation.

The thirteenth chapter treats on the reformation of the paper currency of Europe. Our author's first proposal is (p. 331) that the utterance of paper should in all countries be forbidden beyond the existing amount. This is to be accomplished (1) by depriving a certain proportion of the extant banks of the privilege of uttering paper; and (2) by restricting the tolerated banks from publishing any note below a given value, or beyond a given amount. It is pretended that these ends could easily be brought about, by the ubiquitary substitution of solitary chartered banks, accountable at the bank of England, to the clusters of private banks already extant. Thus that monopoly of the banking-trade, which the bank of England already enjoys in London, would be rendered co-extensive with the British Empire. All provincial banks would be mere branch-banks of the bank of England; and all private bank notes would be prohibited, in favour of the privileged metropolitan bank-paper.

This enormous project, if realized, would utterly confiscate the means of maintenance of all those provincial bankers, whose establishments were found superfluous in the general incorporation of banks. It would render the whole commercial world dependent on the caprice of a London directory for the requisite advances of capital, which would then always be proportioned not to the demand from without, but to the superfluous hoard within. Open banking supplies capital in proportion to the demand of the customer; and shut, or monopolous, banking, in proportion to the wealth of the lender. The one facilitates the obtainal of capital, when it is profitable for the state or the community that it should be forth-coming; the other facilitates the employment of capital, when general re-gurgitation shows that profit is on the decline.

We believe that this project of annihilating all private banking in favour of the bank of England, is not a barren speculation, which its impudent rapacity will suffice to counteract; but that it is a plan seriously entertained and pursued by powerful chieftains of the monied interest; and that this book, therefore, and therefore only, an important one, is put forwards to try the pulse of ministers and of the public, about applying to the legislature for a more extensive and exclusive bank-charter.

We deprecate the grant of such a charter. It would be better for the citizens of London to cashier than to extend the privileges of their bank. A system of open banking would increase the competition of lenders, and facilitate the supply of capital. It would intercept that political intolerance, which discounts in preference for ministerial traders. It would vary and multiply the bondsmen for our circu-

lating paper money ; and by embarking on various, though on smaller bottoms, the security of bankers' notes, it would prevent those panics and alarms, which, if they were to affect bank of England paper, would put an end to the government itself. But on a system of open banking, if one banker gives way, others remain standing ; their notes pass current ; and a circulating medium, sufficient for public purposes, is sure always to maintain its credit.

There is in the monied interest a body spirit analogous to that of theologic parties. One set of men wish to make the bank of England into a cathedral, and the provincial banking shops into so many parish-churches, compelled by law to evulgate the same orthodox paper. The circulation of any notes dissentient in value from those devised by the Directory, or subscribed with another firm, or issued

at a time, or in a quantity not declared in their rubric to be necessary, is henceforth to savour of heresy, and to be suppressed by the strong arm of the magistrate. Thus a sort of pecuniary recusancy will be added to our list of crimes. The receivers of private bankers notes must be rendered liable to fine and confiscation, while exile and perhaps the gibbet will be prepared for the forgers, as they will be called, of illegitimate paper. A great persecution of provincial money lenders grew out of the crusades ; it was common to seize on the Jew bankers in the principal towns, to threaten the entire plunder of their property, and to compound with them for a contribution toward the holy war. The provincial bankers of our times will probably incur a similar jeopardy, if the proposal of our author should obtain in the legislature a decisive ministerial support.

ART. XCIX. *Political Index.* By ROBERT BEATSON. 3 vols. 8vo.

THIS work has already passed through three editions, and has a regular sale, not merely in the literary, but in the practical world ; who consult it both as a map of the forms of political advancement, and as a chronicle containing agreeable illustrations of any situation that happens to be attained.

The first volume treats of the different degrees of nobility, of the order of precedence between them, of the privileges of the peers of Great Britain ; and proceeds to give a list of the different administrations, from the accession of Henry VIII. to the present time. This list is grievously imperfect. For instance : the regents named in the will of Henry VIII. to govern the kingdom, during the minority of his son, are here not specified. Under queen Mary, bishop Gardiner is alone named as minister of state. The interval between 1640 and

1660, which evolved many great men, is wholly passed over ; yet Milton was during part of that interval secretary of state, and the office has never been executed so well since. A list follows of British peers and peeresses, from 1066, to 1806. Next a list of the archbishops of Canterbury, of the bishops of York. We see no use in thus interrupting the order of precedence. Lastly occur chronological lists of the officers of state, of the officers of his majesty's and of the queen's household, and of the Prince's establishment. All these catalogues of our political pageants are compiled with great and patient labor ; with fewer deficiencies, and with more information than was to have been expected from any ordinary antiquary. What the red book is for the current year, these volumes are for the two last centuries. How

interesting is a single original playbill of Shakspear's era, which supplies the names of the performers of principal characters, in but a single one of his immortal dramas? How infinitely more attaching and instructive must it be, to read over the names of those nobler actors in the political drama of real life, who have worn the ermine or the lawn-sleeves of their country, and been decked with the pink ribbands and silk gowns of the constitution. Mightier than the enchanted mirror which the witches presented to Macbeth, this work evokes, in long hereditary processional succession, not merely the shades of the crowned heads, but those also of the deputy earl-marshals, and under secretaries of the state.

The second volume treats with similar learning, detail, accuracy,

and comprehension, of the naval, military, and law departments.

The third volume is an index to the officers attached to the governments of Scotland and of Ireland.

The minuter the grains of which a compilation consists, the greater is the merit of a multifarious assemblage, and of a large accumulation. These merits Dr. Beatson has remarkably attained, and will no doubt, at every fresh edition of his work, be able to approximate still nearer to correctness and completion. We exhort those, whose ancestors or kinsmen are here analyzed, to communicate any little emendation, which family records may enable them to supply. The emmets of antiquarianism are well employed in smoothing the path of history, and strowing the precincts of the temple of fame.

CHAPTER IV.

CLASSICAL LITERATURE AND TRANSLATIONS.

THE work of chief importance in classical literature which we are in the present volume called to announce, is Mr. Kidd's useful republication of various tracts of the celebrated Ruhnkenius, which could not be procured without difficulty or expence on account of their scarcity, or their insertion in large works of high price. We may however take this opportunity of mentioning that the Oxford Strabo, with which the Clarendon press has long laboured, has at length made its appearance, but at a period too late to permit any further notice.

ART. I. *Opuscula Ruhnkeniana, quæ aut scorsum e prelo emissa jam fere evanuerant, aut voluminibus impenso pretio venalibus adjecta juvenes antiquæ venustatis amantes plerumque latuerant, in lucem et utilitatem communem iterum vindicata. Accedunt epistolæ novem ad J. P. D'Orvillium nunc primum in conspectum eruditorum prolata. Prefationem et indices addidit THOMAS KIDD, A. M. E Coll. S. S. Trin. Cantabrigiæ. 8vo.*

THE name of Ruhnkenius has justly obtained a high rank among those of the eminent scholars, who almost from the period of its first establishment, have conferred distinguished honour on the university of Leyden. The circumstances of his life are well known, having been related in an interesting, though somewhat diffuse manner, by his friend, and successor to his public station, David Wyttenbach. His character as a critic has long been established in Europe by his labours on Hesychius, his publication of Timæus, his critical epistles, and various editions of ancient authors. The object of the work, which it is now our office to announce, was, as described in the title, to collect and present in an accessible form some interesting minor tracts of this great critic, which having been printed separately were scarcely to

be found, or being embodied in large and expensive works, were not easily to be procured by the student. The tracts are about twenty in number, of which we shall give some account, after having duly noticed the preface of the editor.

Mr. Kidd commences his preface by a rapid sketch of the progress of criticism since the revival of letters, and strongly attests his own attachment to the art, by the animated terms in which he describes the merits of its celebrated professors. When he thinks on such men as Bentley, Hemsterhusius, Valckenaer, Pierson, Koen, Tyrwhitt, &c. he can scarcely refrain from imagining himself transported to the Elysian fields, "lumine purpureo vestitos, and standing in the presence of these heroes of better times, ready to exclaim, "sit anima mea vobiscum."

Ruhnkenius had directed his studies to the perusal not only of such works in Greek literature as have been rendered accessible through the medium of the press, but to others, especially the works of grammarians and lexicographers, which exist only in manuscript in the different libraries of Europe; and he has often illustrated the topics which he treated by reference to these unpublished authorities. Mr. Kidd has therefore with considerable labour formed a catalogue of these unedited grammarians, with references to the passages of critical authors in which they are quoted. In this catalogue, with various anonymous grammarians and etymologists we find the names of Orion Thebanus, Photius, Phrynichus, Apollonius Discolus, Basilus, Cyrillus, Draco, Eudemas, Herodian, Philemon, &c. It is followed by an useful, and we doubt not, accurate catalogue of the works of Ruhnkenius, including various communications from him which are to be found in the works of other critics. Various learned notes from the pen of Mr. Kidd on some of the tracts which he has published are intermixed.

The preface is followed by an "auctarium" which contains a survey of the literary labours of that distinguished scholar, the late Mr. Tyrwhitt. It is here announced that the conjectures of Mr. Tyrwhitt in *Æschylus*, *Euripides*, and *Aristophanes*, will be shortly published under the direction of the bishop of St. David's.

The first tract here printed, and the earliest publication of Ruhnkenius (which has we imagine been seen by few scholars in this country previously to its present republication) is a dissertation on the life of *Galla Placidia Augusta*, in the form of two academical orations, publicly delivered before the university of Wittemberg. They were

composed at the early age of twenty and are chiefly remarkable for the variety of erudition by which the subject is illustrated, and, we suppose, exhausted. Gibbon may be compared, Chapters, xxxi, xxxiii.

We have next a Greek epigram, addressed to Lennep, the editor of *Coluthus*, not much distinguished by elegance of thought, language, or versification.

Nine letters addressed to D'Orville, written in the years 1747 and 1748, form the next article. They are printed from the originals now preserved at Oxford among the papers of D'Orville. At the time when these letters were written, Ruhnkenius appears to have been chiefly dependent on the patronage of D'Orville, a fact which is not mentioned by his biographer.

Præfatio ad Thalelæi, Theodori, Stephani Cyrilli, aliorumque Jurisconsultorum Græcorum commentarios.

The next article is an inaugural oration before the university of Leyden, on Greece the inventress of arts and learning, delivered on the occasion of his appointment to assist Hemsterhuis, the celebrated Greek professor, then advanced in years, in the duties of his office. It contains an accurate survey of the arts and sciences cultivated by the Greeks, and the extent of their progress in them.

In 1761 Ruhnkenius was appointed to succeed Oudendorp as professor of history and eloquence, and delivered an inaugural oration, reprinted by Mr. Kidd, on the pedantry of recluse scholars, under the title of "*de doctore umbratico*." It appears however from the account of his biographer that he gave great offence by this oration to various persons who imagined themselves to be the objects of his satire and reproof. We extract from it a passage, containing an anecdote not unworthy of notice.

Vix ullus poëta est, qui lautioris gener & fortunæ hominibus magis in deliciis sit Horatio. Cui tametsi nihil ad summam vel ingenii vel artis laudem deest, tamen, quod prae ceteris poëtis, magnis splendidisque viris comes haereat, imprimis tribuendum est mirificæ illi urbanitati, quam ex Maecenatis, unius omnium politissimi viri, & vero ex Augusti aula, verissima omnis elegantiae schola, duxit. Hanc Horatii venustatem lucifugi, quos perpetuae lucubrationes stupefecerunt, gustare non possunt: sed ingenio elegantes viri sentiunt eo acrius, quo magis versati sunt in luce commerciorum. Itaque verissimum credo id, quod mihi aliquando confirmavit vir generis splendore, & honorum amplitudine, incertum, an ingenii & doctrinae elegantia illustrior, cum diceret, se juvenili aetate Horatium ita trivisse, ut omnes ejus versus tanquam digitos suos nosset, sed exquisitores ejus veneres & lepores tum demum, cum honorum cursu ad mores hominum, regum inprimis & principum, cognoscendos esset delatus, penitus percepisse.

The historical dissertation respecting Antiphon the Athenian orator is reprinted from Reiske. It is too well known to require further notice.

By the death of Alberti in the year 1762, the publication of the second volume of Hesychius devolved on Ruhnkenius, which appeared in 1765, with a learned pre-

face from the pen of the editor. Ruhnkenius here evinces by cogent arguments, that (agreeably to the opinion of most critics, though a contrary hypothesis was maintained by Valckenaër) the lexicon of Hesychius in its present state, is only an inaccurate compendium of a larger work.

The next article is a dissertation on the Dionysia, extracted from the supplement of emendations, annexed to the second volume of Hesychius.

Some smaller articles, chiefly consisting of fragments, prefaces, and reviews, constitute the remainder of this volume, affording many specimens of the learned and elegant criticism of their author. By the publication of these tracts, many of which it was difficult to procure, Mr. Kidd has certainly rendered a valuable service to literature. We wish him success in the much more important and difficult labour in which he is at present engaged. Of his qualification for that work, and his diligent preparation for it, indications occur in his preface, which lead us to hope that he will render important service to the chief of poets.

ART. II. *The Works of Sallust translated into English by the Late ARTHUR MURPHY, Esq. Author of a Translation of Tacitus, &c. 8vo. pp. 436.*

IT fell to our lot in our last volume to review a translation of Sallust by another writer, on which we bestowed a considerable degree of attention. Our labour will therefore on the present occasion be proportionably lightened. The talents of Mr. Murphy as a translator are well known from his version of Tacitus, and the present volume will not be found to disgrace his name. It comes into the world in a modest form, with little of that apparatus of notes and introductory essays, which distinguished the publication of which it is perhaps in-

tended as a rival, but will doubtless be on that account more acceptable to many readers. As a specimen of the manner in which the translation is executed, we select the character of Catiline, as the original is familiar to every reader of the Latin language.

“ Lucius Catiline was the descendant of an illustrious family. The extraordinary vigour of his body was equalled by that of his mind; but his genius was fatally bent on mischief. Intestine discord, murder and massacre, plunder and civil wars, were the delight of his youth; and in those scenes of commotion he exercised

his earliest talents. His frame of body was such that he could endure hunger, cold, and watching, with a patience altogether incredible. His spirit was bold and daring; his genius subtle and various. Perfect in the arts of simulation and dissimulation; greedy after the property of others, and prodigal of his own, whatever he desired, he desired with ardour. Possessed of sufficient eloquence, his portion of wisdom was but small. Fond of the vast, the immoderate, the incredible, his spirit aimed at projects far beyond his powers.

"Such being the temper of the man, it is no wonder, that, having before his eyes the late example of Sylla's usurpation, he formed a design to make himself master of the commonwealth. The measures by which he pursued his object gave him no solicitude: to be the tyrant of his country by any means, was his ardent passion. His mind, naturally fierce and impetuous, was rendered still more so by the ruin of his fortunes, and the goading

reproaches of a guilty conscience; evils, which the crimes of every day augmented. The general depravity of the times was a further incentive: he saw the people corrupt and profligate, hurried on in a wild career of luxury and avarice, vices which differ in their nature, but agree in the misery of their consequences."

To the conspiracy of Catiline, the four orations of Cicero are properly annexed, as tending to throw light on the narrative, and in their turn receiving illustration from it.

A short life of Sallust is prefixed, with the initials T. M. The view which is taken of the historian's character is the most unfavourable, and much of it cannot, we fear, be doubted.

A few notes are added, but they are so scanty and trivial, as to appear little more than an apology for notes.

ART. III. *Archæologia Græca, or the Antiquities of Greece; being an Account of the Manners and Customs of the Greeks; relating to their Government, Magistracy, Laws, Judicial Proceedings, Religion, Games, Military and Naval Affairs, Dress, Exercises, Baths, Marriages, Divorces, Funerals, Domestic Employments, Entertainments, Food, Music, Painting, Public Buildings, Harbours, Weights and Measures, &c. &c.* Chiefly designed to illustrate the Greek Classics, by explaining Words and Phrases according to the Rites and Customs to which they refer. To which are prefixed, a brief History of the Grecian States, and Biographical Sketches of the principal Greek Writers. By the Rev. JOHN ROBINSON, of Christ's College, Cambridge, Master of the Free Grammar School at Ravenstonedale, in Westmoreland. 8vo. pp. 620.

THE well merited share of public approbation which has been gained by Dr. Adam's excellent abridgment of Roman antiquities, seems to have rendered his plan popular. Different writers have accordingly undertaken to reduce the Greek antiquities of Potter to a similar system. Such is partly the object of Mr. Robinson, and this part of his labour he seems to have executed with care. He has likewise inserted some very useful additions, particularly short biographical accounts of the principal Greek writers, and a book on the civil government of Sparta, taken chiefly from the work of Cragius, *De Republicâ Lacedæmoniorum*. But while we

readily bestow praise on the care which seems to have been exercised in the compilation of this work, we are far from wishing to see it substituted for the original, from which it is principally taken. Adam has superseded Kennet because he is incomparably more full and useful. Kennet's mode of composition is in itself perhaps more interesting. The intermixture of quotations, especially of the poets, introduced by both Kennet and Potter, we by no means disapprove. They often form the best illustration of the subject, and will be perused by the youthful student both with pleasure and profit.

ART. IV. *Letters on Mythology, (originally addressed to a Lady,) in which the Histories, Characters, and Attributes of the Principal Divinities and Mythological Personages of Greece, Rome, Egypt, &c. are concisely delineated; with Sketches of the most remarkable Customs of Ancient Nations, Descriptions of celebrated Temples, &c. &c. 8vo. pp. 350.*

THESE letters, it is stated by the author, were written for the use of a lady, who requested his assistance in acquiring a general knowledge of mythology. They were written in extreme haste, "but at the same time if inelegant, they were at least untainted with the dryness which disgusts a youthful reader, or the

immodesty which shocks a virtuous mind." Little we believe would occur in the perusal of these pages which would shock the modesty of the lady, but much which would offend her taste, in the frequent and vulgar attempts at wit by which they are defaced.

ART. V. *Quæstiones Græcæ, or Questions adapted to the Eton Greek Grammar. By the Rev. JOHN SIMPSON. Chesham, Bucks. 12mo. pp. 107.*

THIS little work is on the same plan with a series of questions adapted to the Eton Latin Grammar, by the Rev. N. Morgan, of Bath, a book well known, and we believe

successfully used. The present work may be suitably employed to answer the same purpose in the attainment of the Greek language.

ART. VI. *The Elements of the Latin Tongue, with all the Rules in English. By the Rev. R. ARMSTRONG. 8vo. pp. 116.*

THE accident is taken from the Eton Grammar, the syntax from Ruddiman. The rules of genders, and the formation of the parts of verbs are put into plain English,

and divested of a metrical form, and may in our opinion well supersede the barbarism of *propria quæ maribus*, and *as in præsentî*.

ART. VII. *Festuca Grammatica, the Child's Guide to some Principles of the Latin Grammar, in which the original and natural Delineation of the Verb is restored; and the Government of Nouns is reduced, by means of the English Particles, to six certain Rules, most easy to be comprehended by Children; with a Phraseologicon of the regular Latin Syntax, shewing its very extensive Analogy with the English to be a true and most ready Medium, through which to initiate a young English Scholar in the Latin Tongue. By the Rev. RICHARD LYNE, Author of the Latin Primer. 8vo. pp. 140.*

MR. LYNE is well known as the author of an ingenious and useful little work called the Latin primer. The same characters may be ap-

plied to this work, which contains much information, especially relative to figurative syntax, not to be obtained in common grammars.

ART. VIII. *The Paraphrase of an Anonymous Greek Writer, (hitherto published under the Name of Andronicus Rhodius) on the Nicomachean Ethics of Aristotle. Translated from the Greek, by WILLIAM BRIDGMAN, F. L. S. 4to. pp. 478.*

IF in any department of learning the moderns may claim the superiority over the ancients, it is surely in that of philosophy. In those sciences which depend upon experiment, the preeminence of the

latter is so decided, that the most bigotted admirers of the former will scarcely call it in question. Since the specious but cumbersome instrument of syllogism has been dismissed, the art of reasoning, far

from suffering any detriment by the change, has been simplified, and reduced to more accurate principles, derived from the nature of the human mind, and that of the external objects which are connected with it, and form the subject of its operations. Still the ancient philosophers have their permanent value. They furnish important memorials of the progress of science. They contain many noble sentiments expressed with dignity and beauty. Even their errors are often those of vigorous minds, missing truth only because their exertions are applied in a wrong direction. We fully admit therefore the great value of the remains of the ancient philosophers which have descended to our times. The merits of their commentators are in general somewhat more dubious. They wandered much further than their predecessors from the principles of right reason into the fancies of mysticism; and little useful truth can be discovered in the labyrinth of their writings. The chief value which they at present retain, arises from the means which they sometimes furnish to the critic, of correcting or explaining better authors, by fragments which they have preserved, or illustrations which they afford of ancient customs or obscure passages of history.

The commentary on which Dr. Bridgman has bestowed his labour is less liable to censure than many other performances of a similar description, and is indeed in some degree preserved by the nature of the subject which it treats, from those flights of mysticism which abound in other ancient Platonic and Peripatetic works. The Nicomachean ethics have long been esteemed among the most valuable of the works of Aristotle, both for the systematic ingenuity, and the close and accurate observation of human nature which they often display. The

author of the present paraphrase on them is unknown. There seems no reason for attributing it to the Peripatetic philosopher, Andronicus Rhodius, whose name, in some editions, it bears, and it is probably the performance of some much less ancient author. It was first published by Daniel Heinstius, 1607.

One specimen will be sufficient to shew the style of this composition.

“LET us now speak concerning political communion, of which there are three species namely, a *Kingdom*, an *Aristocracy*, and a *Timocracy*, the last of which most men are accustomed to call a polity subsisting from the distribution of honour through the medium of wealth; and hence it is properly called a *Timocracy*.

“Of these polities a *Kingdom* is the most excellent, and a *Timocracy* the worst. These, therefore, are the polities, but of polities a *Tyranny* is the degeneracy, and, as it were, corruption of a *Kingdom*: for though both are monarchies, yet they very widely differ. A *Tyrant* regards his own advantage; but a *King* that of his subjects; and he is not a king who is not sufficient to himself, and who does not excel in every good; for a man of this kind has no occasion to appropriate to himself the property of those whom he governs. On this account, when engaged in government, and performing the common duties of his office, he does not regard his own advantage, but solely that of the governed; for he does not procure things beneficial to himself from the public purse, but from his own proper revenue. And he who acts otherwise, is more like an elective monarch than a king. Hence a tyranny is the contrary to a kingdom; for a tyrant pursues his own good, and that in a much greater degree than an elective monarch; and as to its difference with respect to a kingdom it is very evident that it is worse. On this account also a tyranny is contrary to a kingdom, because the latter is the best, and the former the worst, of all governments. For the worst is contrary to the best.

“A Royal government, therefore (when it does change) gradually changes to a tyranny; since a tyranny springs from a depraved monarchy; and a depraved king becomes a tyrant. Hence the degeneracy of a royal government produces a tyranny;

but an oligarchy springs from a corrupted aristocracy; as when those employed in such a government divide the public property among themselves, contrary to their desert, either entirely, or in most cases; and when they commit the sovereign rule of the city to the same men, in order that being accustomed to them, they may make them instruments of converting the public property to themselves. Whence it happens that the management of affairs is intrusted to but a few, and those depraved instead of equitable characters. But the degeneracy of a timocracy produces a democracy. For if they border closely on each other, since a timocracy also is willing that the many should govern, and considers all equal who are invested with honour derived from wealth. A democracy, however, is but a small corruption, since it does not much deviate from the form of a timocracy; and accords more with, than

differs from, that species of government. It differs from it so far as honours are venal, but partakes of it so far as it tends to promote equality; for it considers all who are honoured as equal, whether they be selected from the wealthy, or the common people."

Dr. Bridgman's translation, so far as we have examined it, appears to be close and faithful, without much pretension to elegance. His labour is creditable to himself, but will not, we fear be very acceptable to the public, who will probably feel but little esteem for the commentator of a philosophy which will itself be but little studied, except by those who are capable of perusing both the commentator and the philosopher in their native language.

ART. IX. *The Metamorphoses of Publius Ovidius Naso, in English Blank Verse.*
Translated by J. J. HOWARD. 2 vols. 8vo.

THIS work has no preface; but in a very short dedication to the Earl of Lonsdale, the translator states it as the object of his attempt, to render the beauties of Ovid more accessible to English readers, and to chasten the prurience of his ideas and his language, so as to fit his writings for more general perusal. In the latter respect, compared with other productions of the same author, and indeed with the works of many other poets, the *Metamorphoses* are an innocent performance, and this part of the translator's duty cannot have been very troublesome.

The wonders related in the *Metamorphoses* are of a nature calculated highly to strike the youthful imagination; and it is therefore with propriety that they are placed at an early period in the hands of young persons, for the purpose of initiating them in the beauties of Latin poetry. The work, however, came into the world unfinished by the last touches of its author.

Dictaque sunt nobis, quamvis manus ultima cæpto

Defuit, in facies corpora versa novas.

Trit. II. 555.

The tales of wonder which constitute the materials of his poem, are the offspring of ancient credulity and superstition, and sufficiently marked with the characters of their parentage. They are wrought by the poet with much ingenuity into a connected series.

Di cæpis —

Adspirate meis, primaque ab origine mundi

Ad mea perpetuum deducite tempora carmen.

"Existimo equidem multis," says the learned Caüter, "cum Ovidii transformationes legunt, idem quod mihi sæpe contingere, ut perpetuam illam et nunquam interruptam narrationem tam variarum connexionem satis mirari nequeant." If the general subject, being transmitted to the poet, required little exercise of his imagination, he has amply

supplied the deficiency by the invention of innumerable circumstances, often fantastic, but often natural and striking, with which he invests and adorns the naked outline of his story.

Of this writer we have no translation which has gained, or deserved to gain, permanent popularity.—That of Sandys, though possessed of merit has long been obsolete. That published under the name of Garth, and translated by different hands, from the great inequality of its execution, cannot aspire to a high rank in English literature, though some parts are worthy of the names which they bear.

Blank verse, which is employed by Mr. Howard, we think ill adapted to a translation of Ovid, which should be characterized, not by the majesty of Milton, but by the graces and elegance of Pope. The merit of the execution is also extremely various, often mean, languid, and prosaic, so as little to excel the most literal version, yet sometimes not unsuccessfully taking a loftier tone, and pursuing a more fortunate strain. Two short extracts must verify our opinion.

“HE bids—the watery gods retire,—break up

Their narrow springs, and furious tow’rd the main

Their waters roll : himself his trident rears
And smites the earth ; earth trembles at the stroke,

Yawns wide her bosom, and upon the land
A flood disgorges. Wide outspread the streams

Rush o’er the open fields ;—uproot the trees ;

Sweep harvests, flocks, and men ;—nor houses stood ;

Nor household gods, asylums hereto safe.
Where strong-built edifice its walls oppos’d

Unlevell’d in the ruin, high above
Its roof the billows mounted, and its towers

Totter’d, beneath the watery gulf oppress’d.
Nor land nor sea their ancient bounds

maintain’d,

For all around was sea, sea without shore.

This seeks a mountain’s top, that gains a skiff,

And plies his oars where late he plough’d the plains.

O’er fields of corn one sails, or ’bove the roofs

Of towns immerg’d ;—another in the elm
Seizes th’ intangled fish. Perchance in meads

The anchor oft is thrown, and oft the keel
Tears the subjacent vine-tree. Where were wont

The nimble goats to crop the tender grass
Unwieldy sea-calves roll. The Nereid nymphs,

With wonder, groves, and palaces, and towns,

Beneath the waves behold. By dolphins now

The woods are tenanted, who furious smite
The boughs, and shake the strong oak by their blows.

Swims with the flock the wolf ; and swept along,

Tigers and tawny lions strive in vain.

Now not his thundering strength avails the boar ;

Nor, borne away, the fleet stag’s slender limbs.”

In the following passage did the translator think that he was familiarizing the beauties of Ovid to the English reader by the strange appellations which he bestows on the dogs of Actæon ?

“Still human sense remains. Where shall he turn ?

His royal palace seek,—or in the woods
Secluded hide ?—To tarry fear forbids,
And shame prevents returning. While he doubts

His hounds espy him. Quick-nos’d Tracer first,

And Blackfoot give the signal by their yell :

Tracer of Crete, and Blackfoot Spartan bred.

Swifter than air the noisy pack rush on ;
Arcadian Quicksight ; Glutton ; Ranger, stout :

Strong Killback ; Whirlwind, furious ; Hunter, fierce ;

Flyer, swift-footed ; and quick-scented Snap :

Ringwood, late wounded by a furious bear ;
And Forester, by savage Wolf begot :

Flock-tending Shepherdess; with Ravener
 fierce,
 And her two whelps; and Sicyonian Catch:
 The thin flank'd greyhound, Racer; Yel-
 per: Patch;
 Tiger; Robust; Milkwhite, with snowy
 coat;
 And coalblack Soot. First in the race,
 fleet Storm;
 Courageous Spartan Swift; and rapid Wolf;
 Join'd with his Cyprian brother, Snatch,
 well mark'd
 With sable forehead on a coat of white;
 Blackcoat; and thickhair'd Shag: Wor-
 rier; and Wild,—
 Twins from a dam Laconian sprung, their
 sire
 Dictæan: Babblers with his noisy throat:—
 But all to name were endless. Urg'd by
 hope
 Of prey they crowd; down precipices
 rush;
 O'er rocks, and crags; through rugged
 paths, and ways
 Unpass'd before. His hounds he flies,
 where oft

His hounds he had pursu'd. Poor wretch!
 he flies
 His own domestics, striving hard to call,
 "Actæon am I!—villains, know your
 lord."
 Words aid him not: loud rings the air
 with yells,
 Howlings, and barkings;—Blackhair first,
 his teeth
 Fix'd in his back; staunch Tamer fasten'd
 next;
 And Rover seiz'd his shoulder: tardy
 these,
 The rest far left behind, but o'er the hills
 Athwart, the chase they shorten'd. Now
 the pack,
 Join'd them their lord retaining; join'd
 their teeth
 Their victim seizing:—now his body
 bleeds,
 A wound continuous: deep he utters
 groans,
 Not human, yet unlike a dying deer;
 And fills the well-known mountains with
 his plaint."

ART. X. *The Epistles of Ovid, translated into English Verse, by the late Rev. Wm. WINDSOR FITZTHOMAS, M. A. With the Latin and Notes. 8vo. pp. 300.*

THE epistles of heroes and hero-
 ines, notwithstanding the ingenuity
 of the poet, are perhaps among the
 least interesting of Ovid's perform-
 ances. It is difficult to give the
 loves of these personages any hold
 on the imagination or feelings of
 the reader; and in the present in-
 stance, they furnish few pathetic
 sentiments, and still fewer living
 delineations of manners, and char-
 acter. The version of Pope has
 given some popularity to one epistle,
 that of Sappho to Phaon. Of the
 twenty-one epistles of Ovid, trans-
 lations of fifteen are given in the
 present volume; that of Sappho to
 Phaon, from Pope; that of Dido to
 Æneas, from Dryden; the two be-
 tween Leander and Hero, from an

anonymous contributor; and the
 rest appear under the name of Mr.
 Fitzthomas. In a short advertisement
 we are informed that it was the in-
 tention of Mr. F. to have presented
 the public with an entire version
 of the epistles of Ovid (including
 the foreign contributions which ap-
 pear in this volume); but death pre-
 vented the completion of the design.
 Pope's translation of the epistle of
 Sappho is well known. The two
 epistles translated by the friend of
 Mr. Fitzthomas approach the nearest
 to this model; the rest, though
 inferior in energy and variety of
 diction, are however respectable.
 The work is illustrated by a well-
 written preface and notes.

ART. XI. *The Elegies of C. Pedo Albinovanus, a Latin Poet of the Augustan Age. With an English Version. 12mo. pp. 120.*

OF the life of Albinovanus little
 is known. It appears that he en-
 joyed the favour and friendship of

Mecænas, and acquired considerable
 reputation as a poet. He is men-
 tioned with approbation by Quinti-

lian and Martial. Ovid applies to him the epithet of "Sidereus," and a passage of some length is quoted from him by Seneca, the rhetorician (Suasor. I.) There is extant a long elegy, addressed to Livia, on occasion of the death of her son Drusus, which is usually ascribed to this writer. In some ancient MSS. it bears the name of Ovid, and is often printed with his works, but possesses little similarity to his style. Two other poems under the name of Albinovanus have likewise reached our time; an elegy on the death of Mæcenas, and a fragment which is in old editions connected with the former poem, purporting to be the last words of Mæcenas. These pieces were published at Amsterdam, 1703, by Le Clerc, under the name of Theodorus Gorallus, with his

own notes, and those of other commentators. From this edition the Latin text of the present is taken. "In order that the character of the writer, and the turn of his compositions," says the translator, "may be judged of, so far as they remain of him, by the English reader, I have endeavoured to exhibit him in an English dress;—but I by no means desire it to be considered as a close translation. It is probably near enough to the original to give the general meaning; and this alone is aimed at." The object seems to have been sufficiently attained. Some unfortunate lines, however, occur, as the following:

"So was the fate of Meleager mourn'd,
By those whom sorrow into pea-fowl
turn'd."

CHAPTER V.

EDUCATION AND SCHOOL BOOKS.

ART. I. *Letters addressed to the Daughter of a Nobleman, on the Formation of religious and moral Principle. In Two Volumes. By ELIZABETH HAMILTON, Author of Letters on the Elementary Principles of Education, &c. &c. &c. 8vo. pp. 257. 271.*

THE Author of these letters is already well known, and holds a respectable station in the literary republic, not alone by her talents, but still more by the object to which they have been strenuously and uniformly applied; that of promoting the great interests of piety and virtue. At a time when two distinguished female authors had written in many respects admirably, on education; the one however adapting her religious instructions to that narrow school which bars the gates of heaven to all except its own disciples, and the other through fear, as we suppose, of incurring the charge of sectarianism, inculcating no religious principle: whatever, and thereby losing sight of all the pathetic affections, and of some of the strongest motives to virtuous conduct;—at such a time it was the singular praise and the rare felicity of Miss H. to steer a middle course, and avoiding those extremes, to lay hold with firmness and effect upon those general principles of natural and revealed religion which alone can give real elevation to the human character, and render it finally capable of pure intellectual and spiritual enjoyment. Independent of the intrinsic merit of the “*Letters on the Elementary Principles of Education*,” a work which was reviewed in our first volume, page 363;—this circumstance alone

would have entitled the volumes now before us to attention, and we therefore opened them with far greater avidity than is generally felt by the wearied reviewer, who is compelled to pore over many a long uninteresting page with little hope of reaping either pleasure or improvement, as the scanty reward of his toilsome labours. Nor were we disappointed; for although in this work as in the former we find some inaccuracies, and in one or two instances lament to observe the warmth of the author's heart (for we would not suspect her of adulation) overpowering for a moment the soundness of her judgment; as when she talks of the “*seraph looks*” and the “*angel eyes*” of her pupils, and of such sweet accents as “*but one little boy in the wide world could utter*,” &c. &c. yet upon the whole it abounds with good sense and with much accurate observation: above all, the spirit of rational piety which breathes through the whole, renders it highly and peculiarly valuable, and entitles it to our warmest praise.

This lady, we are informed, had been requested to superintend the education of the children of a nobleman in circumstances peculiarly unfortunate. Her feelings for their situation were exceedingly interested, and if she were not deceived, it appears that

both the talents and dispositions of these children would of themselves have interested any mind not wholly deficient in common sensibility.—Owing to particular circumstances with which the public has no concern, the intended connexion lasted only a few months; and our author, obliged to relinquish her charge, tried to soothe her regrets by an attempt to enforce, and perpetuate by writing, those religious and moral instructions which she had hoped to impart by her personal labours. The work is so composed as scarcely to admit of a regular analysis. We must therefore be content with briefly remarking that the object of the first volume is to shew the necessity of a constant conviction of the presence of God—and of accountableness to him—to the steady practice of moral duty—and to the formation of a character that shall be consistent in every scene.

“ Rules, however judicious, are only applicable to particular circumstances; but principles are of universal application. The circumstances in which you now are placed may be suddenly altered. Your brothers must, and your sisters may, at the same age, be in situations that are in many respects dissimilar. But in no circumstances, in no situation, can the pure principles of religion and morality fail to be of use. In whatever degree the faculties of your mind may be cultivated, whether you are led to expand them by the acquirement of knowledge, or to employ them in the attainment of accomplishments, these principles will still be to you of equal value. They will still be found to form the stamina, the vital essence of your character.”

In the second volume the author takes a rapid view of Natural Religion; of the Jewish Dispensation, and of Christianity, and the principles it inculcates: an attention to which she clearly proves to be necessary to form a complete rule of life.

Useful as these volumes must certainly prove, their value is lessened by several incorrect sentiments which are occasionally to be discovered in them. Thus in the Second Letter Miss H. remarks—

“ To learn to make such a use of all the talents which heaven has bestowed, as shall lead to the attainment of everlasting glory, is the central point to which all our views and efforts ought to be directed.” In our opinion it would have been more accurate to have said, that the great object of education, and of the discipline of life, is the acquirement of such dispositions and the formation of such habits as shall tend to render both ourselves, and all with whom we have intercourse, proper subjects of everlasting glory. Will it be said that here is a distinction without a difference? We think there is not. For in the first case the motive held out regards the individual only; and although it be admitted that the object could not be obtained without the steady practice of every social as well as of every personal virtue, yet to reject a temptation to evil because it would be injurious to another; to undertake an enterprise of great labour and hazard, because others would be benefited by it without any immediate reference to our own final reward, leads in our minds to a far sublimer virtue, and is abundantly more consonant with the spirit of genuine christianity.

We cordially agree with all that is said in the Sixth Letter of the great importance of early habits of truth and justice, but the rule which is here given (p. 89) always “ to speak of the absent as if they were invisibly present,” goes too far; for if strictly adhered to, it would itself, in many conceivable cases, infringe upon the very principles it is intended to guard. Must Miss H. for instance, never point

out to her pupils the faults and errors of persons with whom they associate, and who may yet upon the whole be estimable characters. Truth and justice towards inexperienced youth might require this for their sake, yet in many cases it could not be done if the persons themselves were "invisibly present" without assuming the office of a censor, to which she might have no claim, to which they could not submit—and no other effect would be produced, than that of destroying all future friendly intercourse.

The rapid sketch given by the author of the Mosaic institutions is just so far as it goes, but it is incomplete and therefore in some respects inaccurate. Some of the leading principles are omitted; among others, the great design which the Jewish constitution had in view, of demonstrating the supremacy of the one true God, the maker of the world, and of supplying a proof to the Jews themselves and to surrounding nations of his moral government, and of his attention to the affairs of men, by the distribution of national rewards and punishments, according to the merit or demerit of obedience or disobedience on the part of the Jews to the commands of their great legislator.

More instances of misconception or of misstatement might be adduced, but we forbear. The intentions of the author we believe to be always good, her partial admonitions are generally excellent, and in some of her illustrations she is peculiarly happy. The work

abounds with fine passages; and we conceive that we shall do the author ample justice by giving to our readers the following extract from her conclusion: the whole of which we have seldom seen equalled, never excelled.

Having been speaking of the younger branches of the family, she says,

"Should these Letters reach their hands, when the hand that writes them has mouldered into dust, though they may serve to recall some endearing memorial of the tenderness of my affection, it will appear to their minds like a distant dream. But you, my dearest Lady Elizabeth, you never can forget me. Our paths through life lay far asunder. Mine leads to the quiet and peaceful home, which for your sake I was induced to leave, to relations endeared by every virtue, to the society of faithful long-tried friends, and the soothing intercourses of esteem and affection. These are the blessings which Providence has poured into my cup of life; nor let me forget to add the zest that is given them by the enjoyment of leisure and tranquillity.

"To your view, more dazzling prospects are about to open. The charm of novelty gives brilliancy to every scene; and the enchantments of hope give to every picture of the future the stamp of enjoyment. In the horizon of life, my sun has nearly gone down: the lengthened shadow warns me of approaching twilight. With you it has but just begun to rise; and very important are the hours still between you and its meridian height. But the shades of night must descend on all. May they be succeeded by the splendour of a more glorious day! Then may we again meet in joy! a joy unsullied, unclouded, uninterrupted! a joy that shall be eternal! Amen! and farewell.

ART. II. *Letters from a Mother to her Daughter, on religious and moral Subjects.*
By M. S. 12mo. pp. 308.

IN a short introduction to this little volume the reader is desired "to suppose that the affectionate author was under the necessity of leaving the object of her tenderness under a relation's care whilst

she undertook a voyage to the West Indies, for the purpose of establishing her right to some disputed estates, and that these admonitory epistles, were written during a separation which called forth eve-

ry anxious feeling of her heart. But we cannot suppose this. The situation in which the daughter is left, seems evidently made for the purpose of conveying the instructions, which are contained in the early part of this volume; and the formal air of the whole, and the frequent citations from Blair, and Moor, and Gregory, and the

Bishop of London, and many others, are altogether inconsistent with the supposition that these letters were composed in such circumstances as the author wishes us to imagine. Wherever written, they will be found to contain some useful and seasonable admonition to our female youth.

ART. III. *Essays on moral and religious Subjects; calculated to increase the Love of God, and the Growth of Virtue in the youthful Mind.* By M. PELHAM, 12mo. pp. 154.

THE sentiments in this little volume are for the most part unexceptionable, and such as ought to be sedulously communicated to the rising generation: but they are oc-

casionaly injured by over-strained sensibility; and rendered unintelligible to the majority of young readers by an affected use of *fine words*.

ART. IV. *Histoire Sacrée, ou Abrégé Chronologique et Raisonné des Livres Saints, Usage de la Jeunesse. Orné de trente-neuf Gravures, représentant les principaux Evénemens; d'une Carte Géographique, indiquant le partage de la Terre entre les Enfants de Noé et leurs Descendans; de Tables Analitiques des Patriarches, des Juges, des Rois de Juda et d'Israel, et des Souverains Pontifes.* Vol. II. 12mo. pp. 170. 132.

THIS is a mere abridgement of the Bible history, unaccompanied by any attempt to assist the youthful reader, in deriving any practical improvement from the narrative. The Jewish history, from the time of Solomon to the return from the Babylonish captivity, is passed over almost in silence, but a considerable space is occupied by the stories of Tobit and Esther. The transactions

recorded in the Acts of the Apostles are scarcely mentioned, and the work concludes with a tradition concerning the death of Peter and of Paul, delivered without hesitation as truth. The plates are no recommendation, they are not well engraved, and convey false ideas of oriental manners. The map and the chronological tables form the most useful part of these little volumes.

ART. V. *An Abstract of the History of the Bible, for the Use of Children and Young Persons, with Questions for Examination; and a Sketch of Scripture Geography, illustrated with Maps.* By WM. TURNER, 12mo. pp. 184.

THIS little work is not quite so shewy as the preceding, but far better adapted to general utility. "It was originally drawn up for a Sunday-school, beyond which the Author had not flattered himself that it would find its way, but having been several times called for by the public, advantage has been taken of each return to the press to make such additions and improvements as occurred to the Author and his friends till it is now,"

not as the Author fears "swelled beyond the proper limits of a work of such a nature," but, as we venture without hesitation to declare, rendered worthy of the attention of parents of every rank, and admirably adapted to introduce the young mind into the most important part of knowledge. The history of the Bible is here compressed with great judgment and accuracy, and many excellent practical reflections are interspersed, level to the capacity,

and well suited to make a deep and useful impression upon those for whom this work is designed. In the future editions of this abstract (for it has to pass through many more) we sincerely hope the Author will not be afraid of extending its size by additional reflections. There is

much occasion for them, and they will greatly enhance the utility and the value of the work. The preface contains some hints concerning the proper employments of Sunday Evenings, to which we earnestly direct the attention of parents and instructors.

ART. VI. *Moral Tales for Young People.*

THESE Moral Tales might with greater propriety have borne the title of Juvenile Novels. They relate various interesting and pathetic incidents, of which very young persons, schoolboys, children even are the heroes. Like those dramas in the Children's Friend of Berquin, they seem adapted for the perusal of the boarding school, no less by the choice of the personages than the purity of the sentiments.

The first tale, entitled Adversity, narrates a conspiracy of school pickles against a good boy. We do not think a malice so systematic and so persevering to be a trait of infantine nature. Placability, fickleness, these are the features of savages and children: the lasting passions, the meditated consistent efforts, belong to the results of reading and refinement.

The second tale, called Tyranny, introduces some over coloured West Indian scenery. The laws indeed give them a pernicious power.

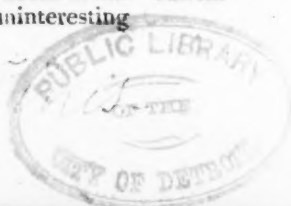
The third tale, Content, is very beautiful, and attaching. Had we room for a narration so extensive, we should be eager to present this to our readers: a detached portion would give but a feeble idea of the merit of the entire piece.

None of the tales can be read without much agreeable agitation of the sensibility, and much warm excitement of the sympathy. The tender and benevolent emotions are frequently awakened, prolonged, excited, and thus made into habits of the character. From contemplation of fictitious distress, men most efficaciously learn to feel for real suffering. Where no circumstances of disgust intercept the pity, and no restraints of prudence the beneficence, a tendency is easily generated to commiserate and to relieve. And this tendency, like the military exercises learnt on the parade, is the true basis of those practical efforts of philanthropy, which, in the real warfare with human misery, constitute the noblest triumphs of virtue.

ART. VII. *Ancient History; exhibiting a concise and summary View of the Rise, Progress, Revolutions, Decline and Fall of the several States and Nations of Antiquity, from the earliest Records of Time. By the Rev. JOHN ROBINSON, 12mo. pp. 500.*

THIS manual of ancient history is compiled from the universal History of Dr. Mavor: Mr. Robinson is preparing as a companion to the present volume, another of modern history, to be derived from the same source. We suspect that books of this sort are very dry and uninteresting

to children: naked facts are crowded together within the smallest possible compass, unattended with any reflections to excite the feelings and fix the memory. The fault lies in the plan and not in the execution.



ART. VIII. *Modern History for the Use of Schools, exhibiting a summary View of the Rise, Progress, Revolutions, and present State of the various Nations of the World, from the Fall of the Roman Empire, to the Year 1807. By the Rev. JOHN ROBINSON, &c. &c. 12mo. pp. 527.*

THE present volume is intended as a companion to the "Ancient History" of the same author, noticed in the preceding article. The condensation is too close.

Children we should fear will find it unamusing; if they are interested they will be instructed; if not we load their memories to very little purpose.

ART. IX. *The Child's Monitor, or Parental Instruction, containing a great Variety of progressive Lessons, adapted to the Comprehension of Children. By JOHN HORNSEY.*

ART. X. *The Book of Monosyllables, or an Introduction to the Child's Monitor, &c. By JOHN HORNSEY.*

IT is sufficient to announce the publication of such books as these, the adaptation of which to the capacities of children can better be judged of, and their value appreciated, by those who have used them in schools, than they can possibly

be by us. Mr. Hornsey is himself a schoolmaster, and entitled to the praise of industry in the composition of these little works. We see no reason to suspect that they may not both be advantageously employed in the tuition of children.

ART. XI. *The Juvenile Preceptor, or a Course of rudimental Learning. 18mo. Volume the Fourth; containing a spelling and pronouncing Dictionary, arranged in four Parts, according to the number of Syllables.*

FOREIGNERS who are studying the English language may possibly consult a book of this sort

with some advantage; but to our native children it can be of little use.

ART. XII. *A Guide to Elocution; divided into six parts, Grammar, Composition, Language, Orations, and Poems. By JOHN SABINE. 12mo. pp. 295.*

CONSIDERING the number and variety of English grammars, and guides to elocution, we are at a loss to discern the motive for publishing a compilation, in no respect

superior to many now used in schools. What relates to grammar and composition is abbreviated from Lindley Murray.

ART. XIII. *The Analysis of the Experiment in Education, made at Egmore, near Madras, by the Rev. Dr. ANDREW BELL, A. M. F. A. S. London. 1807.*

THE laudable exertions of Dr. Bell, at Egmore, have opened a field which with proper encouragement may pave the way to the general diffusion of our language and religion among the lowest cast of Hindoos.

The experiment on education which is narrated in the present pamphlet, was made upon what are called the half cast children. Its success has been complete and the effect which might be produced

by the general and easy diffusion of knowledge, among that at present degraded race, is hardly to be calculated. We fear however that the India Directors will not encourage the general adoption of a plan which has a tendency to produce a race of well informed men among the permanent inhabitants of India. The more ignorant and degraded their subjects in that country the more safe will be their empire.

Dr. Bell's scheme is extremely simple, and depends entirely upon the principle of making one boy instruct another.

"1st. The Asylum, like every well-regulated school, is arranged into Forms or Classes. The Scholar ever finds his own level, not only in his Class, but in the ranks of the School, being promoted or degraded from place to place, or Class to Class, according to his proficiency.

"This of schools in general; now more particularly of the Asylum.

"2nd. Each Class is paired off into Tutors and Pupils. The Tutor to assist the Pupil in learning his lesson.

"3d. Each Class has an Assistant-Teacher to keep all busy, to instruct and help the Tutors in getting their lessons, and teaching their Pupils, and to hear the Class, as soon as prepared, say their lesson, under,

"4th. The Teacher, who is to take charge of the Class, to direct and guide his Assistant, to intend him in hearing the Class, or himself hear both the Assistant and Scholars say their lesson.

"5th. When necessary, from the state of the School, or rather from the inequality of the Master, a Sub-Usher and Usher, one or both, are appointed to inspect the School, and act under,

"6th. The schoolmaster, whose province it is to watch over and conduct the system in all its ramifications, and see the various offices of Usher, Sub-Usher, Teachers, Assistants, Tutors, and Pupils, carried into effect.

"7th. Last of all, the Superintendent, or Trustee, or Visitor, whose scrutinizing eye must pervade the whole machine, whose active mind must give it energy, and whose unbiassed judgment must inspire confidence, and maintain the general order and harmony.

"For this purpose, there is kept by the Scholars, Teachers, or others equal to the office,

"8th. A Register of the daily tasks performed; and by the Schoolmaster,

"9th. A Register of daily offences, or Black-book, to be expurgated weekly by

"10th. A Jewry of twelve or more boys selected for the purpose.

"This in brief is the scheme in its most multiplied form, and yet abundantly simple. It may be proper (in limine) in the

threshold to observe, that it chiefly hinges on the Teachers and Assistants to each Class.

"Let us now enter into the exposition of this scheme, and assay its character by the principles on which education should be conducted, and the ends which it has in contemplation."

It has been urged by some of the writers on education, that emulation which is but a modification of envy ought not to be encouraged in the minds of the young. It is no doubt true that the boy who loses his place as leader of a class, will probably dislike and certainly envy the boy who surpasses him. But this is only a fore-taste of what he will have to experience in afterlife, and it is far better that a boy should learn his relative strength at school, than that he should enter into the world with too high an opinion of his acquirements or understanding. Hence it is that those who have been educated in small schools, or at home, having tried their strength with but few, rate themselves too highly, and bear but ill those repeated disappointments they must inevitably have to experience. The failure which is unexpected is always felt the most severely, and despondency is the natural consequence of presumption. The sooner and the more frequently boys try their physical and intellectual strength the better. We cannot too early acquire a knowledge of our own defects and excellences, and he will start with the greatest advantage who is best acquainted with himself. The chief merit of large schools and universities is that they afford great opportunity for competition; a public education indeed implies an early knowledge of the bad parts of human nature, but the utility of the nobler qualities is likewise evinced, and courage, talent, application, and good nature are sure of being properly valued. Dr. Bell's scheme is calculated to derive the

greatest possible advantage from the principle of emulation, and is only applicable to great schools. The importance of short lessons, well and frequently said, is ably insisted on, and it cannot be doubted that there is a great saving of time, in having every lesson heard, as soon as the scholar is ready to say it. There are however some objections to the general adoption of Dr. Bell's plan, which it is to be feared will necessarily confine it to schools for the poor, where only the rudiments of learning are to be acquired, and where the object is to teach a little to every boy, and not much to any. It will be perceived from the extract we have already given that the peculiarity of Dr. Bell's scheme consists in the system of deputation, by which the boys of superior abilities are employed as the teachers of those of a more limited capacity. Now it must be evident, that granting the occupation of teaching to be in itself instructive, and that the youth who explains and corrects for others, is at the same time perfecting himself, yet he is not advancing with the same rapidity as he would do were he himself receiving more difficult lessons from one qualified to be his master. Those boys of very superior abilities, who attain the highest rank which this system allows, viz. that of being teacher of the most honourable class, or the greatest number of classes, are employed in bringing others up to their level, and do not seem to have either leisure or opportunity for executing tasks proportioned to their capacity. The defect of the plan, as it at present stands, seems to be that though it certainly makes the most of dull boys, it makes the least of those to whom nature has been more liberal. They are teaching while they ought to be taught. Many parts of the plan adopted at the Asylum at Egmore, may however be copied not only in

the schools for the poor, but in private education. The following mode of teaching children their letters is we believe new.

"In writing on sand, a tray or board (thirty-six inches by ten), with a ledge (of $\frac{1}{2}$ an inch deep) on every side, may be prepared for a School. A little dry sand is put into it, so that with a shake it will become level, and spread itself thinly over the bottom. The Teacher, who is sometimes the boy who last learned the alphabet himself, often an expert boy selected for the purpose, traces in the sand with his forefinger the letter A, of which there is a prototype before him. The Scholar retraces the impression again and again, the Teacher guiding his finger at first, if necessary; the sand is then smoothed with a shake. Next the Scholar, looking at the letter before him, tries to copy it, and is assisted as before, and directed till he can do it with facility and precision. The prototype is then withdrawn, and the scholar must now copy it from memory. This first and very difficult task achieved, a pause or interval of rest or play is allowed, and as often as is requisite, to unbend the stretched bow, and to ensure uniform and uninterrupted attention while at work. These interludes become every day less and less necessary, as a habit of greater and greater application is superinduced."

"The same process is followed in regard to the small letters; particular attention is shewn to the letters b, d, p, and q, which the pupil is taught to distinguish, by telling him that each is formed of an o, and a straight line; that the o in b and p is on the right, and d and q on the left hand, or by such like device, which will readily occur to the earnest teacher. In like manner the double letters monosyllables of two letters, the digits, and numbers are taught by writing them on sand.

"The superiority, which writing on sand possesses over every other mode, as an initiatory process, consists in its being performed with the simplest and most manageable instrument, the (fore) finger (of the right hand) which the child can guide more readily than he can a piece of chalk, a pencil, or pen. The simplicity of this process, and its fitness for children of four years, at which age they were admitted into the Asylum, entitle it to the

notice of all Schools in a similar predicament. But with children further advanced, slates and pencils may be used after the sand, as is done in various Schools in the Metropolis, &c To simplify the teaching of the alphabet the letters are sometimes, when found expedient for the Scholar, arranged according to the simplicity of their form, and not their alphabetic order.

"The process of writing on sand gratifies the love of action and of imitation inherent in the young mind. As much as drawing commands the attention of children more than reading, so much does tracing letters obtain over barely reading them."

The same plan is employed in teaching to write, the letters are first traced in sand with the finger so that the child has not at the same time to learn the use of his pen and the form of the letter. It is impossible to bestow too much praise upon the unequalled exertions of Dr. Bell in forming the Asylum at Egmore, he had innumerable difficulties to encounter, and he overcame them all. The boys on whom the experiment was to be made, were from the degraded situation of their mothers, in general stubborn, perverse, addicted to lying, and every kind of duplicity, and the teachers more troublesome than their pupils, because they were above being instructed. The attempt however succeeded most completely. The system of conduct adopted by Dr. Bell with regard to the hours of recreation seems highly judicious. When two boys fought, and one of them came to complain of being beaten, if the combatants appeared tolerably equal, his custom was to see the battle fought over again. When there was an evident aggression and superiority on one side, he sent the sufferer to find among his friends in the school as many as he thought would be an over-match for his antagonist, and then the aggressor was compelled to enter into an un-

equal combat. It will readily be supposed that this plan prevented frequent battles. He never interfered unless he was applied to, and the mere act of fighting, which in most schools is punished, was considered by him as a matter of no importance, and better settled by the boys themselves than by the interference of the master. The boys were all taught to swim, and if any among them through fear refused to make the attempt, the Dr. used to allow them a certain time, at the expiration of which if they could not swim a certain distance, they were to be thrown into a deep hole, care being taken to provide for their safety. A second ducking was never found necessary to the same boy. The plan which the Dr. adopted towards boys of very weak intellects is deserving of every attention.

"A boy of eight or nine years of age (I speak not, as in every other instance, from record but recollection) was admitted, perhaps inadvertently (see Regulations, Appendix) into the Asylum at an early period. He was stupid, sluggish, and pusillanimous. His schoolfellows made a mocking-stock of him, and treated him with every insult and indignity. Inured to this treatment at his former school, he had no spirit to resist, or even to complain. As soon as I observed what was going forward, and looked into the boy, it appeared to me that ere long he would be rooted and confirmed in perfect idiotism, of which he already had the appearance. I summoned the boys as usual. The stranger, whom they scorned and treated spitefully, I adopted as my protégée, because he stood most in need of protection. I told them that his disorder seemed to be in part owing to the manner in which he had been treated; and I spoke of the event, which I apprehended from the continuance of such treatment. I pointed out the very different line of conduct, which at all events, it was our duty towards a fellow-creature and a fellow-Christian, who, by reason of that infirmity which they mocked, was tenfold the object of commiseration; and I said something of the hopes I entertained in

regard to the mind of the boy, if they would all treat him with marked kindness and encouragement. I promised and threatened, and called upon all my young friends, as they wished me to think well of them, and be kind to them, to do as I should do, and shew kindness to my ward. I told him how to regard me who was placed there to do him all the good I could, and encouraged him, on every occasion, to apply to me. I put him under the charge of a trusty boy, who was to explain to his pupil all I had said. I had the high satisfaction of seeing, in good time, the boy's countenance more erect and brighter: his spirit, which had been completely broken, revived; and his mind, which had sunk into lethargy and stupidity, reanimated. Henceforth his progress, though slow,

was uniform and sure; and there was a good prospect of his becoming an inoffensive and useful member of society."

We have perused the whole of the present pamphlet with great interest, and we are happy to learn that the scheme has been acted upon with great success in the vicinity of London. To the schools for the poor it seems admirably suited, and we doubt not but it will conduce in a very great degree to better the condition of the lower orders, by facilitating the acquirement of that kind of knowledge which will be most generally useful.

CHAPTER VI.

BIOGRAPHY AND ANECDOTES.

BIOGRAPHICAL works still continue to hold their accustomed rank among the annual contributions to our National Literature, and the produce of the last year is by no means inferior, either in quantity or value, to the average amount. Two of our celebrated ladies, distinguished both for their mental and moral accomplishments, and whose names will not soon perish from the remembrance of their countrymen, Mrs. Carter and Mrs. Chapone, have received the celebration due to their virtues and talents. The rare integrity and disinterestedness of Lord Macartney, have induced Mr. Barrow to publish an account of the diplomatic life of his patron and friend. Nor have Lord Kames or Dr. Blair descended to the grave unrecorded. One autobiography by Mr. Harriot, a magistrate attached to the Thames police office, has made its appearance. For a life of that excellent man and impartial historian, the President de Thou, the public is indebted to Mr. Collinson. A translation of a very scarce work, the life of Madame de Guion, a religious enthusiast, who reckoned among her disciples and protectors the celebrated Fenelon, will, we doubt not, be well received by the public: to the philosopher it is a valuable document, illustrative of the history of the human mind, and the natural tendency of the Romish superstition. Dr. Ramsay, the able historian of the American Revolution, has written a most interesting life of George Washington, the father of the liberties of his country, and the purest public character that the records of the human race can exhibit. Besides the above, several other biographical works of various merit have made their appearance, for a particular account of which we refer the reader to the following chapter.

ART. I. *Memoirs of the Life of Mrs. Elizabeth Carter, with a new Edition of her Poems, some of which have never appeared before; to which are added, some miscellaneous Essays in Prose, together with her Notes on the Bible, and Answers to Objections concerning the Christian Religion. By the Rev. MONTAGU PENNINGTON, M. A. Vicar of Northbourn, in Kent, her Nephew and Executor.* 4to. pp. 643.

IT is certainly desirable that memoirs of eminent and exemplary persons should be written, but it is by no means desirable or

necessary, that they should all be written in quarto. Those of Mrs. Carter, whose life was singularly barren of incident, might have

been comprised in a moderate octavo, with manifest advantage to all parties concerned, except perhaps the editor. In that case, early poems, of which in maturer years their author was ashamed, would not have been disrespectfully dragged back to notice, under the name of "literary curiosities;" slight and imperfect notes, written in the margin of her bible, evidently without a thought beyond her private use, would never have swelled out a pompous title-page; and we should not have found it our duty, to preface this survey of the life and character of a most respectable woman, with a reprimand to "her nephew and executor."

Mrs. Elizabeth Carter, eldest daughter of the Rev. Nicholas Carter, D. D. was born at Deal in Kent, in December, 1717. Her father appears to have been a very worthy, pious, and sensible man. Not being originally designed for a learned profession, Dr. Carter himself, had not begun to study the languages, till he was nineteen years of age, but the proficiency he afterwards made in them was great; and it was probably a deep sense of his own early disadvantages, which induced him to impart to all his children, daughters as well as sons, the benefits of a learned education. The childhood of Elizabeth gave no promise of her future eminence. On the contrary, such was her dullness and tardiness of conception, that her father more than once entreated her to give up all thoughts of becoming a scholar. But she was possessed of an indefatigable spirit of application, which scorned to be overcome. By close and incessant labour, she surmounted all difficulties, but not without injury to her health. The severe and frequent headaches to which she was all her life subject, appear to have been brought on by the intensity of her youthful studies.

"HENCE also she contracted the habit of taking snuff. This she did at first in order to keep herself awake during her studies, which she frequently protracted during great part of the night, and was afterwards unable to give up the custom, though it was very disagreeable to her father. This ardent thirst after knowledge was, however, at length crowned with complete success; and her acquirements became, even very early in life, such as are rarely met with. What she had once gained she never afterwards lost; an effect indeed to be expected from the intense application by which she acquired her learning, and which is often by no means the case with respect to those, the quickness of whose faculties renders labour almost needless.

"Amidst her severer studies, however, more feminine accomplishments were not neglected. Her father sent her for a year to board in the house of Mr. Le Sueur, a French refugee minister at Canterbury. There she learnt to speak the French language, which she continued to do to the close of her life, better than most persons who have not lived abroad. She learnt also the common branches of needle-work, which she practised to the very last: and music, in which, though very fond of it, she never seems to have made any considerable progress. She played both on the spinnet and German flute; and certainly took some pains to acquire this accomplishment, as there is a great deal of music for both instruments in her own hand writing."

In the year 1728, Miss Carter published a very small collection of verses, written before she was twenty, and it is the republication of several of these, which she herself rejected in subsequent editions of her poems, and which the editor confesses to be of very inferior merit, that we have stigmatized above. Her progress in learning there are no means of tracing step by step, but it appears at length to have comprehended a thorough knowledge of Latin and Greek, especially the latter tongue, to which she was much attached, a considerable acquaintance with the Hebrew, a slighter one with

the Arabic and Portuguese, and a complete familiarity with French, Spanish, Italian, and German. The latter language she acquired at the request of Sir George Oxendon, a particular friend of her father's, in order to qualify herself for a place at court, which he thought he had interest sufficient to get for her. The place, however, from some unknown cause, appears not to have been obtained, at which she rather rejoiced than grieved; wisely preferring the independent life of a retired scholar, to the splendid servitude of a court attendant. Mrs. Carter's chief turn was for classical and polite literature; yet she did not entirely neglect the sciences—astronomy, and mathematics as far as connected with it, employed her for a considerable time. From her earliest youth she displayed a spirit of devotion, which never ceased to be a marking trait in her character. She was a diligent reader of the scriptures, as well as other religious writings, and the whole tenor of her life might be called a practical commentary on the rules which she held sacred. In the days of Mrs. Carter's youth, a learned lady was a prodigy indeed; and it is a striking proof both of that sound judgment, which was indeed her prominent feature, and of an amiable humility of disposition, that she never considered herself as entitled to the least exemption from the duties of common life, or the ordinary claims of society. In her youth it appears that she loved dancing, was something of a romp, and played at cards, sung, and laughed, like any other young girl; yet her presence it seems inspired awe in a personage, from whom such a sign of grace was little to be expected.

"She went once to a puppet-show at Deal, with some respectable friends, and Punch was uncommonly dull and serious,

who was usually more jocose than delicate. 'Why Punch,' says the Showman, 'what makes you so stupid.'—'I can't talk my own talk,' answers Punch, 'the famous Miss Carter is here.' "

The people of Deal afterwards took it into their heads that she wanted to be a member of parliament; they also fancied that she could foretell storms, the next step, as she observes, was to give her credit for raising them; and she congratulates herself on the repeal of the laws against witches. All this appears very extraordinary at the present day; the earlier works of Mrs. Carter were such as would now excite very little attention. In 1739 she published two translations of Crousaz's Examination of Pope's Essay on Man, from the French, and Algarotti's celebrated Explanation of the Newtonian System of light and colours for the use of ladies, from the Italian. Of these works, which she afterwards apparently wished to be forgotten, her biographer says

"Though not ill written, they were indeed in other respects unworthy of her powers; and the time of the future translator of, and commentator upon Epictetus, was surely ill bestowed on versions from modern and familiar languages, which might have been rendered as well by any common Grub-street writer."

Here we think him doubly in the wrong, first, because we are well convinced that translation is one of the best possible exercises for the pen of a young author, and secondly, because no "common Grub-street writer" could have done tolerable justice either to a profound piece of criticism, or still less to a work which unites scientific knowledge with the graces of fine writing. Mrs. Carter, without absolutely expressing a resolution of always remaining single, appears to have been disinclined to the married state; in her youth she refused several offers: the following cir-

cumstance, which occurred much later in her life, is rendered peculiarly amusing by, the rank and station of the parties concerned.

"Such indeed was Dr. Secker's attention to Mrs. Carter, and so high his opinion of her seemed to be, that it was supposed by many of their friends, after he became a widower, that he wished to marry her. This, however, she always positively denied to be the case, and was fully convinced that he felt for her nothing more than friendship and esteem. She always seemed indeed to be hurt at the idea, and never liked to have it mentioned or alluded to even by her relations. The same thing was also affirmed with regard to that good and amiable prelate, Dr. Hayter, (first bishop of Norwich, and then of London) with whom she was much acquainted; and some of their contemporaries are not clear that in this case the rumour was equally unfounded. Mrs. Carter, however, never allowed it to be true, and it is pretty certain that whatever the bishop's inclinations might be, they never led him so far as to make her an offer of marriage. Once, indeed, when the two bishops and Mrs. Carter were together, Dr. Secker jocularly alluded to this subject, and said, 'Brother Hayter, the world says that one of us two is to marry Madam Carter, (by which name he was accustomed to address her, and speak of her) now I have no such intention, and therefore resign her to you.' Dr. Hayter, with more gallantry, bowed to her, and replied, 'that he would not pay his Grace the same compliment, and that the world did him great honour by the report.'"

It was in the year 1741, that Mrs. Carter first formed that intimacy with Miss Talbot, and through her with Secker, then bishop of Oxford, which was the means of her undertaking the translation of Epictetus, and also contributed to introduce her to that circle of persons, eminent for rank and talents, in which she afterwards moved. The version of Epictetus was begun in 1749, but was not finished till 1756; for besides the labour of the work, and the frequent interruptions it received from her head-

aches, which seldom allowed her to apply to any thing for more than half an hour at a time, Mrs. Carter was meritoriously engaged during this period, in the task of educating her youngest brother, (the Rev. Henry Carter) who was fitted for college solely by her instruction; a circumstance which excited no small surprise at Cambridge, when it was enquired, after his examination, at what school he had been brought up. It seems she afterwards contributed very much to the education of Mr. Pennington, her biographer. The correspondence which took place between Archbishop Secker, Miss Talbot, and Mrs. Carter, on the subject of Epictetus, is here given, and is very remarkable. It appears that Mrs. C. undertook the translation at Miss T.'s request, without any view to publication. Secker objected to her style at first, as too "smooth and ornamented," and not sufficiently close, and took the trouble of translating a part in his own plain energetic manner, by way of a pattern for her; after this she seems to have gone on quite to his satisfaction, and the work was sent up to him in chapters, for his corrections, as it went on. But when the translation was nearly finished, and it was resolved to give it to the public, Mrs. C.'s advisers began to take up the very narrow notion, that it would be dangerous in "an infidel age," to divulge the secret, that excellent morality might be had from heathen sources. Accordingly they beseech Mrs. Carter to guard against this evil, as much as possible, by a commentary and notes, which should be ever at hand to contradict all the wrong notions of the poor stoic, and to give christianity the credit of all his right ones; for though Mrs. C. fairly acknowledges that she can find no manner of proof, that Epictetus knew any thing of the gospel, Miss Talbot

will never give up the idea of his having borrowed from it, and is unable to restrain her indignation at the thought of his having seen the New Testament, and yet continuing "a proud heathen." We extract her letter on this subject, and Mrs. Carter's answer to it, as furnishing a striking example of candour and good sense, *scared* out of the field by the clamours of a bigot.

"MISS TALBOT TO MRS. CARTER.

"I have shewn my Lord your letter to me, and I think he is rather of your first opinion about the *supra mundani**, that *Epictetus is inconsistent with himself*, than of what you afterwards suggest, that his permissions are all ironical. The same inconsistency I suspect you will find, in his sometimes speaking as if he could do every thing by his own strength, and at others bidding us invoke divine assistance. Experience taught him, Conscience told him at some times, that we are poor helpless creatures, and then he spoke the language of truth: at other times proud purblind Reason, untaught, and unwilling to be taught by Revelation, that we were in a fallen state, supposed us noble and perfect creatures, capable of attaining whatever we would. And, by the way, to creatures fatally fond of all extremes, 'tis so much easier (seems falsely so much more heroic) to root out our passions than to regulate them, that I have seen very good Christian writers run into the absurdities of Stoicism. Whereas to keep carefully the narrow middle path, do diligently our best, own humbly that best to be wretchedly imperfect and faulty, and yet rejoice in the most unbounded hope, and aim continually at the most unlimited improvement—*this* is the truth: and harmony of conduct suited to our nature and state, which Christianity, and its peculiar doctrines alone, can teach and enable us to attain. But these peculiarities were what raised the pride and prejudices of the world against it, and made it *to the*

Greeks, even to Epictetus, *foolishness**. And as the same principle influences so many modern heathens, I think it cannot but be most useful to point out to them how strangely blind and inconsistent he was, and what it was that blinded him as well as them.

"My Lord says there is a great deal in what you say in your third page in defence of Epictetus, when you suppose that he might enjoy the benefit of a light generally diffused, without knowing distinctly whence it came. Poor Epictetus! I hope it was so. Yet this I must say; had he not been dazzled with the little light he had, and too well satisfied that himself was a luminous body from whence it proceeded, he would have sought more diligently for the true sunshine, and seeking would have found it. If he had approved the Scriptures, you say, why should he not have quoted them? I own, I apprehend he did imitate what he approved in them, the moral precepts; and the doctrines which he both disapproved and despised he did not mention. Still I am more willing to believe that he never did read the New Testament, than that, reading it, so worthy a man should have been unconverted.

"Indeed I never meant to speak harshly of Epictetus, for whom my reverence and my pity are equal. But 'tis so much the way of the world to reduce Christianity to a mere moral system (not only consonant with, as it *is*, but) discoverable by mere reason and natural light, that I could not help earnestly wishing to have persons continually reminded in reading *his* excellent morals, how insufficient and imperfect *mere* morality is, and how much of *his* is borrowed, at least, if not stolen, from true Religion.

"I never can think of the immense task you have undertaken without great gratitude to you for so cheerfully going through it, originally, I think, at my request, and rather contrary to your own inclination. But this thought of its having been at first my own suggestion, has made me consider it the more attentively, and will, I own, give me very great and

* *The gate is open*, i. e. of death. The question was, whether Epictetus, by this doubtful expression, meant to encourage suicide, contrary to his own principles, and the practice of the best of his own sect, or spoke ironically. If the former, he was inconsistent; if the latter he should have made the irony more evident.

† 1 Cor. i. 23.

very lasting uneasiness, if this excellent translation, when it appears in the world, is not guarded in such a manner with proper notes and animadversions, as may prevent its spreading a mischief that I tremble to think of. The strict morality of it the infidel will throw aside for impracticable nonsense, but be perfectly satisfied that while it deprives him of the encouragements of the Gospel, it frees him from its terrors; and when such a life as he likes is no longer worth living, Epictetus himself will recommend the pistol. In the mean while, he will parade not a little with the exalted sentiments of Heathenism, and plume himself on the self-sufficiency and independency of man, and the Epicurean in practice will be a Stoic in debate.

"It will surely therefore be of use to shew him, that these greatest lights of the heathen world, (I do not include Socrates, who honestly owned that his sublimest notions were such as he had learnt, and wished very earnestly for clearer discoveries) were themselves poor, proud, purblind, wayward creatures; who, when the light of Revelation shone around them, were obstinately stumbling on by their own dark lanthorn. It will be fit to shew them to what precipices this dark lanthorn led: to pride, to hard-heartedness, to self-murder:—so far even Epictetus. Had he been indeed religious, he would eagerly have pursued the least glimpse of Revelation; but humility and repentance were mortifying doctrines; and poor Epictetus could steal phrases, and, I think, sentences, from the Bible, and yet continue a proud heathen.

"Now what I want to see in this edition, is the right reasoning of Epictetus, reduced by notes to those true Christian principles which alone can make them firm and sure, and practically useful. He bids us by our own strength root out every passion and feeling implanted in our nature. Christianity teaches us how to obtain that Divine assistance by which we may regulate and surmount them all. Epictetus assures us, that pain and misfortune are absolutely no evils, and that if we feel them at all it is our own fault. Christianity teaches us, that *the sufferings of this present time are not to be compared with the glory that shall be revealed**, and

that if it be not our own fault, we shall be abundantly rewarded for our patient sufferings. Epictetus treats us like perfect creatures, Christianity like fallen and redeemed ones, and teaches us at once our disease and our remedy.

"Many persons will study your book who scorn to look into the Bible: let them therefore be frequently pointed to the true source from whence all they can admire in the other is derived, and from which some passages are plainly taken.

"You do not believe that any but good persons will read this book. Fine gentlemen will read it because it is new; fine ladies because it is yours; critics because it is a translation out of Greek; and Shaftsburian Heathens because Epictetus was an honour to Heathenism, and an idolater of the beauty of virtue.

"With the cautions at which I have hinted, the English Epictetus will be a most excellent book, whatever objections I have made to the Greek one. There is a warmth and spirit in his exhortations that would do honour to better principles; and this set off with a keenness of wit and gaiety of humour that make him a delightful companion."

TO MISS TALBOT.

"What shall I say to you, my dear Miss Talbot, upon the subject of Epictetus? Though I cannot help, in some instances, entertaining a more favourable opinion of him than you do, the probability which the bishop of Oxford and you seem to think there may be of his doing mischief, fills me with uneasiness and scruples. You say, indeed, that with proper notes and animadversions, the translation may be an excellent work. But it is surely a dangerous experiment to administer poison to try the force of an antidote. For my own part, I never had the least apprehension that an author who enjoins so strict a morality, who censures even the fashionable vices which fine gentlemen at present consider as mere trifles, and who discovers so deep a sense of religion, could be studied by bad people; or if he was, that the effect would be any other than the convincing them that there was nothing to be gained, though an infinite deal to be lost, by their turning Heathens. At present I know not what

* Romans, viii. 18.

to think. The bishop of Oxford and you, I hope, will think for me. The point which gives me the most uneasiness is that detestable *δύναμις**. And yet how very inconsistent in this article is Epictetus with himself! In an address to his scholars, he expressly bids them wait for God, and not depart unless they had a signal of retreat like Socrates: now Socrates did not kill himself. And in several places I think the *δύναμις*, &c. means only a natural departure out of life, or a violent death inflicted by others. In passages where the permission seems most plainly given, it is sometimes (if not always) in some ironical way: 'Go and hang yourself like a grumbling mean-spirited wretch as you are; God has no need of such discontented querulous people as you.' But however impossible it may be to vindicate Epictetus in this particular, do not you treat him a little too severely in some others? Is, 'Remember God, invoke him for your aid and protector,' and more to the same purpose, the language of one who bids us root out every passion, &c. by our own strength? The bishop of Oxford has particularly taken notice, that Epictetus asserts the doctrine of grace, and the duty of prayer and thanksgiving to God for his assistance in moral improvement.

"Though there is the utmost reason to think that Epictetus, as well as other philosophers since our Saviour, owed much more than they might be sensible of to the Gospel, I find a difficulty in persuading myself that he had ever seen the New Testament, or received any right account of the Christian doctrine. The great number of Christians dispersed about the Roman empire might probably have rendered the New Testament phrases a kind of popular language; and a general illumination was diffused by the Gospel, by which many understandings might be enlightened, which were ignorant of the source from whence it proceeded.

"If Epictetus had been acquainted with the writings of the Evangelists and Apostles, and approved them, what should prevent his quoting and approving them

in the same manner as he does Socrates, Plato*, &c.? If he disapproved them, what possible reason can be assigned for his not warning his scholars against them, as he does with regard to the Pyrrhonists, Academics, &c. It had been happy for him, if instead of rashly and ignorantly censuring the Christians for suffering death from mere obstinacy and habit, he had enquired into the real principles which supported them under it. But it is possible he might be prevented by the character of the Christians, whom the mistaken notions, or the malice of their enemies, charged with the most shocking crimes. This appears from the apologies of Athenagoras, and others afterwards, and it is probable they might lie under the same wicked scandal in the time of Epictetus. After all, if he had read the New Testament, is it not strange that he should never once mention our Saviour, nor, as far as I can recollect, make any the least allusion to any of the peculiar doctrines of Christianity?

"It is a secret to myself if I have by a long intimacy with Epictetus contracted any such fondness for him as to give me any unreasonable prejudice in his favour. I entirely agree with you in thinking him greatly inferior to Socrates; but I do not see sufficient reason to reduce him to a level with our modern Heathens. But however we may disagree in some particulars about Epictetus, I entirely approve the pointing out in the notes the absurdity of many of the principles, and the infinitely superior excellence of the Christian doctrines. I am extremely obliged to the bishop of Oxford and you for the admirable remarks you have been so good as to send me, and which, if the book is ever published, will make the most valuable part of it."

It was in 1758 that Secker was promoted to the see of Canterbury, and after he had removed with his family to Lambeth, Mrs. Carter became a frequent visitor at that palace, where she enjoyed the opportunity of cultivating many

* See note in page 390.

† The pride of the Grecian school might prevent this, since we know from the best authority, that some of the distinguishing tenets of the Christian Religion, as well as the humility and worldly ignorance of most of the founders of it, were to the Greeks foolishness.

very desirable acquaintances. Mrs. Montagu, Lord Lyttelton, and the Earl of Bath were of the number; and it was these three friends who persuaded her in the summer of 1761, to publish a volume of poems. She was at that time with Mrs. Montagu, at Tunbridge, where she was much noticed and caressed; for the publication of *Epictetus* had now raised her to the very summit of female celebrity. She relates in a letter to Miss Talbot, that the market folks left their pigs and now raised her to the very summit of female celebrity. She relates in a letter to Miss Talbot, that the market folks left their pigs and while they told each other "*certainly she is the greatest scollard in the world*;" and Mrs. Montagu adds

"The moment a stranger comes he is shewn a lady who is daughter to Plato, grand-daughter to Socrates, and cousin-german to Xenophon. The Muses came all the way from Parnassus to Penshurst Park, to inspire Lord Lyttelton to write some verses upon her. And but last night, taking a turn among the rocks, Minerva sent an owl with her compliments and a thousand thanks to Mrs. Carter for her kind enquiries after her, and assurances of her perpetual regard; and that she would never leave her a moment, either when she spoke or held her tongue; which indeed I was glad to hear; for though I knew the Goddess guided her conversation, I was not so sure she presided over her silence."

In 1763 Mrs. Montagu prevailed on Mrs. C. to join her and Mr. Montagu, in a journey to Spa; the Earl of Bath, and his chaplain Dr. Douglas, late Bishop of Salisbury, being also of the party. In returning, they took a short tour in Germany, proceeded down the Rhine to Holland, and passed through Flanders to Calais again. Mrs. C. wrote many letters during her travels, which the editor, notwithstanding the dislike she expressed to the publication of her correspondence in general, has thought himself at liberty to print: we are certainly the gainers, they are sprightly, intelligent, candid,

and in every respect honourable to their writer. A few extracts from these and others of her letters, occasionally interspersed, will be found at the end of this article. We now pursue the thread of her life. By the publication of *Epictetus* she gained about a thousand pounds, which, added to her private fortune, enabled her to take a lodging in London, where she constantly spent a part of the winter. In 1767 her income was increased by an annuity of 100*l.* per annum, settled upon her in the handsomest manner by Sir William and Lady Pulteney, as a bequest which her old friend the Earl of Bath ought, and intended to have made. This annuity augmented to 150*l.* and was paid Mrs. C. to the end of her life, by their daughter the Countess of Bath. Mrs. Montagu also settled 100*l.* a year on her friend, so that in her latter years she had the comfort, not only of possessing every convenience of life herself, but of indulging her benevolent and generous disposition, in extensive charities and acts of kindness. She employed a part of her property in the purchase of a house at Deal, where, under her own roof, she tended the declining years, and at length closed the eyes, of a father whom she revered and loved; and here she continued to reside during the summer, to the end of her own long life. It is gratifying to find, that although in the course of nature Mrs. C. survived almost all her early and contemporary friends, although she did not endeavour by any new production, to re-awaken the attention of the world, desertion and neglect were never her portion. Younger friends arose, who supplied to her, as much as it is to be supplied, the loss of the old ones; her senses and her faculties continued very little impaired, to the last: she never failed to ex-

press a pious and grateful feeling of so many blessings, and her virtuous and peaceful life was terminated at length, by a painless death, on the 19th of February, 1806, soon after she had entered upon the 89th year of her age. Mr. Pennington has not subjoined to his biography any summary of the character of his aunt; it was not necessary after giving so full, and as we apprehend, so fair a narrative, of every fact relating to her. The impression left on our minds is, that her qualities were rather solid than shining, that she was imbued with learning, not inspired by genius. As an original writer she is not entitled to any high rank, her poems are correct, smooth, sensible; but grave, monotonous, and somewhat dull: she herself never said, nor apparently thought better of them than that "they could do no harm." The few papers she wrote for the *Rambler*, can claim no greater merit. In the affairs of common life, her judgment as well as her conduct, was remarkably correct, but it does not appear that in matters of speculation she went a single step beyond the beaten road. Born a very loyal subject, and most dutiful daughter of the establishment, she was caressed by the orthodox, and smiled upon by royalty itself. Under such circumstances nothing but the energy of daring genius could have prompted any one to enter upon the rugged path of close investigation, or pursue that course of free enquiry, whose end can never be foreseen. Mrs. Carter uniformly discouraged the study of works of controversial divinity, saying that they could do no good, and might do harm; and such was her laudable abhorrence of democratical principles, that she could not even be just to the literary merit of those who dared to entertain them, and latterly even refused

to read any work on any subject written by persons of that description! Her letters on the evidences of Christianity, are such as might silence the objections of a very fine lady, but we cannot think it was judicious in the editor to expose to indiscriminate observation, a defence so weak, so ill reasoned, and so little worthy of the subject. To supply the place of such of his aunt's letters as he was not at liberty to publish, Mr. Pennington has inserted several from her different correspondents, which are mostly either stiff and fulsome letters of compliment, or such kind of trite and common-place epistles as we read and write indeed daily, because the business of the world requires it, but which hold no assignable place among literary compositions. From this censure, a few letters, or notes, from Secker, expressed in his strong familiar manner, and two lively ones from Horace Walpole, ought however to be excepted. Mrs. Carter's letters are by no means so interesting as those of her friend Mrs. Chappone, whose mind, the *thinking* part of it at least, was a much more active one, and whose opinions were all of her own making; but they are better than any other of Mrs. C.'s original writings, and though some of them are too sermonical, and might have been omitted without loss, there are others which make the best part of this book. In 1746 she gave the following account of her way of life to Miss Talbot.

"As you desire a full and true account of my whole life and conversation, it is necessary in the first place you should be made acquainted with the singular contrivance by which I am called in the morning. There is a bell placed at the head of my bed, and to this is fastened a packthread and a piece of lead, which, when I am not lulled by soft zephyrs through the broken pane, is conveyed

through a crevasse of my window into a garden below, pertaining to the Sexton, who gets up between four and five, and pulls the said packthread with as much heart and good will as if he was ringing my knell. By this most curious invention I make a shift to get up, which I am too stupid to do without calling. Some evil-minded people of my acquaintance have most wickedly threatened to cut my bell-rope, which would be the utter undoing of me; for I should infallibly sleep out the whole summer. And now I am up, you may belike enquire to what purpose. I sit down to my several lessons as regular as a school-boy, and lay in a stock of learning to make a figure with at breakfast; but for this I am not yet ready. My general practice about six is to take up my stick and walk, sometimes alone, and at others with a companion, whom I call in my way, and draw out half asleep, and consequently incapable of reflecting on the danger of such an undertaking; for to be sure she might just as well trust herself to the guidance of a jack-a-lantern: however, she has the extreme consolation of grumbling as much as she pleases without the least interruption, which she does with such a variety of comical phrases, that I generally laugh from the beginning to the end of our journey. Many are the exercises of patience she meets with in our peregrination, sometimes half roasted with the full glare of sunshine upon an open common, then dragged through a thread-paper path in the middle of a corn-field, and bathed up to the ears in dew, and at the end of it perhaps forced to scratch her way through the bushes of a close shady lane, never before frequented by any animal but birds. In short, towards the conclusion of our walk, we make such deplorable ragged figures, that I wonder some prudent country justice does not take us up for vagrants, and cramp our rambling genius in the stocks. An apprehension that does not half so much fright me, as when some civil swains pull off their hats, and I hear them signifying to one another, with a note of admiration, that *I am Parson Carter's daughter*. I had much rather be accosted with 'good morrow, sweetheart,' or 'are you walking for a wager.' When I have made myself fit to appear among human creatures we go to

breakfast, and are, as you imagined, extremely chatty; and this, and tea in the afternoon, are the most sociable and delightful parts of the day. Our family is now reduced to my eldest sister, and a little boy, who is very diverting at other times; but over our tea every body is so eager to talk, that all his share in the conversation is only to stare and eat prodigiously. We have a great variety of topics, in which every body bears a part, till we get insensibly upon books; and whenever we go beyond Latin and French, my sister and the rest walk off, and leave my father and me to finish the discourse, and the tea-kettle by ourselves, which we should infallibly do, if it held as much as Solomon's molten sea. I fancy I have a privilege for talking a vast deal over the tea-table, as I am tolerably silent the rest of the day. After breakfast every one follows their several employments. My first care is to water the pinks and roses, which are stuck in about twenty different parts of my room; and when this task is finished, I sit down to a spinnet, which, in its best state, might have cost about 15*l*. with as much importance as if I knew how to play. After having deafened myself for about half an hour with all manner of noises, I proceed to some other amusement, that employs me about the same time, for longer I seldom apply to any thing; and thus between reading, working, writing, twirling the globes, and running up and down stairs an hundred times to see where every body is, and how they do, which furnishes me with little intervals of talk, I seldom want either business or entertainment. Of an afternoon I sometimes go out, not so often, however, as in civility I ought to do; for it is always some mortification to me not to drink tea at home. It is the fashion here for people to make such unreasonable long visits, that before they are half over I grow so restless and cory, I am ready to fly out of the window. About eight o'clock I visit a very agreeable family, where I have spent every evening for these fourteen years. I always return precisely at ten, beyond which hour I do not desire to see the face of any living wight: and thus I finish my day, and this tedious description of it, which you have so unfortunately drawn upon yourself."

In the year 1753, some of Mrs. C.'s friends had formed a plan of getting her a place in the household of the Princess of Wales, on which she thus writes.

"TO MISS TALBOT.

"And now my dream's out, for I was a-dreamed—Not that I saw a huge rat, but really and truly did I dream the day before I received your letter, dear Miss Talbot, that for the greater convenience of curling my hair, I had cut off my head. Now whether this dream was the consequence of pretty violent pain, or the presage of the scheme you mention, I leave you to guess; but surely it was marvelously applicable to the last; for what is going to court, but setting one's cap handsomely at the expence of losing one's head?

"You charge me, my dear Miss Talbot, not to refuse such an offer, if it should be made me; but let me intreat you to consider how absolutely unfit I am in every respect for a court. Need I remind you of the very awkward, and even idiot figure I make in company where I am under the least restraint; and that I have no one popular art of conversation to remove in any degree the prejudice which must infallibly be raised from so foolish and unpromising an appearance. Only consider how long and how nearly it is necessary for any one to be acquainted with me, in order to make the important discovery that I have any tolerable share of common sense; and how very unlikely it is that any such discovery should be made by people who will scarcely think it worth their while to make any very laborious search after it.

"Another objection to this scheme is the state of my health, which at present, from an almost continually aching head, renders me utterly unfit for such a way of life.

"Besides I have not the least idea of my being capable of the very important employment which it is said I am designed for; though perhaps of this I am not a proper judge, as I cannot precisely guess what* is the particular office to which, if

there should be any truth in this report, I should be named. If it be only to teach the children to read, would it not be a more eligible life to be a country school-mistress *with apron blue*? If for any thing higher, it would be forming too advantageous an opinion of myself to think I was qualified for it. Of Latin and Greek indeed I might perhaps be able to give them some notion; but this surely cannot be the scheme; for since the days of Queen Elizabeth, and Lady Jane Grey, who ever thought of teaching princesses Latin and Greek? But I am in hopes it will all blow over; for this very scheme was mentioned some years ago; (alluding probably to the time when she learnt German by the desire of Sir George Oxendon, as mentioned before.) It has given me many a fright; but I now begin to be quiet again, and to hope that nothing will come of it."

There are many amusing things in her letters from Spa.

"Our assembly room at Spa is just like an assembly room at Tunbridge or Bristol, only more formal, and consequently more dull. There are several Germans of distinction, but no English, except Lord and Lady Robert Bertie. The Bishop of Augsburg keeps a table, and invites all the company by turns. We have dined there once, and are to dine there again to-day. The dining with a Sovereign Prince is an affair of more honour than pleasure, and is nothing like society. One circumstance is very awkward to little folks, that the attendants are all men of quality; and we must either choke with thirst, or employ a Count or Baron to bring a glass of water. An *Excellence* with an embroidered star comes to us from his Highness when dinner is upon table, which is half an hour after twelve."

"The life at Spa is just as idle and as sauntering as that of other water-drinking places; and the company does not strike one with any new impressions: it is made up of French, Dutch, Flemish, German, and English. The manners of

* Mrs. Carter was extremely near-sighted, and was always obliged to use a glass; and this circumstance, which caused her to be afraid of making continual mistakes, increased her natural timidity. This excessive bashfulness however wore off, and was very little perceptible in the latter part of her life, if it all.

nations who have so much intercourse with each other, have very little variety, and the language is the same, for every body speaks French. We have some illustrious personages here, and more are daily expected; so we shall be quite in a course of princes. The Bishop of Augsburg has company to dine with him every day: we have already been there three times (*c'est une visite fort illustre, et bien triste.*) Prince Clement of Saxony was here for a short time: he is a pretty young man about twenty, with two Bishoprics, and an orange coloured coat. The Bishop of Augsburg, who has all the appearance of being a very good kind of man, speaks very advantageously of him. He is youngest son to the King of Poland, and a competitor for the Bishoprick of Liege, which is a disputed election, and referred to the decision of the Pope. He has only nineteen voices in the chapter, and Count Outremont a Liegeois thirty-one.

"The Comte de Mhandersherscheild Blaywnkheimwn is another of our great personages, and a sovereign Prince. He and *Madame la Comtesse* dined at the Bishop of Augsburg's; they were attended by two figures, which, as far as I could guess by their motions, are of the human species; but there not being any telescopes in the room, it was impossible for me to see their heads. Mrs ——— conjectures, that this pair of Colossuses must be very useful to see the dishes on a table, whenever the Comte de Mhandersherscheild Bhlawnkheimwn happens to have a boiled leviathan at top, and a roasted behemoth at bottom.

"Prince and Princess Ferdinand of Prussia are to be here to-night, and every body is preparing to pay their court to them; but with this I have nothing to do; for I am told a hoop is absolutely necessary, and no hoop have I, and no hoop do I design to have; so I shall decline the honour and happiness of looking silly in the presence of Princess Ferdinand.

"After all there was a dispensation for going without hoops: but I was never the nearer, as I was sent to my pillow by the head-ach. However I have seen Princess Ferdinand and her suite at the room, and at the walks, and a most extraordinary sight they are. They are laced within an inch of their lives, their stays excessively stiff, and their stomach-

ers of an amazing length, nearly approaching to their chins. But what struck me the most is, that their features are all at a dead stand. I really never did see any thing in the human countenance before, that so much realized the fable of the Gorgon. The Princess has a very fine complexion, and is really as pretty as it is possible for her to be with such a stony look; with all this she is excessively lively, and danced three times a day when she was at Aix. Her French pronunciation *écorche les oreilles*, and is absolutely the worst I ever heard. Madam Keith, the *grande maîtresse*, is the most like one of the folks of this world among the set. She is a Prussian, but her face has learnt Scotch. With all this strange appearance of figure the whole court is extremely affable and obliging; and the Prince and Princess express great uneasiness at every instance of ceremony that seems to lay the company under any restraint."

"Surely, with the superstition of Popery, there is a strange mixture of profaneness. I was lately struck by an instance of this kind, in the garden of the Capuchins at this place, where there is placed a crucifix, by way of fountain, spouting water from the wounds of the hands and feet. As little as I am inclined to image-worship, I could not help being much shocked at seeing so sacred a representation applied to such a purpose.

"We have all manner of religious orders and habits here; friars, priests, nuns, and chanoinesses. The last are not bound by vows, nor forbid to marry, nor has their dress any other distinction than a very becoming ornament of a blue ribbon, and a garnet cross; the chanoinesses are all ladies of fashion, and must prove their nobility before they can be admitted into the chapter. Two of those who are at Spa are extremely agreeable; one is, I think, the greatest beauty here; the other, who is about eighteen, is rather pretty, and has all the innocence, and all the archness of a little roguish child; she loves to learn little scraps of English, and some of the gentlemen have tried to make her say, *Am I not very pretty?* But she is too cunning for them, and will not say any thing that is not properly explained to her. I was lately in company with these two ladies, who were going to a ball; but were hurrying home first, to say their offices. I asked the little Coun-

tess if it was very long: with a dolorous face she answered *oui, un bon trois quarts d'heure—et qu'est que c'est que votre office?—ce sont des prières—Et quelles prières?—Je ne sais pas, car c'est tout Latin, et je n'entends pas le Latin—Mais au moins on met le François au côté?—Non ce n'est que Latin—Ainsi vous ne savez pas ce que vous dites?—Non pas un mot.—Est ce qu'on appelle cela prier le bon Dieu, de lui adresser des paroles dont on ne sait pas le sens?* The elder chanoinesse looked rather ashamed, and the little Countess stared; but at last they both agreed that they did it, *par devoir et à l'intention de leur fondateur.* My little friend has promised to shew me her breviary, and to answer me all manner of questions that I may chuse to ask her. You may imagine that in this discourse I took care frequently to ask her whether my questions were improper. She told me with great joy and simplicity, that an English lady had told her, that our religion was very much alike. I think it is very possible that she fancied us to be Heathens or Turks, before this profound theologist set her right."

"Princess Amelia arrived this afternoon, and the English ladies are to pay their court to her Royal Highness to-morrow; en attendant we have been to wait on the Countess de Choiseul, who is just come from Paris, with a face like a coach wheel; this was less provoking to me, however, in a French Countess, than in a chapter of German chanoineses; it is really quite terrific when one meets them all together with such a fierceness of countenance. Our own silly mimicry of French fashions is out-done, I think, by other nations. I met with a striking instance of this to-day in a German lady, who was mentioning the death of Abel, which she had read only in the French translation; on my testifying some sur-

prize at this, she declared she did not understand her own language well enough to be able to read the original; and this laudable ignorance of their mother tongue is really the case with many of them.

"There is a competent degree of ignorance likewise to be met with on subjects, which, according to their persuasions, ought to be very interesting to them. I was examining the cross of a chanoinesse yesterday, and asked her what the little figure that was in the midst of it signified; she answered it was her patron Saint Quirin, who had suffered martyrdom for his religion. What were the particular circumstances of his history? I cannot tell. What, do you not know the story of your own patron? O yes, we have an office for him. Well: under what Emperor did he suffer? I believe it was no Emperor; it was Pope Alexander the *Eighth*. I am not chronologer good enough to know when this pretty chanoinesse's Pope Alexander the *Eighth* lived: but I suspect her patron to be of higher antiquity than any Pope Alexander I ever heard of; and to be neither more nor less than the saint who built Rome, and killed his brother. You must not judge all Germans by these specimens of their ignorance: there are many here whom I shall leave with real regret, as there is little probability I shall ever meet them again; and the society here, though formed of so many different nations, is the least factious of any I ever met with at a water-drinking place; for there are neither quarrels, nor parties, nor lampoons among us; but people in general drink their water and hold their tongues."

On the whole we pronounce this a work worth reading, though it would be much more so if there were less of it.

ART. II. *The Posthumous Works of Mrs. Chapone. Containing her Correspondence with Mr. Richardson; a Series of Letters to Mrs. Elizabeth Carter, and some Fugitive Pieces, never before published. Together with an Account of her Life and Character, drawn up by her own Family.* 2 vols. foolscap.

A Modest preface ushers in this work, apologizing for troubling the world with particulars of a life so little varied, so much spent in retirement, as was that of Mrs. Chapone. But for the appearance of

certain false and spurious memoirs, in which unpardonable liberties were taken with her character, this view of it would never have been presented to the public. That so unpleasant a circumstance should have

occurred, we regret; but we congratulate our readers on its consequence. It will surely be considered as a matter of general interest, especially to her own sex, to learn all that can be known, much or little, of so sensible a writer and so respectable a woman. Mrs. Chapone was the daughter of T. Mulso, Esq. of Tavywell in Northamptonshire. Born at a period in which female education was at a very low ebb, she does not appear to have enjoyed in early youth, even its usual advantages. Her mother, partly from ill health, partly through an unworthy jealousy, neglected to give her daughter the instruction which it was otherwise much in her power to have afforded, and during her childish years Miss Mulso's reading was chiefly confined to the romances then in vogue. Just as she was arrived at womanhood, her mother died.

"From this period (says the writer of her life) might be dated the commencement of the most important circumstances of Miss Mulso's life. At the same time that she took upon herself the management of her father's house, she also undertook the cultivation of her own understanding; and by dint of active exertion, and successful application, gained those mental improvements that secured to her that subsequent distinguished and admired rank in the literary world, which she was universally acknowledged to support. Though chiefly selftaught, she was nearly mistress of the French and Italian languages, and even made some proficiency in the Latin tongue.

"Her studies were useful as well as elegant. She not only read, but reflected; and so acute was her judgment, that no disguise of flowing diction, or ornamented style, could mislead it. At an age when, perhaps, few readers are capable of very deep discrimination, she would scrutinize and controvert every point in which her own opinions did not acquiesce. That she read the Holy Scriptures both with delight and benefit to herself, her excellent directions for the study of them in her letters is a sufficient testimony.

"She had a turn both for poetry and philosophy; but whether it were that from the sanguineness of her temper, she loved to look on the bright side of every object, and consequently shrank with dissatisfaction from the unpleasing picture of human nature that truth exhibited, or from some other unknown cause, certain it is she never till towards the latter part of her life, could bring herself to relish the reading of history.

"She was careful to select her acquaintance amongst persons from whom she could derive profit as well as pleasure, and it was probably owing to her enthusiastic admiration of genius, and desire of seizing every possible opportunity of improvement, that she became, for a time, one of the worshippers of Mr. Richardson. But even the acknowledged authority of the celebrated writer of *Clarissa* could not obscure the clearness of her perception, nor check the ardour of investigation. The letters on the subject of parental authority and filial obedience, which make part of this publication, will prove with what ingenuity she could assert, and with what dignity, tempered with proper humility; she could maintain her own well-grounded opinions."

Among the friends of Mr. Richardson was Mr. Chapone, a young student of the law, between whom and Miss Mulso a strong and mutual affection soon arose; an engagement was consequently formed, though pecuniary difficulties long opposed their union.

"Miss Mulso passed this period of her life in a state of content and tranquillity, for which she never failed to express a pious gratitude, both in her conversations with, and her letters to, all her intimate friends. Excepting the circumstance of a weakly constitution, which seldom allowed her the enjoyment of full health, she had little interruption to her happiness.

"She lived with a father whom she tenderly loved, and was, with his consent and approbation, frequently indulged in the society of a lover, for whom the ardour of her affection never experienced a moment's abatement, from its earliest commencement."

"Miss Mulso, both from her natural talents and elegant acquirements, was peculiarly qualified to shine in society, and her company was coveted by all who had ever shared in the charms of her conversation. Added to the superiority her excellent understanding gave her, she was mistress of so ample a fund of humour, joined with an innate cheerfulness, as rendered her a most entertaining and desirable companion to all ages, as well as to both sexes.

"Her musical talents also were such as occasioned her to be eagerly sought after by those who were lovers of real harmony. Though totally uninstructed, her voice was so sweet and powerful, her natural taste so exquisite, and her ear so accurate, that without any scientific knowledge, she would give a force of expression to Handel's compositions, that long practice, and professional skill, often failed to produce."

Towards the end of 1760, Miss M.'s thirty-third year, she married Mr. Chapone. Short was her dream of happiness; in ten months time her husband was suddenly carried off by a fever. After this melancholy event, the life of Mrs. C. scarcely offers an incident. She spent her winter in London lodgings, for the narrowness of her circumstances no longer allowed her to keep house; her summers were divided among the country residences of several opulent and respectable friends, to whom her many excellent and agreeable qualities rendered her an ever welcome guest. In 1773 she published her "letters on the improvement of the mind;" a work replete with judicious moral and religious sentiments, with excellent remarks, to form the manners of young women, and direct them in the conduct of life; a work in short of practical wisdom and practical utility, which none of the numerous systems of female education since poured on the world, should be allowed to supersede in public estimation, or to banish from the young lady's library. Two or three years after-

wards appeared her little volume of "Miscellanies in verse and prose, which" says the editor, "though allowed inferior to her first publication, contains many specimens of the elegance and ingenuity of her mind." The remaining years of this excellent woman are only dated by her sorrows and losses. One by one her friends dropped off; her elder relations, her female friends, her nephew, her favourite niece, her beloved brother; all went before her; she and Mrs. Carter were almost the last relics of a circle of intimates once large, once brilliant, once viewed with envy by the lettered and polite, and graced with the names, of Montague, of Burrows, of Boscawen, and of Mulso.

The circumstances of the times would have added pecuniary difficulties to her other troubles; but these there were some still living who were eager to remove. Mrs. Chapone long bore up against misfortune with pious fortitude and native cheerfulness; finally she benefitted by nature's last kind provision, and sunk into a gentle childishness. She expired in peace, on Christmas day, 1801, in the arms of her surviving niece, and "unremitting friend, Mrs. Amy Burrows." The friendship of Mrs. Chapone and Mrs. Carter began early, and endured full fifty years. The extracts from Mrs. Chapone's part of their correspondence, which these volumes contain, are for the most part interesting, even without the help of anecdote or incident, by the strong sense, the ingenious, liberal, and enquiring mind, as well as the affectionate disposition which they exhibit. We present a few extracts, to whet the appetite of our readers:

"Miss ———, who wrote to you from Northend, I suppose gave you some account of our delightful party there. How earnestly did we wish you with us. Mr. Richardson was all good-

ness to us, and his health being better than usual, enabled him to read and talk to us a great deal, with cheerfulness, which never appears more amiable than in him. We had a visit whilst there from your friend Mr. Johnson and poor Mrs. Williams. I was charmed with his behaviour to her, which was like that of a fond father to his daughter. She seemed much pleased with her visit; shewed very good sense, with a great deal of modesty and humility; and so much patience and cheerfulness under her misfortune, that it doubled my concern for her. Mr. Johnson was very communicative and entertaining, and did me the honour to address most of his discourse to me. I had the assurance to dispute with him on the subject of human malignity, and wondered to hear a man who by his actions shews so much benevolence, maintain that the human heart is naturally malevolent, and that all the benevolence we see in the few who are good, is acquired by reason and religion. You may believe I entirely disagreed with him, being, as you know, fully persuaded that benevolence, on the love of our fellow-creatures, is as much a part of our nature as self love, and that it cannot be suppressed or extinguished without great violence from the force of other passions. I told him I suspected him of these bad notions from some of his Ramblers, and had accused him to you; but that you persuaded me I had mistaken his sense. To which he answered, that if he had betrayed such sentiments in the Ramblers, it was not with design, for that he believed the doctrine of human malevolence, though a true one, is not an useful one, and ought not to be published to the world. Is there any truth that would not be useful, or that should not be known?"

"You hurt me to the heart by the doubtful manner in which you answered my question concerning my poor friend. O, Miss Carter! how unsatisfactory is every connexion we can form in this life, unless we can look forward to the delightful hope of perpetuating it beyond the grave, and of sharing together a happiness without end or interruption! But I think there was always a difference in our opinions concerning the innocence of error. My own has been much stag-

gered by the reverence I have for yours on all subjects of this kind; and I have now no firm and settled opinion about it. The merit of faith, if you confine the sense of the word to mere belief, always appeared to me a point of great difficulty. I wish you would give me your thoughts at large on the subject; particularly I would ask wherein the merit of belief consists? how far is it voluntary? and also, whether you do not think it possible for demonstrable truths to be proposed to a mind incapable of perceiving the demonstration, though willing to receive truth, and this, exclusive of the cases of lunacy and folly—incapacity must of course be innocent? And there are circumstances which I believe may render a person of sound understanding, incapable of sound reasoning on some one subject; and these circumstances may not be matter of choice, but necessity: as for example, the strong bias of education and early prejudices. Experience shews us how very difficult it is to get the better of these; and the question with me is, whether it is even possible to some minds to get the better of them. When I see the strange absurdities the human mind is capable of, and the infinite variety of opinions that prevail amongst men, I shudder at the thought of condemning any person for his opinion; and yet when I consider that opinion is that which governs all our actions, it should seem that opinion alone constitutes the man good or bad, and that on the due regulation of our opinions depends all our virtue, or our guilt. In short, I am lost and bewildered in the question, and want your guiding hand to lead me into truth."

"Methinks these little romantic tendernesses, these 'fond memorials,' are as natural, and almost as pleasing, to friendship as to love. Are you I wonder superior to all these unphilosophical indulgencies of fancy? or do the woman and the poetess still keep their ground against the philosopher? I believe the last is true, and I should be sorry to find it otherwise; if I had not observed a few dear comfortable signs of human weakness in you, my love would never have got the better of my reverence for you. What is the meaning I wonder that imperfections are so attractive? and

that our hearts recoil against gigantic and unnatural excellence? It must be because perfection is unnatural, and because the sweetest charms and most endearing ties of society arise from mutual indulgence to each other's failings."

"I have been reading Leland, and had begun by Miss — desire to write remarks on it as I went along; but having seen hers, and your answer, I conceived it useless for me to go on, and have broken off in the middle, finished the book and sent it home. I am much pleased with the work, though I have often wished that the scheme of it had allowed a larger scope to the answers in defence of christianity, as his references would engage one in a dreadful long course of reading, such a one as I am sure I shall never attempt. In general I think Dr. L. — writes with candour and moderation, though I cannot acquit him of deviating a little from it in some few passages. Perhaps I am particularly nice in this respect. All reasoners ought to be perfectly dispassionate, and ready to allow all the force of the arguments they are to confute. But more especially those who argue in behalf of christianity, ought carefully to preserve the spirit of it in their manner of expressing themselves. I have so much honour for the christian clergy, that I had much rather hear them railed at, than hear them rail, and I must say that I am often grievously offended with the generality of them for their method of treating all who differ from them in opinion."

"I am grieved to hear that you have suffered so much with the head-ache, for though you have learnt of your friend Epictetus to talk of the head-ache as if it were no evil, I, who hold all that stuff in mortal contempt, and who know you with all your stoical airs, to be made of nothing better than flesh and blood like my own, am not at all comforted by any of your jargon, nor yet, by your desiring me not to concern myself about you. Till I have learnt the art of converting my heart into a flint, of your master Epictetus, who has not yet been able to teach it you, I must and will concern myself about you. And I expect you, like an honest christian, to concern yourself about me, and to be very

glad to hear that I am wonderfully amended, and that my spirits have been pure well for this week past, notwithstanding a great cold, which has given me numberless pains, and prevented my enjoying the fine weather as much as I wished. I find myself almost as philosophical as you about all illnesses that do not affect my spirits, and am quite thankful and happy with a hundred head-aches, as long as they hold up and enable me to be agreeable."

"How much am I, and how much are the Miss Burrowses obliged to you, for the very valuable and delightful acquisition you have made for us in Mrs. Montagu's acquaintance. We all congratulated each other, as on a piece of high preferment, when she was so kind to invite us to dinner the other day; as we looked upon it as a happy token of her inclination to admit us to something like intimacy. I begin to love her so much that I am quite frightened at it, being conscious my own insignificance will probably always keep me at a distance that is not at all convenient for loving. We had no other company at dinner except Mr. —, a very clever agreeable man; I want to know something about his inside. Did you ever dissect his heart? or is it like another gentleman's, of whom Mrs. M. said that to look into his heart, would be to spoil one's own pleasure, like a child, that breaks his plaything to see the inside of it."

"The Abbé Reynal dined at Mrs. Boscawen's at Glanvilla, about ten days ago, and she was so obliging to ask Mrs. A. Burrows and me to meet him in the afternoon. I was exceedingly entertained, and not a little amazed, (notwithstanding all I had heard about him) by the unceasing torrent of wit and stories, not unmixed with good sense, which flowed from him; he had held on at the same rate from one at noon, (when he arrived at Glanvilla) and we heard that he went the same evening to Mrs. Montagu's, in Hill Street, and kept on his speed till one in the morning. In the hour and half I was in his company, he uttered as much as would have made him an agreeable companion for a week, had he allowed time for answers. You see such a person can only be pleasing as a thing

to wonder at once or twice. His conversation was, however, perfectly inoffensive, which is more than his writings promise; his vivacity, and the vehemence of his action, (which, however, had not any visible connexion with his discourse) were amusing to me, who am little accustomed to foreigners. Mrs. Boscawen is a very good neighbour to us here, and a most delightful companion every where. I never knew her in finer spirits than of late. One could not but make a comparison much to her advantage, between the overwhelming display of the abbé's talents, and that natural, polite, and easy flow of wit and humour which enlivens her conversation."

"I suppose you have read (for every body has) 'Pursuits of Literature;' and have felt the same indignation I did at the author, for making a she dog of Mrs. Montagu. And the same contempt for his taste, his spleen, envy, and nonsense, in that line which displays them all.

"Her yelp, though feeble, and her sandals blue."

"A she dog in sandals is not more absurd than a feeble yelp applied to one of the ablest as well as most ingenious criticisms that ever was written. Indisposed as I was against the author, by this and some other instances of ill nature, I cannot but acknowledge that some of his notes and prefaces testify a laudable zeal on the right side both in politics and religion, which should mollify our resentment against his scurrility and indecency."—

This last passage, we quote as containing the only sentiment in these letters deserving of censure. Mrs. Chapone, in her better days, was a courageous and original thinker; her sentiments were obviously freer than those of her connections and associates in general; and more than one of our extracts bears testimony to the tolerance, the enlightened candour with which she viewed differences in speculative opinion, and the dispassionate fairness which she desired to see introduced among theologians and reasoners of every class. Is it pos-

sible that the same person should afterwards consider a furious zeal, real or affected, for what she regards as the right side in religion and politics, as any atonement for "scurrility and indecency?" But to all who are acquainted with the history of public opinion in this country, for the last half century, the two dates, 1754, and 1797, will account for this retrogradation of sentiment in a manner more disgraceful to the times than to the individual. The correspondence with Richardson, on the subject of filial obedience, which at the age of three and twenty Miss Mulso had the spirit to enter upon, does her the highest credit. Though a warm admirer of the genius of that celebrated novelist, she was sensible of his great deficiencies; his total want of learning, of enlargement of mind, and the spirit of philosophy. Her objections to his system of parental authority are stated with a clearness and energy which would do honour to the most practised writer and thinker.

"A king is vested with power over his subjects, that he may maintain order amongst them and provide for their safety and welfare. Parents have a natural authority over their children, that they may guide their steps during their infancy and youth, whilst their reason is too weak to be trusted with the direction of their own actions. But though this motive to obedience ceases when the children are grown up, and endowed, as it may happen, with stronger reason than their parents; yet, then, love and gratitude take place, and oblige them to the same observance and submission to the will of their parents, in all cases except where a higher duty interferes, or where the sacrifice they are expected to make is greater than any degree of gratitude can require. For though gratitude may demand that those who, under God, were the authors of my life, and who provided for its support when I was incapable of doing it myself, should have a proper control over me, and that in all reasonable instances my will should submit to theirs; yet you must allow that to

suffer me to live, yet bid me destroy all the peace and happiness of my life, is to exact a much harder obedience, an obedience which no human creature can have a right to exact from another. Yet this was not all that was exacted from Clarissa by her Father and family. She was not only commanded to sacrifice her happiness but her innocence: the marriage they would have forced her to, would not only have plunged her into misery but guilt; a guilt no less black than that of solemn perjury before the altar of God. Can it then be made a doubt whether she had a natural right to refuse her obedience in this case, and, when brutal force was designed, to use every method her own prudence could suggest to get out of their power. Had she not a right to disclaim an authority which was made use of, not according to its true end, to promote her happiness, but to make her miserable? Not to lead her to good, but to drag her to sin and perdition? If then what she did was just and reasonable, why is she represented as continually afflicting her soul with remorse and fear, on account of this one action of self-defence, and suffering as much horror and dread from her father's diabolical curse, as if he had really the power of disposing of her happiness in the next world as well as in this! Why is Clarissa, who is drawn as a woman of so good an understanding, and who reasons so justly on all other subjects, to be so superstitious and weak in her apprehensions of parental authority? She is so fettered by prejudice that she does not allow her reason to examine how far her conduct is to be justified or blamed; but implicitly joins with her father to condemn herself, when neither reason nor religion condemn her. Does not this, in some measure, call in question the foundation of her other vir-

tues, which, if not grounded on reason, but on blind prejudice and superstition, lose all their value? The enemies of virtue are too ready to accuse its followers of superstition, of laying themselves under restraints, which God and Nature never imposed on them. I would therefore have those characters, which are drawn as patterns of virtue, keep clear of superstition; and shew that the precepts of religion are most agreeable to reason and nature, and productive of our happiness, even in this world. Will you forgive me, dear sir, for making this objection to a character which is otherwise unexceptionable, and which is calculated to promote religion and virtue more than any fiction that ever appeared in the world? I dare say that you will be able to convince me that I have considered this part of the character in a wrong light; at least, if you take the pains to try, you will convince me that you do not think my opinion below your notice, and that you have more regard for me than I can any way deserve, but by the sincere esteem and affectionate value, with which I am good Mr. Richardson's obliged humble servant,

HESTER MULSO."

Richardson's part of this correspondence is not given; but few, we apprehend, at this time of day, will judge it possible satisfactorily to defend notions so tyrannical and superstitious; it appears from hints in Miss Mulso's subsequent letters to him and to Mrs. Carter, that he sought refuge in his talent for storytelling, and argued against the rights of all children, from instances of the misconduct of a few—the constant trick of weak reasoners on arbitrary principles.

ART. III. *An Account of the Life and Writings of Hugh Blair, D.D. F.R.S.E. one of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University of Edinburgh.* By the late JOHN HILL, L.L.D. Professor of Humanity in the University, and Fellow of the Royal Society of Edinburgh. 8vo. pp. 227.

THE life of Dr. Blair furnishes little that is interesting for the pen of the biographer. He advanced by an even and quiet tenor to the

attainment of the limited objects of his ambition; his character possessed no bold features or striking peculiarities; and his private life

was marked by very few circumstances aspiring to any degree of permanent or general importance. His precaution likewise induced him to destroy all memorials of his correspondence with his eminent literary contemporaries, so that the materials for the construction of his biography are remarkably scanty. He was the great-grandson of Mr. Robert Blair, an eminent clergyman of the church of Scotland, who was born about the close of the sixteenth century, and of whose life some interesting circumstances are related. Robert Blair was early in life appointed a professor in the university of Glasgow, exercising at the same time the function of the ministry with great approbation from the people of his charge. In consequence of his opposition in the assembly of Perth to the measures of Spottiswood, archbishop of St. Andrews, in favour of prelacy and ecclesiastical ceremonies, he became obnoxious, and exposed himself to vexations, which induced him to quit his office in the university, and pass over to Ireland, where he resumed the exercise of his ministerial labours at Bangor. Being dismissed from his charge by Elin, bishop of Down, and finding no redress from Usher the primate, he took the resolution of going to London and imploring in person the king's protection, who commanded the Earl of Strafford, then Lord-Lieutenant of Ireland, to see him reinstated in his benefice. His situation, notwithstanding the King's interference, becoming daily more uncomfortable, he resolved to quit it, and set out with some other clergymen for New-England, but was driven back by a storm. Returning afterwards to Scotland, he was on the point of going abroad, as chaplain to Colonel Hepburn's regiment, then in the French service, but was detained in consequence

of an address presented by the women of Edinburgh, who at that time took a very active part in ecclesiastical proceedings, to the Earl of Traquair, requesting of the council that he and his persecuted brethren might be restored to their clerical functions. The request was granted, and Mr. Blair was settled at Ayr, but soon afterwards removed to St. Andrews. He now began to take a conspicuous part in public transactions. In 1640 he was appointed to assist the commissioners for ratifying the treaty of Rippon, and was employed in various deputations by the general assembly of Scotland.

"When Charles escaped from his own army, and put himself under the protection of the Scots, Mr. Blair was sent with other commissioners to meet the king at Newcastle. They there tried to reconcile his majesty to presbyterian government, and to the observance of the covenants.

"Though the object in view was not obtained, yet Mr. Blair acted with so much address and discretion, as to recommend himself to his majesty's favour. Of this he received a flattering proof, by being named sole chaplain for Scotland without soliciting the office.

"When Cromwell came to Edinburgh, Mr. Blair and two other clergymen were appointed to wait upon him, to request that he would promote uniformity between the churches of England and Scotland.

"During the interview, he saw with his usual penetration the character of the Protector, and the motives by which his conduct was influenced. To these, one of his brethren, Mr. James Sharp, afterwards Archbishop of St. Andrews, was blind; and expressed his satisfaction with Cromwell's condescension, Mr. Blair, regardless of every consequence, at once exposed the mistake, and declared him "to be an egregious dissembler, and a great liar."

"Mr. Blair being in London during the time of King Charles's trial, his majesty expressed a strong desire to converse with him, which privilege was denied.

"Nothing could ever reconcile this spirited man to the dominion of the Protector. He saw with indignation the arts by which this usurper crept into power.

and dreaded the consequences to which they might then lead. He zealously opposed sending a deputation from the church to solicit his favour. He was aware of Sharp's disposition to betray the trust committed to him, and had early information that he had done so. He afterwards shewed himself regardless of the power of a Primate, whom he could not respect. The vindictive spirit of the Archbishop soon drove him from St. Andrews, and he ended a life of uncommon usefulness and activity, in the parish of Aberdour, in the seventy-third year of his age."

Hugh Blair, the great-grandson of Mr. Robert Blair, was born in 1718. He went with honour through the usual course of education in the high school of Edinburgh, and became a student in the university of that city in 1730, where he obtained distinction by his academical compositions. Having spent eleven years in the university in the study of literature, philosophy and divinity, he was licensed to preach by the presbytery of Edinburgh, and immediately laid the foundation of that fame as a pulpit orator, which he afterwards possessed in almost an unrivalled degree. In 1742 he was ordained minister of the church of Colisie to which he was presented by the Earl of Leven. Having spent ten months in this obscure situation, he was appointed second minister of the Canongate in Edinburgh, after a sharp contest with a powerfully supported competitor. He was afterwards minister of Lady Yester's church, and then of the high church of Edinburgh, a station which is regarded as the summit to which the ambition of a Scotch clergyman can aspire.

In 1763 a professorship of rhetoric was established by the town-council of Edinburgh, to which Dr. Blair was appointed, and which was soon afterwards changed into a royal endowment. The fruits of this appointment are well known by the lectures which he published.

In 1755 Dr. Blair bore a share in a work of which only two numbers appeared, under the title of the "Edinburgh review." A critique on Dr. Hutcheson's "system of moral philosophy" came from his pen. Dr. Hill speaks rather pointedly of the severity of criticism which was displayed in some articles of this work.

Among the pupils of Dr. Blair, Lord Melville is represented by Dr. Hill as one of the most distinguished and assiduous, and his instructor, we are told, ventured to predict the lustre of that career which he was destined to run. The pupil retained a grateful sense of the benefits which he derived from his preceptor's instructions, and found a corresponding steadiness on the part of the learned man whom he marked with the most flattering attention, and whose merit he believed he could hardly overrate. It is however acknowledged that the warmth of this affection was increased by the part which Dr. Blair embraced in politics, and "it was apparent to many, that in proportion as his lordship withdrew his friendship from some others of the men of letters in Scotland, he bestowed it upon him."

On the death of Dr. Robertson, Blair appears to have been considerably mortified by not receiving the appointment of principal of the university, for which he was marked out by the wishes of his friends and the expectation of the public, but which he lost by neglecting to make the customary and expected applications.

Without the advantage of a robust constitution, by temperance, and an habitual attention to health, he arrived to a very advanced period of life, without experiencing much the usual infirmities of age. He died, December 24th, 1800, in the eighty-third year of his age, in consequence of a disorder, the fa-

tal effects of which might probably have been prevented by timely medical treatment. The biographical part of this work is sufficiently interesting; the critical discus-

sions with which it is intermixed, scarcely repay by their novelty or merit the length to which they are extended.

ART. IV. *An Account of the Life and Writings of David Hume, Esq.* By THOMAS EDWARD RITCHIE, 8vo. pp. 520.

THE circumstances of the life of Hume are so well known from the account drawn up by himself, which has obtained the widest circulation by being annexed to the later editions of his history, that any detail of them here would be wholly superfluous. Mr. Ritchie seems to have possessed no new sources of information. Hume's own narration serves for the basis of his work, and is amplified by the insertion of his letters before published, analyses of his writings, and a few occasional digressions into topics of literature and literary history. Two incidents however of considerable importance are omitted by Hume in the short sketch of his own life, the complaint presented before the general assembly of the church of Scotland against his meta-

physical writings, and his celebrated dispute with Rousseau, of both which circumstances ample details are furnished by Mr. Ritchie; of the latter indeed diffuse, beyond proportion to the rest of the volume. An appendix of considerable length follows, containing eight essays not inserted in the miscellaneous works of Hume, a letter from Hume to the editor of the critical review on the subject of Wilkie's Epigoniad, and the account in French of the quarrel with Rousseau, which we have previously had in English. The principal merit of this work consists in the union which it gives to the scattered notices which were to be found relative to the life of a man who occupies with justice a conspicuous place in English literature.

ART. V. *The Life of Thuanus; with some Account of his Writings, and a Translation of the Preface to his History.* By the Rev. J. COLLINSON, M. A. of Queen's College, 8vo. pp. 467.

THE uncommon merit of Thuanus as an historian is universally acknowledged: he selected for his subject an eventful period; he collected facts with indefatigable assiduity, and related them with undaunted freedom. He displays great judgement, much learning, perfect impartiality, and a tolerance quite beyond the age he lived in. The court of Rome hated and persecuted him for his fearless and honest praise of virtue and of merit wherever he found it, without regard to nation or religion—whether within or beyond the pale of catholicism. His style is copious and eloquent; his latinity correct and elegant. Notwithstanding

ing the various and acknowledged excellence of Thuanus, it may be feared that, although occasionally consulted, he is rarely read. Doctor Johnson once entertained thoughts of translating him, but was probably deterred by the vastness of the undertaking. In latinizing modern names, Thuanus took the most extravagant liberties, and in many instances so completely disguised them, that none but an *Œdipus*, as Dr. Knox observes, would be able to unriddle them. The learned historian, our countryman Carte, who prepared for publication a most correct edition of the history from MSS. to which he had access in Paris,

asserts, that it is this unreasonable distortion of proper names which has alone rendered unpopular the immortal history of Thuanus; a work, says he, "which relates with perspicuity and elegance the important and glorious events of a most difficult and dangerous period, adjusted in appropriate order, with exquisite judgement, unbiassed candor, and undeviating veracity." A more obvious reason, however, for the unpopularity of the work, or rather for its *non-legibility*, is to be found in its excessive prolixity and length. The history of Thuanus, comprehending only about sixty years, namely, from 1546 to 1608, occupies one hundred and thirty eight books; and was published by Buckley in seven volumes folio, the proper names unbarbarized, and interpreted in the vernacular language by Du Puy, one of the executors of Thuanus, and by the subsequent labor of Carte. The other executor of Thuanus, Rigaltius, published a continuation of the History, and brought it down to the death of Henry IV. in 1610, according to the author's original design. In the period of which this History treats, "five sovereigns reigned in France, Henry II. Francis II. Charles IX. Henry III. and Henry IV. It comprehends the erection of the united provinces into a free republic, and the glorious reign of Elizabeth in England. Charles V. was Emperor of Germany and King of Spain, and was succeeded on the Spanish throne by his son Philip II. Solymán the Magnificent reigned part of the time in Turkey," and the keys of St. Peter fell into the hands of several successive popes.

Mr. Collinson thus speaks of his author's history:

"After a perusal of about thirty books of Thuanus's work I am inclined to think that there would be only one, but at the same time, perhaps an insurmountable obstacle to its becoming popular in a trans-

lation; I mean its prolixity. It is I believe, the longest history extant. M. le Gendre, author of a history of France, computes that a person, who should give his attention to it for four hours a day, would not finish the perusal in twelve months: and he with justice adds, that, as it comprehends the events of only 64 years, it is too voluminous.

"Minute occurrences are related in a circumstantial manner; and the author's style is upon all occasions very redundant. The tree flourishes, but its fruit is impoverished by an exuberance of leaves and branches. The precept of Horace is no less applicable to compositions in prose, than to poetry:

Ciòse be your language; let your sense
be clear;

Nor with a weight of words fatigue the
ear.

FRANCIS.

"It cannot be expected that a modern writer of Latin should rival the Roman classics; but our Historian's style has much peculiar merit. It is entirely original, and his own, free from affected imitation, correct, equable and flows with copious and dignified eloquence. It is also plain and perspicuous; and the reader has seldom occasion to re-consider a sentence, in order to understand it, except from its length.

"Thuanus gives what may be termed a microscopic view of history; and treats his subject accurately and distinctly in its parts, rather than comprehensively as a whole. He makes few reflections, and, for the most part, leaves the reader to draw his own conclusions from the facts before him. Many accounts of sieges, battles, embassies, public acts, and other matters, he apparently derived from persons who bore a part in them. Hence he details them with a minuteness of information, which is amusing and instructive, and forms a characteristic feature of his work. His history may be considered as a safe and ample repository of the memorials of past times: but those parts of it, which relate to foreign nations, are sometimes tedious and indistinct."

The materials of this biography are chiefly taken from the Latin Memoirs of Thuanus, who under the character of a third person speaks

of himself. James Augustus Thuanus, or De Thou, was born at Paris, Oct. 9, 1553. His grandfather, and his father Christopher, successively filled the office of first president of the parliament of Paris, which was the highest dignity in the law. Thuanus was the youngest of three sons, and passed his childhood in such delicate and precarious health, that his education was in some measure neglected. He gave early proofs of much facility in learning, and, instead of the common sports of his age, amused himself in copying with a pen Albert Durer's engravings; by the same practice he learned to write before he could read. At the age of ten he was sent to the Burgundian college, in the university of Paris, where he resided five years, when he attended the lectures of Dionysius Lambinus, in polite learning, and the Royal professor of Greek, Pellerin. Speaking of himself he says, "Thuanus possessed greater love of learning than strength of genius or memory; and profited more by cultivating the society of eminent men than by any application of his own, the fatigue of which, his constitution could not bear. He enjoyed the most perfect liberty in his studies, and being left, as it were, to the guidance of his own discretion, marked out a plan of conduct for himself." At the age of seventeen he went to Orleans to study the civil law, but had scarcely remained there a year, when the fame of Cujacius drew him into Dauphiny, where he commenced a friendship with Joseph Scaliger, which continued unabated during thirty-eight years. At twenty, he went to reside at Paris with his uncle, Nicholas, Bishop of Chartres, and continued fourteen years under his roof; here he applied himself to the study of the canon law and the Greek language, intending to pursue the ecclesiastical profession, and hoping

to succeed his uncle in the bishopric. He had already been appointed to a canonry in the cathedral of Notre Dame, and it was now that he began to collect that library, which was afterwards so distinguished for its extent and value.

An ardent desire to see the classic ground of Italy induced Thuanus to obtain admission into the suite of Paul de Foix, on an embassy from Charles XI. to the Pope and other Italian princes. In the library at Florence he examined the original pandect taken at Constantinople. Cujacius had in vain desired to borrow this volume for a year on a pledge of 2000 gold crowns; he declared that of all his wishes for the promotion of science this alone remained ungratified, and would continue even in his dying moments. The embassy had been at the Papal court but a short time when news came of the king's death, and De Foix departed for the Venetian territories to pay his respects to the new king Henry III. who was expected there in his way from Poland. Thuanus on his return to Paris devoted himself to a life of literary application for four years. The following passage marks the simplicity of his character, and shews the modesty with which he spoke of himself.

"In the year 1578 he received his first public honors; and was chosen Counsellor of the Ecclesiastical Order in Parliament, in the room of La Garde. 'Yet while this gentleman was lying ill, he sincerely prayed for his recovery; for being of a modest retiring disposition, fond of honorable leisure, he was unwilling to relinquish his studies, and engage in the tumult of active life. He did not so much decline honors, as experience a secret terror and repugnance to appear in any office of public distinction, while he sensibly felt his own deficiencies, and feared that he might disappoint expectation. He wished to follow rather than to guide the course of fortune, and to commit himself and his concerns in confident security to the paternal guidance of providence. But far from being care-

less of the public welfare it was the object of his constant solicitude, to so great a degree, that while he has borne domestic afflictions with fortitude, he has often suffered seriously in his health, from a keen sense of national calamities. These he has generally predicted, and his feelings on the subject of public misfortunes are still as acute as ever, notwithstanding the kind remonstrances of his friends.

"On the present occasion, as it was agreeable to his father's wishes that he should not appear inattentive to his proper interests, and those of his family, he submitted to the customary examination in the laws, which lasted two hours before a numerous court. He went pale and trembling (*pallens tremesque*), and not as those generally do, who approach that awful place with a brazen forehead and Stentorian voice.

"In the office itself this was his conduct: he listened attentively and spoke little; he treated the presidents with due respect, his colleagues with honor; he paid great deference to the old and experienced, and cultivated a frank and generous friendship with the young. In delivering his opinion, he contented himself with referring to that judgment, already given, which seemed to him most equitable, and seldom added more words, except by way of conformation.

"At the beginning of a speech he was agitated; his voice gained strength as he proceeded. In consequence of this agitation, much that he had premeditated used to escape his memory, naturally not very retentive. This defect he candidly acknowledged, and, in order to remedy it, accustomed himself to commit his thoughts to writing, and to speak as it were from a brief; and this method he afterwards practised in causes of the first importance. At first, as has been said, he felt embarrassed, and though his judgment was seldom very erroneous, his expressions and arguments were broken and defective, like the conclusion of a lame verse."

In 1581 (*ætat.* 29) commissioners were appointed from the Parliament to administer justice in the province of Guienne, and Thuanus was one

of them: when there, he was deputed to wait on the Prince of Condé, and the young king of Navarre, afterwards Henry IV. and experienced a gracious reception from them both. At the last stage on his return to Paris, he was shocked with intelligence of his father's death: at the King's desire the funeral was solemnized with very great magnificence; and all the property of the deceased, amounting to 4000 gold crowns was expended on it. The King and Queen-mother, Catherine of Medicis, paid a visit of condolence to the widow, whose proud and independent spirit rejected the royal proffers of assistance.

Thuanus had for some time desisted from performing the offices of the church, and had resigned most of his benefices with a view to engage in the profession of the law. His uncle, Augustin, was king's advocate, and at this time accepted the situation of president *a Mortier*,* the reversion of which high office was procured by Thuanus, whilst in consideration of his youth an act was passed restraining him, in case of his uncle's death, from giving judgment as president until he attained the legal age of forty. He now obtained absolution from all his engagements to the church, and married Mary de Barbanson, a lady of distinguished family in Hainault.

For a series of years we now view Thuanus in a political capacity: the catholic league which had been formed by the faction of the Guises in order to prevent the succession of the crown to Henry IV. who was of the reformed religion, had now matured their force and become more bold from the timidity and irresolution of the king. The persecution of the Protestants, although sufficiently severe during the short reign of Francis II. had not been so

* "So called from their velvet caps with gold tassels, which were anciently worn by the kings of France. The Presidents *a Mortier* were inferior coadjutors to the first President."

desolating and treacherous as in that of his successor Charles IX. It was under his bloody sway that the civil wars commenced, and that the *matins of Paris* were perpetrated on the eve of St. Bartholomew. Thuanus, a moderate Romanist, if not half a Protestant, had been a witness of this horrid massacre: nor can it be deemed improbable that with his spirit of toleration and humanity, the memory of that event might direct his future conduct. The atrocity and treachery of the deed must shock every humane mind, and Thuanus was not likely to attach himself to any party which could employ in the furtherance of its purposes such hellish instruments. Indeed it is impossible to read his preface—which has all the eloquence of an orator, the dignity of a statesman, and the profound reflection of a philosopher—without being forcibly impressed with a sense of his great superiority to the age he lived in, to all the bigotry of the times and the dark malignant passions it engendered.

Both parties courted Thuanus: but he attached himself steadily to that of the crown. When Henry fled from his capital to Chartres, leaving the Duke of Guise in absolute authority, Thuanus followed the King, and was dispatched with general Schomberg into different provinces to encourage and support the royal cause. The Duke had endeavoured to detach Thuanus, but he replied to his overtures that “observing few good citizens among his party, and that he himself had daily altercations with the king, he should under such circumstances prefer growing old in obscurity to a life of splendor.” The Duke in return observed that if good citizens withdrew from his advances he should be obliged to

employ in his cause the best adherents he could find.

Whilst at Chartres, Thuanus, had the honour of being made a privy counsellor by the King, whose differences with the Duke of Guise were for the time adjusted, on condition that both parties should unite against the King of Navarre*. Thuanus, however, observing the feebleness of the Royal authority, foresaw more troubles, and removed his plate, jewels, and valuable furniture from Paris. The precaution, however, proved ineffectual; he lost property to the amount of 10,000 crowns, but upon the restoration of tranquillity he uttered no complaints nor instituted any suit for indemnification.

The reconciliation was but of short duration; the King had determined on the destruction of Guise, and by his order he was assassinated at Blois, Dec. 23, 1588. The troubles at Paris were increased by this event, and Thuanus being a known enemy to the league, was exposed to so much danger that he was frequently obliged to shift his lodgings in the dark, and fled from Paris in the disguise of a common soldier, together with his wife who muffled herself up in the dress of a citizen's wife upon a hack horse.

When the King removed to Tours and deliberated on constituting a lawful parliament in opposition to the parliament at Paris, the presidency was unanimously offered to Thuanus; but he shrunk from the dangerous elevation, coveting as he expresses it, not so much the dignity itself as the reputation of being worthy of it. His resolution was definitive; and he preferred accompanying his friend Schomberg into Germany and partaking of his difficulties and toils in raising men and money. He was at Venice

* Henry IV. whom the king, himself, afterwards, nominated as his successor to the throne of France.

when news arrived of the assassination of Henry III. by the Jacobine Monk Clement, (Aug. 11, 1589.) The King of Navarre was raised to the throne and had now laid siege to Paris: Thuanus presented himself to the new monarch at Chateaudun and was graciously received. Indeed he made himself exceedingly serviceable to the King in promoting his interests with the Cardinal de Vendome and others in different parts of the empire. On the death of Amyot, bishop of Auxerre, Grand Almoner and Royal Librarian, the latter honor was conferred upon Thuanus.

At this time (1593. *Æt.* 40.) he began his historical work, of which he had formed the plan fifteen years before, and had collected the materials on his journeys in the course of an intimacy with many persons of eminence: from the papers of persons employed in public offices; and from the four secretaries of state. Speaking of himself he says, that like Epaminondas he never allowed himself to utter an untruth even in jest; besides the daily prayers which every Christian ought to offer at his rising, he made one applicable to his work, and never sat down to composition without first begging God to enlighten him with a knowledge of the truth and enable him to follow its dictates without flattery or detraction.

In the year 1595 Henry IV. became reconciled to the church, though not yet favored by the Pope, and was consecrated at Chartres by Nicholas, Bishop of the place and Uncle to Thuanus. In this year his Uncle Augustin, President a Mortier died, and the historian succeeded to the reversion of his place. Upon some alarm which had arisen among the protestants lest their interests should not be sufficiently consulted, the King appointed a commissioner to treat with them, and the nomination fell upon Thua-

nus. His timidity at first prompted him to decline the delicate office, but afterwards in conjunction with Schomberg, Calignon, and de Vie, he negotiated with the protestants, and the result was that celebrated edict of Nantes, the revocation of which by Louis XIV. was attended with infinite mischief to France and misery to her protestant subjects. After the edict had been concluded and sealed, Thuanus was dispatched to Paris to manage its promulgation in the Parliament, and to procure that it should be passed with tranquillity before the faction of the league could effect any opposition to it. His presence was considered of so much importance on the occasion, that his appointment of ambassador to Venice, to which he had been nominated was transferred to another. In the year 1601 (*æt.* 48) the historian was elected temporal father and protector of the order of St. Francis throughout the kingdom of France: in this year he lost his wife, whom he laments with keen affection.

Here the memoirs of Thuanus as written by himself terminate abruptly, and Mr. Collinson gathers what relates to the publication of his history and the remaining period of his life from the materials printed by Buckley in the seventh volume of his edition. Thuanus's preface, addressed to Henry IV. is dated 1601: the licence for printing was not issued till two years after, and the first part of the history, consisting of 18 books, was first published at Paris in 1604. The reception which it met with was such as might be expected a work which was too liberal for the age, which combated its intolerant bigotry, which told the truth, the whole truth, and nothing but the truth, without fear, favor, or affection, from those whose principles it opposed and whose conduct it censured. The court of Rome, with

the exception of three or four cardinals, attacked it vehemently, and in the year 1609 it is found among the list of prohibited books. The inquisition of Spain, which was also under the papal authority, swept away in one clause seven folio pages of the preface. Thuanus combated the bloody proposition that religion is to be established by force of arms: he proposes to restore to the church its primitive discipline, and to convoke general councils at stated times. But if his noble spirit created against him acrimonious enemies, it also attached to him the friendship of those learned men who would have shed a lustre on any age they lived in. To these Thuanus sent copies of his work, soliciting their criticisms and corrections, together with the communication of any documents relating to their respective countries which might assist him in the prosecution of it.

From many of these learned men letters were returned, and are published in this volume, acknowledging the receipt of the history, and applauding the fidelity and spirit with which it is composed. Thuanus sent a copy of his work to James I. of England, who replied to the author in a very flattering letter. James, however, was dissatisfied with Thuanus's account of those circumstances in his mother's history, the murder of Darnley and her marriage with Bothwel, which at that period required such delicacy of narration. Thuanus wrote to Camden on the subject, requesting from him some account of Scottish affairs, and at the same time acknowledging that he had relied on Buchanan, who "perhaps recorded the events alluded to" says Thuanus, "with too much bitterness." Camden's reply is worded with ingenious caution; he makes a lame defence of Mary, embarrassed as he must have been from his

connection with the English court. It seems to have made but little impression on the mind of Thuanus, who would never conceal or disguise his real opinion, for in a subsequent letter to Camden, dated Aug. 1606, he mentions the publication of a second volume of his history, and expresses his fears that in the relation of Scotch affairs he may not have preserved that exact line of moderation which Camden had recommended; he blames the precipitate and "scandalous" marriage with Bothwel, and considers Mary, if not accessory to the death of her former husband, at least extremely reprehensible in favouring those to whom the suspicion of having murdered him notoriously attached. Casaubon, who was now at the English court, writes to Thuanus, on the part of James, stating that his majesty had given it in charge to an English baronet, (Sir Robert Cotton) to prepare some memoirs on the subject, more consonant to truth than the statement of Buchanan. These memoirs were transmitted to Thuanus in 1611, and he professes, in a subsequent letter to Casaubon, to have made use of them in correcting a second edition for the press. This part of his history however, (in the 40th book) still conveys a severe imputation upon Mary's conduct.

The esteem which his own monarch, Henry IV. entertained for Thuanus is evident from the letters which he addressed to him. The king expressed himself pleased with the preface to his history, and had it translated into French. Mr. Collinson truly adds also "that he could not have been offended at the general tenor of a work which defended the rights of his crown, and in religious affairs extolled that moderation which he himself had used." Henry, however, did not think it worth while to embroil himself in fresh disputes with the

Court of Rome on account of Thuanus and his history: and in reply to a complaint against the president's book by the Pope's Nuncio, the monarch found it prudent to stop its sale, and Thuanus expresses in his letters great chagrin at the coolness which his majesty evinced towards him.

But the severest disappointment which he ever experienced, was after the death of Henry, and during the regency of Mary of Medicis: Harlay, Thuanus's brother-in-law, resigned his office of first president of the parliament, under the conviction that Thuanus would be appointed to the vacancy by the queen regent. Those enemies, however, whom his writings had raised, found means to poison the sovereign's ear, and he met with a repulse. This was a shock which he could not get over; and under the influence of his mortification and resentment, he wrote a letter to his friend, the president Jeannin, stating the reasonable ground of his own pretensions to the office, and declaiming, in the bitterness of disappointment, on the deceit and ingratitude of the great, on the emptiness of their professions, and the uniform system of rewarding the flatterer, and neglecting the man of sincerity and truth. He says, "in the parliament, I can no longer retain that character which belongs to me.— But you invite me to try my fortune at court; that is to say, amongst harpies, chimeras and monsters. You transform me to an Ixion, and present me with a cloud to fill my embraces. No: I devote myself to solid Virtue, seated on a cube; alike incapable of deceiving, and of being deceived, which rejoices in the truth, and abominates disguise.Being considered either useless, or an object of suspicion, I must live retired: and, before I feel the weight of years, resort to my original refuge, the asylum of the

Muses" Mr. Collinson remarks, that the extreme fastidiousness of Thuanus in receiving public honors, and his affectation of disregarding them at the same time that he is evidently hurt when they are denied, are points unworthy of his general character. Thuanus, however, notwithstanding his threat, never did retire from court, but spent the remainder of his life in the service of it, surrounded with friends whom he loved, and who respected him.

The last public act of Thuanus was his concern in the treaty of Loudun. The regency of Mary de Medicis during the minority of her son Lewis XIII. excited general discontent, and insurrections took place in many parts: the Prince de Condé, the Duke de Bouillon and other nobles had assembled troops with an avowed design of obtaining a change in the king's council, when Thuanus in conjunction with other commissioners, prevented a civil war and signed articles of peace between the parties at Loudun. It was in this year that he lost his second wife, Gasparde de la Chastre, daughter of the Count de Nancy; he had married her in the year 1602, and had by her three sons and three daughters. Thuanus survived his wife but a short time: his studious and sedentary habits, together with his depression of spirits, brought on a lingering illness which carried him to his grave on the 7th of May, 1617. *Æt.* 63.

The history of Thuanus, it has been already said, consists of one hundred and thirty eight books: he lived to superintend the publication of eighty, and entrusted to his executors, Du Puy and Rigaltius, the publication of the remainder, which he left ready for the press. The prohibition of its sale by Henry IV. seemed in no respect to have slackened his industry or abated his courage: he went on

with his work, trusting to more favourable times for its publication. This is a trait in the character of Thuanus which does him great honour.

In the year 1619 the eighty books were once again edited at Paris, and no part of the original work has since been printed in France. The complete work, together with six books of memoirs of his life, was first published at Geneva in 1620. The library of Thuanus has rarely been exceeded in point of magnificence, selection, and extent, by any private collection. He was employed forty years in forming this library, which besides a thousand MSS. of great value, consisted of eight thousand volumes of the most rare and excellent kind procured throughout Europe at an immense expence and all bound in a sumptuous manner. It was in this library that regular meetings were held of the literati of the time from the city, the provinces, and from foreign countries. He opened its treasures to all, and by his will forbids the collection to be sold, but leaves it to his sons for their use and that of the literary world. The family of Thuanus, we are told, and the curators of his library went to the expence of having one copy or more of every valuable work published in Europe, printed on particularly fine paper

made for the purpose, and they sometimes selected the choicest leaves from two or three different copies or editions. The youngest son of Thuanus, James Augustus, made additions to this library; but being sent by Lewis XIV. as ambassador to the Hague, he lived in a style of such splendor as to injure his fortune, and was induced with great regret to make a proposal of selling the library to the king for the use of the Dauphin. The offer, however, was declined; and this magnificent collection came to public sale after the death of the owner. It was purchased entire by the Resident Menas, and after him by the Cardinal de Rohan for less money than the bindings had cost Thuanus, on which latter alone he had expended 20,000 crowns, or about four thousand pounds.

We cannot take leave of this volume without expressing our thanks to Mr. Collinson for the plain and unaffected manner in which he has written it. The life of Thuanus, indeed, might have been made the history of the age in which he lived, and the materials for it might have been furnished by his own work. But ~~as~~ was not Mr. Collinson's plan, he contents himself with a very brief narrative of those events in which his author was concerned, and makes him, as far as possible, his own biographer.

ART. VI. *Memoirs of the Life of the Right Honourable William Pitt, &c. and interspersed with Biographical Notices of his principal political Contemporaries.* By HENRY CLELAND, Esq. 12mo. pp. 348.

ART. VII. *The Life of the Right Hon. Charles James Fox, &c. comprehending of the Times in which he lived, some Account of his principal Contemporaries, his occasional Verses, and other Productions.* By ——— PAXTON. 12mo. pp. 356.

WE have placed these together as they are evidently intended to be a pair of portraits; they issue from the same press, at the same time, and in the same dress; and that they are not even written by the same hand is more than we would undertake to affirm. Be that

as it may; they are calculated to appease, for the moment—for one short moment—that laudable avidity which the public feels for some connected account of the life of two illustrious men, on one of whom, at least, the destinies of this country have for many years depended.

The life of each is written without any unbecoming asperity against his rival. The speeches of Mr. Pitt form a very large proportion of the pages devoted to his biography, and indeed little else than a chronological list of his political measures, with his own laboured defence of them*—such a list and such a defence as any parliamentary register would have afforded—is to be found in Mr. Paxton's compilation.

In Mr. Cleland's *Life of the "Man of the People"* more of pri-

vate anecdote is introduced, and the speeches are proportionately curtailed. It is the better executed of the two, and derives an additional interest from the glimpse which it gives of the domestic habits and occupations of Mr. Fox.

Trusting that on some future occasion we shall be called upon to notice a more elaborate and comprehensive account of the public and private lives of these two statesmen, we shall decline entering upon the subject till that opportunity arrives.

ART. VIII. *Authentic Memoirs of the Baron of Bennigsen. General in Chief of the Russian Armies, Knight of the Order of St. Andrew, Red and Black Eagle, &c. &c. Including a succinct History of the Campaigns in Germany and Poland, during the Years 1805, 1806, and 1807. By a Russian Officer. 8vo. pp. 32.*

WHO would have thought it? Shakespeare is indisputably proved in these pages—to have been a Russian! The last paragraph of this pamphlet *which is written by a Russian Officer* says, "thus has the ambition of Bonaparte been gratified. A passage in *our* immortal Shakespeare contains a just sentiment, &c." This must be a sad blunderer not to have been able to keep up the deception through thirty two short pages. And of these thirty two short pages there are not eight in which the name of the hero is mentioned, or which in any degree allude either to him or his exploits. They contain "a succinct history"—yes, succinct enough—"of the campaigns of Bonaparte in Germany and Poland," snatched one morning at breakfast, we presume, from the file of newspapers at some coffee-house. What little is told about the "Baron of Bennigsen" may be repeated in a few words:

"LEVYN AUGUSTUS THEOPHILUS, Baron of BENNIGSEN, born in the year 1745, is the son of Levyn Frederick de

BANTELN; his mother, who is still living, previous to her marriage, bore the title of Baroness of Rauchaupt: he is descended from an ancient Hanoverian family, formerly of celebrity in the church, his ancestors having been successively deans and canons of Halberstadt, a town and principality in Lower Saxony, for some generations; but his father, preferring military glory to the dull monotony of an ecclesiastical life, entered the army, and, after several promotions, obtained a commission as colonel in the Duke of Brunswick's guards, which appointment he held at the time of his death.

"In the year 1755, the subject of this memoir was received as page to the Elector of Hanover, (the grandfather of our present gracious sovereign), and in 1759 he was presented with a commission as ensign in the Hanoverian foot-guards; soon after he attained the rank of captain, which he resigned in 1768, on his marriage with the daughter of the Baron of Steinberg, Hanoverian Ambassador at the court of Vienna. Shortly after his marriage he visited St. Petersburg, where he became acquainted with General Suwarrow; this intimacy laid the foundation for his future fame—for, on the death of his lady, which took place in 1773, he entered the Russian army under the auspices of this great man, with the rank of lieute-

* The character of Mr. Pitt as a Statesman and an Orator, we have endeavoured to appreciate in other parts of this work. Vide *Ann. Rev.* Vol. II p. 231. and Vol. V. pp. 232, and 488.

nant-colonel, and in 1774 the Empress Catherine II. gave him the command of a corps of Cossacks."

On the murder of Peter III. several impostors started up in remote parts of the Russian Empire and passed for that unfortunate monarch; the principal of whom was a man named Pugatschew, who had at one time collected a very considerable force. The regiment of Benningesen was among the troops which under the command of General Suwarrow were destined to quell this rebellion. Pugatschew, after having been defeated by Colonel (now General Michelson), found many of his followers desert from his standard, and those which remained, at last bound him hand and foot, and took him prisoner to Uralsk.

"After this expedition Benningesen resigned the command of the Cossacks for the regiment of Narva, from which he was soon removed to take the command of that of Kiowie, of which he was appointed colonel.

"In 1792, he went at the head of this regiment to the invasion of Poland, and several skirmishes took place; the first of note, in which Benningesen was engaged, happened on the 26th of May, when his advanced posts were attacked by the Poles under lieutenant Golegowschit, and driven into a wood, where, by a masterly manœuvre, he surrounded and defeated his enemy. On the 17th of June a general battle took place at Zelime, which lasted from seven in the morning till five in the evening, when the Russians were obliged to give way to the superior bravery of the Poles. Shortly after the Russians gained a complete victory over the unfortunate Poles, at Mir: at this battle Benningesen, who had been previously promoted to the rank of lieutenant-general, had the command of the left wing of the Russian army; and, for his good conduct, was rewarded by the empress with the order of St. Wladimir, accompanied by a very flattering

letter of approbation. Several other actions followed, equally disastrous to Poland as this, and in the end, Russia and Prussia incorporated a great part of this ill-fated country with their own territories. It was in this war that Thaddeus Kosciuszko, at that time only a lieutenant under Prince Poniatowski, displayed talents, whereby he merited the confidence of his nation, the hatred of the Russians, and the esteem of Europe. Benningesen soon after returned with his regiment into Russia.

On the insurrection raised by Kosciuszko, in 1794, Benningesen was again ordered into Poland, and distinguished himself in several skirmishes, but more particularly at the storming of Wilna, the capital of Lithuania."

General Benningesen was married a second time in the year 1795, to a Polish lady named d'Audzeykynning: about this time the Empress promoted him to the rank of a General of cavalry, and in 1799 he obtained the appointment of civil and military governor of Lithuania.

From this time nothing of importance appears to have occurred to Benningesen till the period of the third coalition against France*. He was now raised to the rank of general in chief of the Russian armies: the brave but ineffectual stand which he made against the superior genius and fortunes of Bonaparte are known to every body. He claimed the victory at the hard-fought battles of Pultusk and Preussisch-Eylau, but the movements of the French army immediately after them, and the ultimate consequences of those engagements, too clearly evince that the valour of the Russians was not crowned with that success which the General's dispatches to his Emperor led us at the time to imagine.

* Rumour, however, has whispered that General Benningesen was not unacquainted with the circumstances which attended the death of the unhappy Emperor Paul, in 1801.

ART. IX. *The Exemplary Life of the Pious Lady Guyon, translated from her own Account in the Original French. To which is added a new Translation of her Short and Easy Method of Prayer.* By THOMAS DIGBEY BLOOKE, which Treatise was the first Rise of her severe Persecutions. 8vo. pp. 488.

THE life of this celebrated woman, written by herself, was first published in French in 3 vols. 12mo. at Cologne three years after the death of the author; and has long been the least common of all her productions. The present translator warmed by his subject, exhorts his reader to be "roused by her example and encouraged by her victory," in other words, we presume, to become a mystic: how far this advice is salutary we shall endeavour to shew by the following sketch of her history and principles.

Madame Guyon was born of distinguished parents on the 18th of April 1648. Educated in a convent and possessing great sensibility of heart, she was the more easily impressed by enthusiastic preachers, and accordingly we find her at six years of age going to confession, "glowing with a kind of fervor," at one time feeling "a desire to suffer martyrdom," and at twelve complaining that she "was like the prophet, in a deep abyss of mire which she could not get out of." Thus early was she initiated into the art of applying the highly coloured imagery of prophetic language to her own fancied circumstances. At fifteen years of age she was married against her consent to a man twenty-two years older than herself, and a constant invalid. It is impossible to read the account of this cruel sacrifice of a young beautiful and amiable girl, and of the tyrannical usage to which it was the prelude without feeling the warmest indignation against her unnatural parents. She was continually persecuted by her husband and by his mother who lived with them, and likewise by a female servant who acted as a spy upon

all her actions, and behaved to her with the most intolerable insolence. To all this however, she submitted without murmuring, and even lamented that "her cross" was not heavier. At the age of nineteen she was converted. This great event she attributes to her confessing to an *inward man*, on the subject of her difficulties about prayer. "It is," replied her confessor, "because you seek without what you have within." These words penetrated her heart; she felt at that instant, she says, a very deep wound, but a wound so delightful she desired not to be cured." Upon this followed a series of extacies which we have the good fortune not to understand, at the close of these she desired to have this extraordinary *inward man* for her confessor. He hesitated on account of her youth and beauty, but while he was at prayer for light on this subject, it was said to him, "Fear not that charge; she is my spouse." This affected the Lady Guyon greatly, and on Magdalene's day, the day after the death of her earthly husband (July 22, 1676) she renewed her marriage contract with her dear and divine spouse; entering into her closet, where she kept his image, she devoted herself wholly to him, and made a vow of perpetual chastity. This edifying ceremony she afterwards regularly performed on the anniversary of this day throughout her life. About two years after the death of her natural husband she had a vision directing her to go to Geneva. Upon this she wrote to Father le Combe, with whom she was then beginning to have much spiritual intercourse, desiring him to pray for her on Magdalene's day with reference to this vision. It does not appear

that he received any direct answer, but "it was said to him thrice with much power, 'Ye shall both dwell in one and the same place'—at this he was very much surprised as he had never received interior words before." On the same happy day her own soul was perfectly delivered from all its pains." On her road to Geneva she met Father La Combe—her first interview with whom she thus curiously describes :

"As soon as I saw that Father, I was surprized to feel an interior grace, which I may call COMMUNICATION; and such as I had never had before with any person. It seemed to me that an influence of grace came from him to me, through the innermost of the soul; and returned from me to him, in such sort that he felt the same effect. Like a tide of grace it caused a flux and reflux, flowing on into the divine and invisible ocean. This is a pure and holy union, which God alone operates, and which has still subsisted, and even increased betwixt us. It is an union exempt from all weakness, and from all self-interest, which causes those, who are blessed with it, to rejoice in beholding themselves, as well as those beloved, loaden with crosses and afflictions; an union which has no need of the presence of the body; which at certain times absence makes not more absent, nor presence more present; an union unknown to all men but such as are come to experience it: Nor can it ever be experienced but betwixt such souls as are united to God. As I never before felt such an union of this sort with any one, it then appeared to me quite new, having never heard of the like. I had no doubt of its being from God; so far from turning the mind from him, it tended to draw it more deeply into him. It dissipated all my pains, and established me in the most profound peace."

We profess not to understand this, and no wonder as it was new even to Madame Guyon.

It would be exceedingly tedious to follow this enthusiast through all her "extacies and drynesses, her revelations and privations"—

nor is it easy to accompany her even in her earthly travels, so frequently are we left grovelling behind—whilst she soars in aerial excursions. We learn however, with some difficulty, that her journey to Geneva was not productive of any important effects, and that having been continually tormented and persecuted by minds less pure and excellent than her own, she was at length unexpectedly told by Father La Combe that she must return to Paris without delay. She immediately obeyed. For some time she had persuaded herself that she was possessed of the power of working miracles, and a girl in whom she was interested being ill, she "was moved to say to her, 'Rise and be no longer sick.' She rose and was cured!" So great was her authority now grown that the very devil himself dared not to attack her; although he was vehement against some of her principles. "She was to him she says, like a thunder-bolt." Stopping according to the order she received from heaven, at Grenoble, she there became so celebrated from her piety, and so eminent for spiritual gifts that she was resorted to by crowds of people, who flocked to her on all sides and engaged her in spiritual conversation generally from six in the morning till eight in the evening. Here she was extremely traduced and persecuted from jealousy, it is probable, of her increasing influence; for we cannot discover that she believed or taught any thing that might not be legitimately deduced from the doctrines of the Romish Church: or the persecution she suffered may have arisen from the fears of the more sagacious of the members of that church, that ridicule must attach to their own tenets if thus openly avowed, and consistently reduced to practice. In every place which she visited, she was both followed and

persecuted; till at length she again arrived at Paris, as she tells us, on Magdalene's Eve, 1682, having been absent five years. Here the storm, which had been so long gathering, burst upon her head—under the direction of her half brother, Father De la Motte. She was first by a *lettre de Cachet* sent to a convent where an attempt was made to poison her. During ten years she was imprisoned at Vincennes, and afterwards in the Bastile. Her great friend Father de la Combe was also sent to prison and died there. We are not informed how she passed her time during her long confinement, except that she composed many hymns and spiritual songs, of which some specimens are given by the translator, and of which more have been published in English verse by Cowper.—She was liberated in the year 1702, when she retired to Blois, where she died in 1717, in the 69th year of her age. Besides some other works, she wrote a *Treatise on Prayer*, which is translated and subjoined to these memoirs. It is remarkable that she never prayed to the Saints, nor even to the Virgin Mary, which was one of the crimes laid to her charge by her persecutors.

The fundamental principle of the Quietists or Mystics of which this Lady was the most distinguished ornament, is thus stated by her admiring translator. "The pure disinterested love of God formed in the soul by the operation of divine grace through submission, self renunciation, fervent prayer, faithful obedience to its discoveries, and inward communication therewith." p. 375, note. In this principle it is easy to discover the germ of those wild extravagancies to which the disciples of the system were addicted, and which are not yet extinct "*Submission to the will of God*:" which they interpret so as to forbid the making of any

effort to help ourselves. Hence, when Lady G. was ill used by her husband, cruelly treated by her mother, and continually insulted by a female domestic, she refused to acquaint her father, who would have instantly delivered her from these persecutions. "*Self-renunciation*:" an absolute refusal of even the most innocent gratifications: Therefore Lady G. when yet very young, having determined to advance still more rapidly towards perfection, not only "deprived herself of the most innocent indulgencies," but "practiced all the austerities she could imagine:" yet nothing was able "to satisfy her desire of suffering." Although she could eat so little that life was hardly sustained, yet she resolutely refused whatever could gratify her taste, often keeping wormwood in her mouth, and taking every thing that could mortify and disgust. "*Fervent prayer*:" regarding this as a means of satisfaction Lady G. considered not how far it harmonized with other duties but became "insatiable for it;" rising even when very young at four o'clock to pray, and continuing her devotions even when surrounded by company.

Hitherto the extravagancies are to be attributed not so much to the principles themselves, as to the mistaking their true extent; but this cannot be said of the two following: for by what infallible marks shall we discriminate between "faithful obedience to the inward discoveries of divine love," and the sallies of a lively or a partially disordered imagination? between inward communications from God, and the reveries of a bewildered fancy?

But it is time to close this article. The life of a person who could reckon a Fenelon among her followers cannot be uninteresting, especially when written by herself,

and the translator deserves some praise, although we cannot approve his motive for undertaking the task, for having presented to the English reader a work which has long been scarce.

ART. X. *The Life and Writings of the late Rev. Henry Tanner, of Exeter. Published from his own Manuscripts. By the Rev. ROBERT HAWKER, D. D. 8vo. pp. 231.*

THIS volume contains Memoirs of Mr. T. written by himself; a few letters; an account of a journey by the author from Exeter to Plymouth; a short diary: and a few scraps of doggrel versification. Mr. T. was originally a low dissolute fellow who worked as a ship carpenter, but having been miraculously converted by "dear Mr. Whitfield," turned Methodist preacher. In this work, edited by a doctor in divinity of the estab-

lished church, scoffers will find much food for indecent ridicule—they who are pleased with the small talk and presumptuous rant of a Methodistical Journal and Correspondence, a rich entertainment; but they who have a just sense of the greatness of God, and a pious reverence of his holy name, will soon close the book with the liveliest sentiment of indignation and disgust.

ART. XI. *Memoirs of the Life and Writings of the Honourable Henry Home of Kames, One of the Senators of the College of Justice, and One of the Lords Commissioners of Justiciary in Scotland: containing Sketches of the Progress of Literature and General Improvement in Scotland during the greater Part of the Eighteenth Century. 2 vols. 4to.*

THE literary labours and public life of Lord Kames were sufficiently distinguished to render him a fit subject of biographical memorial. Independently also of his personal claims, his connections with men of literature in Scotland were so extensive, and subsisted during such a length of time, that the narration of his life must necessarily include no inconsiderable portion of interesting anecdote relative to the period in which he flourished. His present biographer is well qualified to render justice to his subject, by his knowledge of the character which he undertakes to delineate, the similarity of many of his pursuits, the extent of his literary information, and his acquaintance with many of the principal persons whom his subject incidentally brings to the notice of his readers. We are therefore in taking up these volumes less alarmed than in many similar instances at the length to which they are expanded.

Henry Home was born at Kames in the county of Berwick in the year 1696, of an honourable, but not opulent family. To his early education, which was private, he does not appear to have been indebted for much proficiency. With a slender stock of learning, acquired under a tutor of apparently narrow attainments, he was about the year 1712 bound by indenture to attend the office of a writer to the Signet in Edinburgh. An accidental introduction to Sir Hugh Dalrymple, then president of the court of session, impressed him strongly with the idea of the *otium cum dignitate* to be attained by honourable and active perseverance in the higher departments of the legal profession. He therefore determined to abandon the more limited occupation of a writer, and to qualify himself for the functions of an advocate before the supreme courts.

He now began to apply himself

with great diligence to remedy the defects of his domestic education, resuming the study of the Greek and Latin languages, and adding that of the French and Italian, together with the cultivation of various scientific pursuits, which he carried on at the same time with the study of the law. His favourite pursuits appear however to have been of a metaphysical nature. In 1723 he was engaged in a correspondence with Andrew Baxter, the well known author of "an inquiry into the nature of the human soul," and of "Matho, sive cosmotheoria puerilis," who was then employed in superintending the education of the son of a gentleman in the neighbourhood of Kames. The correspondence related to topics both physical and metaphysical, and was protracted by the perseverance of Home to a length which exhausted the patience of Baxter, who could feel little pleasure in carrying on a controversy with an adversary at that time deficient even in elementary information relative to the subject of debate.

In the same year Mr. Home, who seems to have felt a strong passion for metaphysical controversy, entered the lists with Dr. S. Clarke, whose books on the being and attributes of God at that time attracted much of the public notice. Clarke "answered the objections of his correspondent briefly, but pointedly, and with the most perfect good temper; yet in such a strain, as to prompt to no further continuance of the controversy."

Mr. Home was called to the bar in 1724. His powers of oratory were not shining, and the first circumstance which brought him into notice, was the publication in 1728 of a folio volume of "Remarkable Decisions of the Court of Session" from 1716 to that period, which are stated by Lord Woodhouselee, a competent authority, to be exe-

cuted with great judgement. By the solidity of his legal knowledge, and the ingenuity and success of his pleadings, though unadorned by any graces of external manner, Mr. Home now rapidly rose to great eminence at the bar.

In 1732 he published a small volume under the title of "Essays upon several Subjects in Law," &c. suggested in the course of his practice as a counsel, an analysis of which is furnished by Lord Woodhouselee.

Mr. Home was at this time connected in habits of close intimacy, with the principal persons of literary eminence who inhabited or frequented the Scotch metropolis, who furnish Lord Woodhouselee with an entertaining chapter of anecdotes. The most remarkable of these is the celebrated David Hume, whose acquaintance with Mr. Home seems to have commenced about the year 1737, at the time when the former was engaged in the publication of his first work, the "Treatise of Human Nature."

In 1741, Mr. Home was married to Miss Agatha Drummond, a younger daughter of James Drummond, Esq., of Blair, in the county of Perth, a lady who is characterized as possessing an excellent understanding and most amiable temper. The following extract describes the mode of domestic life now adopted by him.

"But with this laudable attention to economy, Mr. Home's mode of living was consistent with every rational enjoyment of social and polished life. He had accustomed himself from his earliest years to a regular distribution of his time; and, in the hours dedicated to serious occupation, it was no light matter that ever made him depart from his ordinary arrangements. The day was devoted chiefly to professional duties. He had always been in the habit of rising early; in summer between five and six o'clock; in winter, generally two hours before day-break. This time was spent

in preparation for the ordinary business of the Court; in reading his briefs, or in dictating to an amanuensis. The forenoon was passed in the Court of Session, which, at that time, commonly rose soon after mid-day; thus allowing an hour or two before dinner for a walk with a friend. In town, he rarely either gave or accepted of invitations to dinner; as the afternoon was required for business and study. If the labours of the day were early accomplished, and time was left for a party at cards before supper, he joined the ladies in the drawing-room, and partook with great satisfaction in a game of whist, which he played well; though not always with perfect forbearance, if matched with an unskilful partner: yet even these little sallies of temper were amusing, and seasoned with so much good humour, that they rather pleased than offended the person who was their object. At other times, he was not unfrequently seen of an evening at the theatre, the concert, or assembly-room; and, possessing to a wonderful degree the power of discharging his mind of every thing that was not in consonance with his present occupations, he partook with the keenest relish in the amusements of the gay circle which surrounded him. It was delightful to see the man of business and the philosopher mingling not only with complacency but with ease, in the light and trivial conversation of the *beau monde*, and rivalling in animation and vivacity the sprightliest of the votaries of fashion, whose professed object is pleasure, and the enjoyment of the passing hour. The evening was generally closed by a small domestic party: where a few of his intimate friends, assembled for the most part without invitation, found a plain but elegant little supper; and where, enlivened often by some of Mrs. Home's female acquaintance, the hours were passed in the most rational enjoyment of sensible and spirited conversation, and easy social mirth, till after midnight.—Such was the tenor of Mr. Home's life, while engaged in the most extensive business as a barrister; and such, with little variation in the distribution of his time, it continued to be after his promotion to the Bench.

The seasons of vacation were usually spent in the country, in

an intermixture of literary studies, and rural and agricultural pursuits, to which Mr. Home was attached in a degree which furnished matter of some surprize to the neighbouring Scottish gentry, who were at that time little sensible of the value of such labours.

In 1741 he published in two volumes folio, “The Decisions of the Court of Session from its Institution to the present Time, abridged and digested under proper Heads in the form of a Dictionary.” This work was the labour of many years, is said to be of the highest utility to the profession of the law in Scotland, the reports of the decisions of the supreme court not having been before methodized, and for the most part existing only in a few manuscript collections, not easily accessible, nor to be perused and consulted without much unpleasant labour. A supplement of two volumes was added to this work by Lord Woodhouselee, under the direction and inspection of Lord Kames himself.

During the rebellion in 1745 and 1746 the proceedings of the court of session were suspended for a period of eleven months. This interval was employed by Mr. Home in various researches into subjects connected with the history, laws, and ancient usages of his country. The result of his enquiries he published in 1747 under the title of “Essays upon several Subjects concerning British Antiquities,” consisting of five dissertations, on the introduction of the feudal law, on the constitution of parliament, on honour and dignity, on succession or descent, and an appendix on the hereditary and indefeasible right of kings, in which he adopts whig principles.

In 1751 he published “Essays on the Principles of Morality and Natural Religion,” which his biographer considers as intended to

counteract the noxious tendency which he attributed to certain principles advanced by Hume in his philosophical essays, especially that of utility or expediency laid down by that author as the foundation of morals, and supported by him with much force of argument and ingenuity of illustration; and his theory respecting the connection of cause and effect, as apprehended by the human mind, which has been much misunderstood, and in combating which Lord Kames seems to have come to a conclusion differing little more than verbally from that of the author whose doctrine he was contesting. In these dissertations Mr. Home advanced a whimsical theory for the purpose of reconciling the opinions of liberty and necessity. By this work, undertaken in defence of the principles of morality and natural religion against the attacks of scepticism, the author had the misfortune to draw on himself the charges of impiety and scepticism from some bigotted members of the church of Scotland, who were even desirous to support their complaints by the interference of ecclesiastical authority. The subject was brought before the general assembly, but dismissed by the prudence rather than the liberality of that body.

In February 1752, Mr. Home was appointed a judge of the court of session, and took his seat by the name of Lord Kames on the bench, which he adorned by his legal knowledge, his love of justice, and the general courtesy and moderation of his manners. From this time he continued to occupy a distinguished place both in the literature and jurisprudence of his country. In 1755 he was appointed a member of the board of trustees for the encouragement of the fisheries, arts and manufactures of Scotland, and a commissioner for the management of forfeited estates annexed to the

crown, the revenues of which were to be applied to the improvement of the uncultivated tracts of Scotland. He continued his literary labours by the publication (in 1757) of "the Statute Law of Scotland abridged, with Historical Notes," a work which is said to contain a clear and compendious view of the subject, and continues to be a book of authority with the practitioners in the Scotch courts.

Lord Kames was sensible of the bad effects resulting from the different systems of law by which the Northern and Southern divisions of the Island are governed, and was engaged in a correspondence with the Earl of Hardwicke, then lord chancellor, on this important subject. His researches respecting it were given to the world in a volume of "Historical Law-Tracts," printed at Edinburgh in 1759, in which he traces the history of law, and endeavours to point out the alterations which changes of circumstances render expedient.

The active mind of Lord Kames did not confine itself to labours and studies connected with the profession in which he was engaged. In 1761 he published a small volume entitled an "Introduction to the art of thinking;" the object of which was to point out the means of improving the faculty or habit of abstraction, and the formation of general observations: and comprizing various maxims, original and borrowed, illustrated by historical anecdotes and fables.

About this time Dr. Franklin, in company with his eldest son, visited Scotland, and received from Lord Kames marks of attention which laid the foundation of an uninterrupted friendship and correspondence. The following remarks of Dr. Franklin on a picture, said to be that of Penn, are curious.

"Your Lordship's kind offer of Penn's picture is extremely obliging. But were it certainly his picture, it would be too valuable a curiosity for me to think of accepting it. I should only desire the favour of leave to take a copy of it. I could wish to know the history of the picture before it came into your hands and the grounds for supposing it his. I have at present some doubts about it; first because the primitive Quakers used to declare against pictures as a vain expence; a man's suffering his portrait to be taken, was condemned as pride; and I think to this day it is very little practised among them. Then, it is on a board; and I imagine the practice of painting portraits on boards, did not come down so low as Penn's time; but of this I am not certain. My other reason is, an anecdote I have heard, viz. That when old Lord Cobham was adorning his gardens at Stowe with the busts of famous men, he made inquiry of the family, for a picture of William Penn, in order to get a bust formed from it, but could find none. That Sylvanus Bevan, an old Quaker apothecary, remarkable for the notice he takes of countenances, and a knack he has, of cutting in ivory strong likenesses of persons he has once seen, hearing of Lord Cobham's desire, set himself to recollect Penn's face, with which he had been well acquainted; and cut a little bust of him in ivory which he sent to Lord Cobham, without any letter or notice that it was Penn's. But my Lord who had personally known Penn, on seeing it, immediately cried out, "Whence comes this? It is William Penn 'himself!'" and from this little bust, they say, the large one in the gardens was formed.—I doubt, too, whether the whisker was not quite out of use at the time when Penn must have been of the age appearing in the face of that picture.—And yet, notwithstanding these reasons. I am not without some hope that it may be his; because I know some eminent Quakers have had their pictures privately drawn and deposited with trusty friends; and I know also that there is extant at Philadelphia a very good picture of Mrs Penn, his last wife. After all, I own I have a strong desire to be satisfied concerning this picture; and as Bevan is yet living here, and some other old Quakers that remember William Penn, who died

but in 1718, I would wish to have it sent me carefully packed in a box by the waggon, (for I would not trust it by sea), that I may obtain their opinion. The charges I shall very cheerfully pay; and if it proves to be Penn's picture, I shall be greatly obliged to your Lordship for leave to take a copy of it, and will carefully return the original."

In 1762, appeared the "Elements of Criticism," one of the works by which the name of Lord Kames is chiefly known to the general reader. The object of this work is the establishment of a philosophical theory of criticism, and the application of its principles to the appreciation of works of literature and taste, an ingenious production, but rather the offspring of speculation and reasoning, than of a quick and habitual perception of the grand and beautiful, and therefore dry and cold in its manner, and sometimes erroneous in its decisions.

In 1763 Lord Kames was appointed one of the Lords of Justiciary, the supreme criminal tribunal in Scotland. Although at this period unengaged in any public literary labour, he maintained an extensive epistolary correspondence on various subjects of speculation with men of science and literary reputation. Among the names of his correspondents, we now find those of Dean Tucker, and Mr. Harris of Salisbury.

The estate of Blair-Drummond devolving to the possession of Lord Kames, he was induced by his attention to agricultural subjects, to project and execute a variety of extensive improvements. Among these was the undertaking of clearing the Moss of Kincardine, a level swamp about four miles in length, and from one to two in breadth, containing about 2000 Scotch acres. This extensive tract was covered with a stratum of moss, on an average from eight to nine feet in thickness, beneath which was known

to lie a soil of rich clay and vegetable mould, which had been formerly overspread with forest trees. The scheme of Lord Kames was to float this immense body of moss into the Firth by means of channels cut through it into the river. The practicability of the undertaking having been ascertained by experiments made on a small scale, it has been gradually carried nearly into complete execution, and is said to have succeeded beyond the most sanguine expectations of the projector.

The commercial prosperity of his country was an object which likewise engaged the attention of Lord Kames. In 1765 he published a pamphlet on the progress of the flax-husbandry in Scotland, with the view of promoting the cultivation of an article important to the national manufactures. His legal labours were resumed in the publication of a folio volume of "Remarkable Decisions of the Court of Session, from 1730 to 1752."

The disputes between Great Britain and her American colonies now began to occupy the attention and agitate the feelings of men of all orders. On the question of right Lord Kames has publicly expressed his sentiments in coincidence with the maxims unfortunately adopted by the British government; the question of policy he viewed in a different light. An interesting letter on this subject from Dr. Franklin is inserted, which displays the extent and wisdom of his political views. He unhappily met with the fate of other political prophets.

In 1774 Lord Kames published his "Sketches of the History of Man," a work which had during a considerable period occupied the hours which he was able to redeem from the exercise of his public duties. The primary doctrine of his philosophy "that the savage state

was the original condition of man in every part of the globe, and that all his advances to improvement and civilization have taken place through the gradual operation of the instinctive principles of his nature," found, as might be expected, many opponents. Among these was Dr. Doig, of Stirling, (little known, we believe, to the public, but who appears to have been a writer of great ingenuity and learning) who replied to Lord Kames in two letters on the savage state. An interesting account of this author is given by Lord Woodhouselee.

It is a remarkable instance of the unabated activity of Lord Kames's mind, that in his eightieth year he published a work on agriculture, to which he had at all times given much of his attention. He gave to this book the title of the *Gentleman Farmer*.

Lord Kames enjoyed, till the advanced age of eighty-five, the uninterrupted blessings of health, and the vigour of his intellectual faculties. He had nearly completed his 86th year, when he was seized with a disorder of the bowels, which he at first disregarded, but which not yielding to medicine or regimen, began in a few months to threaten a fatal termination. The closing scenes are thus described.

"For the following interesting particulars, I am indebted to the information of his daughter in law, to whom alone they were known; and I am anxious to give them, as nearly as I can, in her own words.—A very few days before his departure from Blair-Drummond, in a short walk which he took with her in the garden, he desired her to sit down by him on one of the benches; saying he felt himself much fatigued; and adding, that he was sensible he was now growing weaker every day. On her expressing a hope, that, on going to town, his friend Dr. Cullen, who knew his constitution, might be able to give him some advice that would be of service to him;

and that she flattered herself, his disease had been rather less troublesome to him for some time past: "My dear child," said he, looking in her face with an earnest and animated expression, "Don't talk of my disease: I have no disease but old age. I know that Mrs. Drummond and my son are of a different opinion; but why should I distress them sooner than is necessary. I know well that no physician on earth can do me the smallest service: for I feel that I am dying; and I thank God, that my mind is prepared for that event. I leave this world in peace and good will to all mankind.—You know the dread I have had of outliving my faculties: of that I trust there is now no great probability, as my body decays so fast.—My life has been a long one and prosperous, on the whole, beyond my deserts: but I would fain indulge the hope, that it has not been useless to my fellow-creatures. My last wish regarded my son and you, my dear child; and I have lived to see it accomplished: I am now ready to obey my Maker's summons."

He then poured forth a short but solemn and impressive prayer. On leaving the garden, he said, "This is my last farewell to this place: I think I shall never see it more. I go to town chiefly to satisfy Mrs. Drummond,—otherwise I could willingly have remained here. But go where I will, I am in the hands of Almighty God."

"He left Blair-Drummond in the beginning of November; and the Court of Session meeting soon after, for the winter, he went thither on the first day of the

term; and took his seat with the rest of the Judges. He continued for some little time to attend the meetings of the Court, and to take his share in its usual business, but soon became sensible that his strength was not equal to the effort. On the last day of his attendance, he took a separate and affectionate farewell of each of his brethren. He survived that period only about eight days. He died on the 27th of December, 1782, in the 87th year of his age. A letter which he wrote within a few days of his death to Lord Gardenstone, as a member of the Board of Trustees for Arts and Manufactures, and a personal application which he made within the same period, to his friend Mr. Arbuthnot, the Secretary of the same board, in behalf of a very deserving man, who had fallen into indigence, bear testimony, that his mind was occupied, even in its last moments, with matters of public concern, and of private beneficence."

Such are the outlines of the life of Lord Kames. The sketch is filled up in the volumes before us, by the intermixture of his correspondence, analysis of his works, biographical anecdotes of numerous literary and public characters with whom he was connected, and digressive dissertations on law, literature, and science. The style is pure and perspicuous, the materials and subject interesting, and the volume, though prolix, seldom wearisome.

ART. XII. *Some Account of the Public Life, and a Selection from the unpublished Writings of the Earl of Macartney.* By JOHN BARROW, Esq. F. R. S. 2 vols. Quarto.

GEORGE, EARL OF MACARTNEY, was the only remaining son of George Macartney, and the only male descendant of his great-grandfather of the same name, who was a Captain of Horse, and resided on an estate which he had acquired in the county of Antrim. At the revolution in 1688 he proclaimed at the head of his troop King William and Queen Mary, for which he was soon after obliged to fly into England

and was attainted. On the settlement of Ireland, however, he was restored, and returned to Belfast, where he soon after died. George Macartney, the subject of the present memoir was born May 14th, 1737, at the family mansion of Lissanour. At an early period of life he was placed under the tuition of the Rev.—Dennis, whose library principally consisted of works in theology, heraldry, genealogy and

chronology. Young Macartney's fondness for books led him imperceptibly, from want of others, to the study of such as were to be had: And to the early exercise of his memory on these subjects he used to attribute in a great degree the peculiarly retentive faculty for which, through every part of his future life, he was distinguished.

At thirteen he was admitted a fellow commoner of Trinity College, Dublin, and proceeded Master of Arts in 1759. From Dublin he came to London, and entered the Middle Temple, but without any view to the practice of the Law. Shortly after this time he made the tour of Europe, and it is probable acquired that knowledge of the politics and character of different European courts, and of the strength and resources of different states, which qualified him so well for the public career which it was his destiny to run.

A seat in the House of Commons was the first object of his ambition; and as he had formed intimacies with some of the leading characters of the time, to obtain it could be a matter of no great difficulty. Lord Holland and Lord Sandwich, the latter of whom was then Secretary of State for the northern department, had made an arrangement to bring him into Parliament for the borough of Midhurst, but the affairs of Russia having at this time assumed a very interesting appearance from the recent revolution which had placed Catherine on the throne, it was thought that Mr. Macartney's talents and political knowledge might be still more advantageously employed at the Court of St. Petersburg. The old treaty of commerce of 1734 had long since died a natural death; and Catherine was so little disposed to renew it, that she had given a flat refusal to Lord Buckingham, on the ground that it was not intended to enter

into an exclusive engagement with any particular power. Mr. Macartney, in addition to his other diplomatic qualifications, was endowed with so many graces of person and of manner that he was thought a very likely person to negotiate with effect at a female court. He was accordingly appointed envoy extraordinary to the Empress of Russia, and received his first audience Jan. 11, 1765, having previously received the honour of knighthood from his majesty. Here he continued more than two years, and with unwearied perseverance and infinite address, at length succeeded in accomplishing the object of his mission on terms more favourable than had been anticipated by the English government, since the failure of his three immediate predecessors in pursuit of the same advantages. Sir George, however, unquestionably exceeded his instructions in having taken upon himself to sign a treaty of commerce before he had sent it over for his Majesty's approbation. To enter into all the circumstances of the case would too much encroach upon the limits of our article: Mr. Barrow has pleaded the cause of his client with dexterity and zeal, and the issue of the business was a sufficient acknowledgement of the policy as well as of the defensibility of Sir George's conduct. The new English ministry, however, affected to be highly indignant at the liberty which their envoy had taken, and particularly at the introduction of a clause which they considered as a reservation in favor of Russia, and an infringement on the navigation act. They refused to ratify the treaty: it was re-written; the objectionable clause was left out; it was again sent to England: in short it was thrice

"Sent bootless home and weather-beaten back,"

before it was definitively settled, and

then with his majesty's ratification was transmitted an announcement that Mr. Hans Stanley was appointed ambassador extraordinary and plenipotentiary to the Court of St. Petersburg.

Sir George felt very acutely this ungrateful treatment: in one of his letters he says "nothing in heaven could bribe me to pass the last six months over again; mortified and dejected as I am, I have long since disclaimed the least hope of applause for any ministerial endeavours, however judiciously conducted or fortunately concluded," &c. But eventually he enjoyed his triumph: all the British merchants resident in Petersburg expressed in a public letter "their entire and unreserved approbation of every article" in the treaty, and on his return to England, Mr. Stanley resigned his appointment of Minister extraordinary and plenipotentiary to the Court of Russia, and Sir George Macartney was immediately appointed to succeed him! An acknowledgement thus wrung from the Ministry of his upright and wise conduct, and of the futility of their own charges against him was a triumph which he could hardly have expected. Sir George had been received in the most flattering manner by the Empress, who presented him with a magnificent gold snuff box enriched with diamonds on his departure. An anecdote occurs here—we have many others in store—indicative of his disinterested spirit: notwithstanding that he had contracted a personal debt of 6000*l.* in order to support his ministerial character with appropriate splendor, he declined accepting the service of plate which it is customary for ambassadors to be presented with; he declined the equipage money, and every other emolument except their Majesties' pictures.

On the first of Feb. 1768, Sir

George was married to the Right Hon. Lady Jane Stuart, second daughter of the Earl of Bute. Having refused the honor of ambassador to Russia, he was now chosen member for Armagh, and went over as Chief Secretary of Ireland with Lord Townsend who was the first resident Lord Lieutenant of that country; here he remained about three years, and supported the cause of government with great zeal and disinterestedness, having waved the acceptance of a place of 2000*l.* a year in order to accommodate the Lord Lieutenant. On his return, he was made a Knight of the Bath: about two years afterward she was further rewarded for his services in Ireland by the appointment of Governor and Constable of the Castle and Fortress of Toome, with a salary of about 1000*l.* a year. In Oct. 1774. he was returned a member of the British Parliament for various Scotch boroughs, and in Dec. 1775 was appointed Captain General and Governor in Chief of the Southern Caribbee Islands of Grenada, the Grenadines, and Tobago. On the 10th of June 1776, his Majesty was pleased to advance him to the peerage of Ireland, by the title of Lord Macartney, Baron of Lisanoure in the county of Antrim.

On his arrival at Grenada he found the island distracted by party and religious feuds: the Scotch party and the French bore inveterate enmity against each other. This rancour he endeavoured to appease, and succeeded in restoring harmony among these theologic zealots. He contrived by his address and judicious conduct to conciliate all parties, and he actually composed and established a militia of those very men who, before his arrival, had been endeavouring to tear each other to pieces. It was a part of this militia which, together with the garrison, made so gallant though ineffectual a defence against the

Count d'Estaing when he attacked the island with a very superior force.

By the capture of Grenada, Lord Macartney suffered considerably in his private fortune, and he never received any compensation whatever. The loss of his papers was irreparable: having made it a rule from his outset in life to write down whatever new matter of information he collected, whatever observations occurred in the course of his reading, it must be presumed that these papers contained documents and remarks of no ordinary value. To add to his misfortune, the *Supply*, store-ship, in which Lady Macartney had taken her passage for England, took fire at St. Kitt's where it stopped to collect the convoy, and every article on board, including duplicates of many of these papers, was consumed.

His Lordship remained but a short time as a prisoner of war at Limoges, before he obtained, through M. Sartines, the permission of the king of France to return to England, where he was immediately exchanged.

We are now arrived at that period of Lord Macartney's life in which the powers of his mind and the qualities of his heart had the amplest room for expansion: India was the great and splendid theatre in which he was to display the incorruptibility of the patriot and the various wisdom of the statesman. The enormous and unblushing abuses which for many years had disgraced the administration of government in the Carnatic; the scenes of plunder, perfidy, and violence which had been exhibited in that ill-fated country rendered it necessary that some man of eminent talent and integrity should be sent to fill the vacant presidency of Madras; to restore confidence, if possible, to the native princes, by stemming the torrent of corruption and of fraud; to supplant imbeci-

lity by vigour, inaction by activity, and out of confusion to invoke order. On the 14th of Dec. 1780, Lord Macartney was nominated Governor and President of Fort St. George; the nomination of the directors had the concurrence of the proprietors, and he was sworn in the next day without even the ceremony of a ballot. On the 21st of June 1801, after a passage of four months, he arrived before Pondicherry. The army was at this time under the command of Sir Eyre Coote, and the naval forces under that of Vice Admiral Sir Edward Hughes, from which latter Lord Macartney first learned intelligence of the war with Hyder Ali; of his bold invasion of the Carnatic, the ill-success of the British arms, and the general gloomy appearance of our prospects in every part of India. Hyder Ali's detachments had approached to the very gates of Madras: the neighbouring country was abandoned both by Europeans and natives; the nabob of Arcot and his family had been compelled to take refuge in the town; all supplies, except by sea, were cut off, and those rendered precarious by the activity of the enemy's privateers. No assistance was to be expected from the native princes of India who had entertained but too well-grounded a suspicion of our ambition and ill-faith; the presidency of Bengal was engaged in an inauspicious war with the Mahrattas, and could promise no permanent assistance; and, lastly, as the consummation of all, the British army itself had shown a very serious disposition to mutiny on account of the arrears of pay which were due to it. Such was the inauspicious crisis at which the government of the Carnatic was assumed by Lord Macartney. But it was not his character to despond; he met the danger boldly and manfully: money was distributed among the troops in

payment of their arrears; provisions were obtained for the army; the subjects and allies of Great Britain were inspired with confidence in her resources; and while it was his object to impress the enemy with dread of her power, he desired only to obtain an equitable peace without extension of territory.

As hostilities had now commenced between Great Britain and Holland it was evident that the Dutch, would purchase amity of Hyder Ali by annoying the English. Accordingly the first step that Lord Macartney took was to get possession of the two Dutch forts of Sadras and Pulicat, the one being to the north the other to the south of fort St. George: within the first week of his arrival Sadras surrendered, and the fall of Pulicat soon followed. Sir Eyre Coote defeated Hyder Ali on the first of July near Porto Novo; and at this seasonable moment of superiority it was that Lord Macartney endeavoured to conciliate the Princes of the Peninsula, and made overtures to Hyder Ali himself. The reply of that great warrior sufficiently indicates the distrust which had been engendered by former transactions with the company's government. "The governors and Sirdars," he observes, "who enter into treaties, after one or two years return to Europe, and their acts and deeds become of no effect. Prior to your coming, when the governor and council of Madras had departed from their treaty of alliance and of friendship I sent my vakeel (agent) to confer with them, and to ask the reason for such breach of faith; the answer was *that they who made these conditions were gone to Europe.*" Lord Macartney had received strong assurances from the Nabob of the Carnatic, of the pacific disposition of the Mahrattas: he immediately sent propositions to the court of

Poonah, offering the restoration of certain provinces and islands which he knew had either a political or religious value in their eyes. This proposition had so good an effect that no hostilities were afterwards committed by the Mahrattas against the English, and it paved the way for that peace which, through the mediation of Scindea, was shortly after made with them by the government of Bengal.

The revenues of the Carnatic for a period of indefinite duration, and not less than five years were assigned exclusively into the hands of Lord Macartney; the Nabob had already received the most convincing proof of his Lordship's disinterestedness and integrity in his rejection of one of the highest bribes that was ever proffered to a governor of Madras in a single sum, namely two lacks of pagodas or 80,000*l.* As the war in the Carnatic had in a great measure been carried on in defence of the Nabob's possessions, it was deemed just that a large portion of the revenues arising from those possessions should be appropriated to the support of it. After infinite difficulty Lord Macartney obtained this assignment.

Concerning the justness of *taking* the revenues of the Nabob, for it is quite an abuse of terms to call the assignment of them *voluntary*, it would be useless to deliver an opinion, unless that opinion were backed with those reasons for it which would involve a long historical disquisition. Mr. Barrow has defended the measure, not on the principle of necessity merely, but on that of equity: Lord Macartney did the same; and so high an opinion do we entertain of his honesty, that we believe if he could not have defended it on the latter ground he would not have attempted to defend it on the former: To this investment, however, was owing the

salvation of the Carnatic; those very countries which for eighteen months after the invasion of Hyder Ali had not contributed a single pagoda towards the expences of the war had actually yielded at the close of the second year between eighty and ninety lacks of rupees, or about one million sterling. One sixth part of all the collections was punctually delivered to the Nabob according to the original agreement, which gave him the command of more money than he could ever boast of having during the confusion and management of his affairs which followed the invasion of that enterprising warrior.

It would greatly exceed the limits of our article were we to attempt even the faintest and most rapid sketch of the war with Hyder Ali in which we were engaged when Lord Macartney filled the chair of the Madras presidency. He had every obstacle to contend with which insubordination, jealousy, fear, and malice could accumulate. The enemy was at his gates, the commanders of the British forces both by sea* and by land† disallowed his authority, and claimed and exercised an unparticipated, and as his Lordship truly called it, an 'imperial' command. The supreme council of Bengal, where those virtues were but little known which Lord Macartney planted and cultivated with unceasing assiduity at Madras, thwarted him in all his measures; and encouraged that 'imperial' authority of the commanders, because it proportionally weakened the authority of the presidency. The reformation of abuses, Mr. Barrow justly observes, which was strongly recommended by the court of directors to the early attention of Lord Macartney could not fail of exciting a jealousy in that place where a

profuse expediture of the Company's funds had involved the government in an enormous and accumulating debt; where agencies, embassies, and contracts had drained the public coffers to fill the pockets of individuals; and where, there was a total want of economy both in the civil and military department. At Bengal, therefore, no character could be more obnoxious than one of an established reputation for inflexible integrity, armed with the power of correcting abuses.

In the course of this war, Hyder Ali died; this was the moment for the army to have been put in motion: a decisive blow might then have been struck; the whole of the enemy was in consternation, and it was believed that had the British troops marched against them before the arrival of Tippo Saheb to take the command, the whole army would have disbanded and fled into their own country without firing a shot. The vexation and chagrin which Lord Macartney suffered when he found his utmost exertions to propel the army to the field rendered abortive by the insubordination of the commander in chief may better be imagined than expressed.

Fortunately, however, intelligence was brought, in June 1783 that preliminaries of peace had been signed in Europe between the contending powers of England and France. Our affairs were growing desperate: by the inertness of General Stuart our expedition against Cuddalore had failed in its object; M. Suffren, the French admiral, a man of the greatest activity and courage, had been left at full liberty to assist the operations of the French in that fortress. by the unseasonable return of Sir Edward Hughes to Madras; and it had been determined between the Marquis de Bussy, the commander of the French forces,

* Sir Eyre Coote, and afterwards General Stuart.

† Sir Edward Hughes.

and M. Suffren, who had landed all the men he could spare from his fleet, that a vigorous sally should be made on the besiegers on the 4th of July; a sally which it is thought could scarcely have failed of ensuring the capture of the British army, reduced as it was by a former attack, by sickness, and fatigue. Under these desperate circumstances at this critical juncture, intelligence arrived of the signature of preliminaries of peace in Europe. Lord Macartney instantly availed himself of the fortunate event, and obtained from the Marquis de Bussy not only an immediate cessation of hostilities, but a promise of inviting Tippoo to accede to the pacification made in Europe. Peace was concluded with Tippoo Saheb on the 11th of March, by which a mutual restoration of places and prisoners taken by both parties during the war was agreed on.

Lord Macartney had received such pointed and repeated irritations, thwartings, and encroachments upon his prerogative from the supreme council of Bengal, whilst Mr. Hastings sat in the chair of presidency, that he had repeatedly solicited his recall. His wishes were at length acceded to, and he embarked for England in June 1785, with hands untainted. In a letter to Mr. Hastings, dated May 22, 1782, he says "I accepted it (my Indian appointment) upon the most honorable ground. I have invariably maintained it, and I can say to the whole world, which I now do to you upon the honor of a gentleman, that from my arrival in India to this hour *I have never accepted for my own benefit a single pagoda, a diamond, or even a shawl, but restricted myself*

most scrupulously to the receipt of salary alone, and to the rigid observance of all my covenant—so help me God!" Lord Macartney, staid in India more than three years after this time: he found an exhausted treasury, but by a careful administration of the revenues, he had amassed in that treasury at the time of his departure no less than three hundred and twenty one thousand star pagodas, being a greater amount than was ever delivered over by any former governor of Fort St. George to his successor. A great part of this sum consisted of such presents, and fees for presentations to appointments as it had been usual for governors to take for their private emoluments.

It is very well known that after the peace was signed with Tippoo the court of directors gave instructions to the supreme council of Bengal to restore his revenues to the Nabob of Arcot. The consequences of this measure spread alarm through the Carnatic, and shook to its foundations the company's authority. Lord Macartney has observed that had the company held fast that assignment which gave them "*voluntarily*" what they have since been compelled to take violently, Madras, from being a shop of pitiful usury, would have become a city of honorable commerce, of opulence instead of misery, and of real resource, not of temporary expedient.*

Under so deep an impression of the importance of this assignment, his Lordship determined, on leaving Madras, to take Bengal in his way to England, and endeavour to impress upon the minds of the governor general and his council, such a

* His Lordship had drawn up a plan for the gradual and speedy liquidation of the Nabob's debts both to individual creditors and to the Company. The revenues of the Carnatic are once again within the jurisdiction of the Company, and the debts of the Nabob, which according to Lord M.'s plan would have been discharged long before this time, are again under consideration of payment.

sense of the dangers likely to arise from the renunciation of it as might induce them to delay the execution of their instructions on that subject from England. "I was hastened," says he, "and animated by an idea that I should have the rare felicity of saving the company twice from destruction; having rescued it once before by obtaining the assignment, I hoped it was now reserved for me to avert the fatal consequences to be apprehended from its sudden abolition."

On his arrival at Calcutta he found Mr. Macpherson, the provisional governor general in lieu of Mr. Hastings, who had been recalled: the object of his Lordship's voyage thither was not answered. But during his stay there he received the unexpected, unsolicited appointment of Governor general of Bengal. Various circumstances, however, in addition to an ill state of health, arising from great anxiety of mind, and from the effects of climate, induced him to decline this high honor. He proceeded to London, and arrived on the 9th of January, 1786, and had a conference with the chairman and deputy chairman of the East India Company on the 13th, relative to the appointment which he had just declined. The conduct of Lord Macartney as president of Madras had excited *universal* admiration and given *general* satisfaction: notwithstanding his known intimacy with Mr. Fox, who ever poured forth his honest eloquence in praise of eminent virtue and integrity, Lord Macartney received his appointment from Mr. Pitt, at the recommendation of Mr. Dundas. On his Lordship's return to England he had a meeting with these two ministers (Feb 21. 1786), when the offer of Governor General was renewed: he expatiated on the affairs of India, and stated at large those reasons which would prevent his acceptance

of that situation unless he assumed it with increased powers and increased honors. To the honors (a British peerage) he was justly entitled, and the powers *he* would not have abused. That his successors might have abused them, however, was a consideration which might justify the refusal of a grant, the revocation of which must at any time have been an ungracious act.

Lord Macartney received an annuity of 1,500*l.* from the court of directors. To his Secretary, Sir George Staunton, an annuity of 500*l.* had been previously granted, and he had received an Irish baronetage.

In the year 1788 his Lordship for the first time took his seat in the Irish House of Peers, and from this time 'till 1792, he resided at his paternal estate at Lissamoure, adding very much to its value by extensive and judicious improvements; he caused a whole town to be built on his estate at Dervock, consisting of small neat dwellings, so that every one of his tenantry might be cleanly and comfortably lodged: he suffered no middle men upon his estate, but let it out in small allotments immediately from himself. In the year 1792 his Lordship was invited by the court of directors of the East India Company, at the instigation of Mr. Dundas, to take upon him the conduct of an embassy to the emperor of China. As the views and objects proposed by this mission, the progress and result of the negotiation, its *partial* failure and *general* success have been given to the public by Sir George Staunton, by Mr. Barrow, and now by Lord Macartney in the second volume of this work, it is unnecessary for us to enter upon the subject. One circumstance, however, which could not have been known when these journals were written, is now mentioned, which proves how much we had mistaken

the Chinese character. The French missionaries had been loud in proclaiming the taste which prevailed at the court of Pekin for the sciences in general, and more particularly for astronomy and experimental philosophy. Accordingly a large and intricate planetarium, the largest and most perfect lens perhaps that was ever fabricated; orreries, transit instruments, telescopes, theodolites, electrical machines, &c. &c. &c. were among the presents for the great Kien Lung:—immediately after the departure of the embassy these various instruments for illustrating the principles of science are said to have been piled in one of the lumber rooms of Yuen-min-yuen! Lord Macartney returned from his embassy on the 5th of Sept. 1794, having been advanced to the dignity of an Irish Earl in his absence. “The winter which immediately followed his return from China he was permitted to pass at ease with his friends; but in June 1795, he was again called upon to undertake an important mission to Italy of a delicate and confidential nature, the particulars of which there are many reasons for not disclosing at present.” From Italy, during his travels, through which he allowed himself only every second night for repose—he returned through Germany, and reached England in May 1796. In the same year he was created a British Peer, under the title of Baron Macartney of Parkhurst in Surry.

All the public appointments of Lord Macartney were in the highest degree gratifying to himself, and honorable to those who conferred them, as they were always granted on the exclusive ground of his perfect and superior competency and resolution to perform the duties of them, without any solicitation or private influence on the part of himself or of his friends. While absent in Italy, he was thus nomi-

nated spontaneously by the minister for the colonial department to be governor and captain general of the Cape of Good Hope. Lord Macartney, however, had suffered so much from ill health and fatigue, that he was desirous to decline it, and with this view went to court the day after his arrival in England. His majesty, however, spoke of his adaptation to the appointment in so very flattering terms that his Lordship found it impossible any longer to withhold his compliance. He went out with a salary of 10,000*l.* a year and an additional sum of 2000*l.* for his table, which his majesty, in consideration of his long, faithful, and exemplary services was pleased to settle upon him for life. He went in Jan. 1797, but finding his health, and, as he thought, his faculties decline, and incapacitate him for the functions of his station, after he had been there about a year and a half he obtained permission to resign the government; and after having, as at Madras, published a declaration attested upon oath that he never received nor expected to receive any present or emolument whatsoever but that which was attached to his office, he returned to England in Jan. 1799, with a determination to retire wholly from public life, and to pass the evening of his active, and well spent life, in the bosom of his family and friends. The last six years of his life were greatly embittered by frequent dangerous attacks of the gout. His house was now the resort of every distinguished character; persons of all parties were glad to enjoy the society, and proud to participate in the conversation of Lord Macartney. Two days before his death he read the whole budget brought forward by Lord Henry Petty, and pronounced him, upon that performance, to be a promising young man. The same day he was given over by the physicians, and on the evening of the

31st of March 1806, "while reclining his head on his hand, as if dropping into a slumber, he sunk into the arms of death without a sigh and without a struggle."

Lord Macartney was considered to be one of the handsomest and most accomplished young men of his day; his person was somewhat above the middle size, and rather corpulent; powerful and athletic. His features were regular and well proportioned; his countenance was open, placid, and agreeable, his manners were engaging, and his carriage easy, but dignified. In conversation he was affable, cheerful and entertaining. With a natural suavity of disposition he had its concomitant amenity of manners. "I have never," says he, "had a private quarrel in my life, but have unfortunately been engaged in two public ones, and suffered severely from wounds received in both. These I might easily have avoided, had I not preferred the public service to all private considerations." The fact is, that Lord Macartney never shrunk from personal and private responsibility, even for acts done in his public and official capacity. At Madras he was called out by Mr. Sadlier for a hasty and intemperate expression—the only one he was ever known to have uttered in the midst of his most trying difficulties, and for this he made an instant apology—at the first fire he was struck on the ribs of the left side. On the day after his return to England from Madras he received a challenge from Major General Stuart, whom his lordship had sent home as a prisoner, for insubordination while in India. He was again severely wounded on the first fire.

As a public speaker Lord Macartney was considered to be energetic, argumentative, fluent: whilst principal Secretary, under Lord Townsend, he defended the castle against its numerous besiegers with

great activity and effect. He seems at all times to have been a very zealous supporter of royal prerogative, and certainly on the present occasion there was every motive for his exertions against the *Patriots*, and the *Undertakers*, as the two parties were called, who seemed to have nothing in common but a disposition to strip the crown of Great Britain of its authority over Ireland. He was decidedly of opinion that to be happy and prosperous, Ireland must be subordinate and dependent upon her elder sister, Great Britain. Although his Lordship, however, would suffer no encroachment upon the constitutional prerogative of the King, he felt too much the native dignity and independence of man to be an abettor of tyranny or despotism. He hated them with a cordial hatred; it is impossible to reprobate in a tone of severer and more indignant eloquence, the laws which were enacted against popery in the reign of Queen Anne, and many of which are still in force, than he has done in his sketch of the political history of Ireland.

As a writer Mr. Barrow has enabled us to appreciate him by the publication of his *entire* journal of the embassy to Peking, and by *extracts* from a political and statistical account of Russia and of Ireland, composed by his Lordship from the materials he collected whilst residing in those countries. The two latter may have lost some of their interest, perhaps, by the length of time they have lain in the drawer: but, no historian will refer to them as documents of unquestionable authority, the moralist will find reflections on the genius and character of man; and the statesman observations on the effects of a despotic government, which will remunerate their respective labours. Lord Macartney's appreciation of the character of Peter the

Great, and his observations on the attempt to civilize instantaneously, and as it were by a *coup de main*, a large and barbarous population, are perfectly just. This memoir was composed in 1767: since that period the circumstances of Russia, its political character and features are much altered. From the account of Ireland we should have made some extracts if our limits had allowed: the indignant feelings which Lord Macartney so eloquently and fearlessly pours forth against the Protestant despotism, command the highest admiration.

The journal of the embassy furnished some of the materials of Sir George Staunton's work, and Mr. Barrow, we believe, in the composition of his 'Travels in China' acknowledged his obligations to Lord Macartney's journal. An appendix is added to it, on the religion, government, manners, &c. of the

empire, which abounds with curious and valuable matter.

In all his writings Lord Macartney displays a comprehension of mind, a solidity of judgement, and a power of elucidation which is rarely met with. No where is this more remarkable than in his ample and numerous dispatches from Madras. Mr. Barrow says very truly, that the minutes on various subjects which his Lordship found it necessary to lay before the select committee are masterly performances, "and the whole correspondence with the hostile and counteracting government of Bengal is characterized by clearness, closeness, and cogency of argument, and by a firmness and moderation which distinguish it, in a very striking manner, from the loose, the puerile and fanciful reasoning, and the haughty, harsh, and acrimonious language of the letters from Bengal."

ART. XIII. *Great and Good Deeds of Danes, Norwegians, and Holsteinians. Collected by OVE MALLING, Councillor of Conferences, &c. &c. to his Majesty the King of Denmark and Norway, and translated into English by the Author of a "Tour in Zealand, with an Historical Sketch of the Battle of Copenhagen." (in 1801.) &c.*

The soul of many an infant hero has been fired by Plutarch's lives of illustrious men of ancient times. If the first spark of military ambition has been thus kindled, why may not the milder but not less noble virtues, those which shed a charm over domestic life, and give dignity to private character, be called into action and encouraged by appropriate models? Let our annalists and historians be searched for the good as well as for the great deeds of Englishmen, and let the interesting and instructive volume be received as a national school-book. Instead of pampering the imagination of our youth with fictitious tales, let them be taught to associate with deeds of heroism, generosity, patience, and mercy, the real names of those individuals in whom these virtues have shone with peculiar lustre. This work of Ove Malling may

serve as a model; the virtues here illustrated and exemplified, are piety, humanity, magnanimity, patriotism, loyalty, intrepidity, firmness, valor, presence of mind and stratagem, moderation, generosity, justice, integrity, public zeal, learning and beneficence. Under each of these heads a number of anecdotes are recorded, some of which will not be read without interest in any country, but the youth of Denmark, Norway, and Holstein will feel a double stimulus to emulate the deeds before them. We could make this an amusing article by the selection of several excellent anecdotes if the press of other matter did not forbid the trespass. We shall be allowed to enliven it with one, and in honor of the female sex we shall select one which records the intrepidity of a lady.

"When Charles the Twelfth invaded Norway, in the year 1716, the main body of his army advanced towards Christiana, whence a detachment was sent to destroy the silver-works at Kongsberg. On this expedition a party of 800 horsemen, commanded by Colonel Loeven, passed through a narrow defile in the Harestue-wood, and quartered for the night at Norderhoug, in the neighbourhood of which a small detachment of Norwegian dragoons had been stationed to watch the motions of the enemy. The Swedish commander, who put up at the parsonage, soon after his arrival received information that the Norwegians were only at the distance of three miles, and altogether ignorant of his arrival. Mrs. ANNA COLBIOERSEN, the wife of the clergyman, who was confined at the time to his bed, happened to overhear a consultation among her guests, in which it was resolved to attack the Norwegians by break of day, and then to march against Kongsberg. She immediately determined to apprize her countrymen of their danger. In the mean time the greatest attention was paid to her guests; and, while she appeared wholly occupied in providing for their entertainment, improved her information. She displayed equal apparent benevolence towards the comforts of the private soldiers; and, on pretext of wanting other necessities to complete their entertainment, she dispatched a servant, as it were, to procure them.

"The Swedish Colonel, in the mean time, enquired of Mrs. COLBIOERSEN the road to Steen, where he intended to station his outposts, and was completely deceived by her replies. He ordered his horses to be kept in readiness at the door; but she contrived to make the grooms drunk, upon which she put the horses in the stable and locked the door. Her next object was, under the plea of compassion, to obtain permission of the Colonel to light a fire in the yard to comfort his men. This fire she insensibly increased to such a degree, that it served as a beacon to guide the Norwegians to the spot. For she had informed her countrymen that a fire would be the signal for them to advance. Every thing succeeded to her utmost wishes; and her address and intrepidity were rewarded by the arrival of the Norwegians at her house, without discovery. They took the Swe-

dish Colonel prisoner, and either cut to pieces, or put to flight, the whole of his party: upon which they sat down to the entertainment which Mrs. COLBIOERSEN had provided for their enemies.

"The next morning she went out, in company with another female, to view the field of battle. The Swedes, who had fled during night, in the mean time, rallied, and being still superior in numbers to the Norwegians, they resolved to attack them; but, being ignorant of the force of the enemy, they sent out a reconnoitering party; who, falling in with Mrs. COLBIOERSEN, the corporal rode up to her, and pointing his carbine to her breast, demanded instant information as to the position and numbers of the Norwegians. Her companion fainted away; but Mrs. COLBIOERSEN boldly asked, "Is it the order of your King to shoot old women?" The corporal abashed, removed his carbine, but persisted in his first question. "As to their numbers," she replied, "that you may easily find out, as they are at this moment mustering behind the church, in order to pursue you. More I cannot tell you, not having counted them; but this I know, they are as numerous as the bees in a hive." Relying upon this intelligence, the party returned to their countrymen, who fled in all directions; and such was their confusion and disorder, that many were taken by the natives, and many lost in the forests.

"Among the brave Norwegian dragoons, THORE HOVLAND, their quartermaster, was pre-eminent on this occasion. When information of the enemy's march first reached the party, their commander, a German by birth, shrank from the idea of risking an attack, saying, "They were not strong enough to engage so numerous a detachment, nor did he know the road; it would, therefore, be most prudent to depart." At this moment, THORE HOVLAND came forward, declaring he was perfectly acquainted with every hedge on the road, and offering to place himself at the head of the party, and to conduct them safely to the parsonage. All the Norwegian officers and men, especially Captain KNUD GYLDENSTIERNE SEHESTED, heartily concurred in this proposal, and Oetken reluctantly felt himself obliged to embark in the fortunes of the intrepid band he was so unworthy to command. THORE HOVLAND, with a brave comrade,

took the lead; and with enthusiastic ardor rushed upon the enemy before their countrymen could come up to them. They killed two centinels, and THORE, instantly riding up to the window, fired at the Swedish Colonel, but missed him. The Swedes, in the mean time, were under arms, when a bloody and obstinate conflict ensued, which lasted for a considerable time. On this occasion, THORE HOVLAND, displayed wonders of valor, and employed an old-fashioned sword, such as very few but himself could wield, so actively, that several of the enemy fell beneath its blows; nay, he individually obstructed the passage of a troop of the enemy's cavalry at a bar, until the Norwegians came up and put them all to flight.

"On the day succeeding this victory, Mrs. COLBIOERNSEN gave an entertainment to the Norwegian officers, and pla-

ced THORE HOVLAND at the head of the table: "An honor," she said, "assuredly his due, for having led his countrymen into danger, and been most conspicuous in crowning them with honor."

[The Life of Fred. IV by Hoeyer.—Schroeder on Frederikshald. A MS. relating to the family of Colbioernsen.]

Other instances of female heroism and intrepidity are to be found in these pages, and the history of the French revolution abounds with them*.

The translation before us is executed by Mr. Anderson in an easy colloquial style; we noticed his tour in Zealand in our fourth vol. p. 60.

ART. XIV. *The Life of George Morland; with Remarks on his Works.* By G. DAWE. 8vo. pp. 238.

THIS is the third life of Morland which has come before us: in our last volume we announced a pompous quarto by Mr. Blagdon, who made a miserable hodge-podge from magazines and newspapers. In the preceding volume (Vol. IV. p. 504.) we noticed at considerable length a biography of Morland, by Mr. Collins, who challenged our confidence, by asserting that he had been twenty years in habits of intimacy, not only with the artist himself, but with his family and connections. If credit is due to Mr. Dawe, however, Collins must have been wilfully or ignorantly guilty of many misrepresentations; for several of the anecdotes he tells of Morland, are here flatly contradicted. Mr. Dawe's claim to credit is this: his father was articled to the father of Morland, became intimate with the son from his childhood, and kept up a familiar intercourse with him during the greater part of his life. Some letters from the artist testify to this

intimacy. From his father principally, and from other friends of Morland, including his own brother, the present writer has collected his materials. He has made a very entertaining and instructive volume. We shall correct those errors into which Mr. Collins has led us, and subjoin a few anecdotes illustrative of poor Morland's character.

Morland was apprenticed to his father, who was a painter in crayons: George gave very early indications of genius, he used to draw objects on the floor, and when his father stooped to pick up the scissars or the crayons, the laugh was very fairly against him. These, and a thousand other monkey tricks, made George the favourite child; his father saw the germs of future excellence in his own favourite art, but he was probably alarmed at a vivacity of disposition which might prove incompatible with the necessary application to attain it; and adopted a mode of education which

* See Ann. Rev. Vol. II. pp. 662. et seq.

was very likely to disgust the boy with his profession, and which certainly hurried him into those excesses which overwhelmed him with disgrace and ruin. In endeavouring to preserve the morals of young Morland from contamination, a system of restriction and seclusion was adopted both by father and mother, so severe that he was never permitted to associate with other children, or to engage in their customary amusements. He was kept in perfect solitude, and till the age of eighteen, was never permitted to spend an evening abroad, except at the house of Mr. P. Dawe, the father of our biographer. To this system of restraint his parents added deception: instead of exciting in him an aversion to immorality, by inspiring him with the love of virtue, they endeavoured to reconcile him to confinement, and deter him from the vices of the town by exaggerated accounts, and bugbear stories concerning its dangers. These tales could not long be implicitly believed. About his nineteenth year, he began to evade all restraint, and fell into those very errors, from which his parents had endeavoured to deter him by ill-judged means. Like a loose, high-mettled steed, he is now seen "fetching mad bounds;" it is now that he gave play to all those passions which eventually impaired his intellects, and destroyed his constitution. So much for his *moral* education; as to his *professional*, that also he received from his father. Perhaps it may be thought that with so marked a genius, but little application or instruction would be required. But genius, as it is called, is not instinct: the well-bred pointer will stand, the very first time he snuffs the scent of game, and all that he is afterwards taught is subordinate to that quality, which he already possesses in perfection. But what native genius

ever stamped perfection on an untutored artist?

"At the age of fourteen, he was articled to his father for seven years, during which his application was incessant. His days were devoted to painting, his summer evenings to reading, and those of winter to drawing by lamplight. It was during this happy period of uninterrupted study, as yet undisturbed by the passions and cares of life, that he gained nearly his whole knowledge, acquired correctness of eye, with obedience of hand, and those principles which laid the foundation of his future excellence. This, therefore, was not, as has been imagined, a natural endowment; nor is it necessary to recur to occult and inexplicable causes, in order to account for that ability which was the result of long and persevering application, united to a quick conception, a retentive memory, and activity of mind; assisted also by considerable means for study, and directed by a parent who had some knowledge of the art. From an over anxious regard to his morals, he was not permitted to study at the academy: he, nevertheless, once, about his twentieth year, unknown to his father, shewed some of his drawings to the keeper, and obtained permission to draw as a candidate for becoming a student; yet, whatever some of his biographers have advanced to the contrary, he drew there only three nights, though he occasionally attended the lectures.

"He paid some attention to the anatomy of the human figure, and executed many drawings, both of the skeleton and muscles; he also drew from small casts of several antique statues. Some of these productions, including the only one he ever made at the academy, which was from the statue of Meleager, are in the possession of the writer of these memoirs.

"The anatomy of the horse he studied from the excellent work of Stubbs, whose prints he copied in Indian ink, and wrote the names of the bones and muscles on his drawings. He likewise made clay models from Gainsborough's horse, and other casts of a similar kind. What he knew of perspective was acquired from the Jesuit's treatise on that subject."

If one considers the total seclusion from society in which this youth was brought up, "no com-

petitor to emulate, no companion to cheer him in the toilsome path of study," it will be acknowledged, that his love of the art he pursued was almost unquenchable. In the extract above given, it is said that Morland never drew at the academy more than three nights. Mr. Collins, on the contrary, states that in very early life he became acquainted with some loose and vulgar students at the academy, and that these fellow-students in their way to and from Somerset House, enticed him to frequent a gin-shop near Exeter-change. Mr. Collins also tells us, that Morland while in his father's house, used to supply his extravagances by the sale of his paintings, which he used to lower from his window, in a drawer suspended by a string to his companions in the street. This story, however, is wholly unfounded, for Morland had no companions.

So just was the eye of our young artist, and so remarkable the facility of execution, that he began his chalk drawings from plaster casts, without previous sketching, and seldom had occasion to make alterations. During his residence with his father, he painted little from nature, but from a daily practice of copying the best masters, he acquired the power of imitating them. Mr. Dawe says he was so complete a master in the executive part of his art, that it might be called his native language, in which he could express whatever he conceived. That Morland, however, did not always rely upon the accuracy of his conceptions, is evident from several anecdotes which occur in this volume.

"When surrounded by companions, that would have entirely impeded the progress of other men, he might be said to be in an academy, in the midst of models. He would get one to stand for a hand, another for a head, an attitude, or a figure, according as their countenance or charac-

ter suited; or to put on any dress he might want to copy; and the pictures, which he painted about this time, contain the portraits of his companions, as well as of the children in the neighbourhood where he lived. Morland's wife and sisters were almost his only female models: hence arose his want of variety in this respect.

"When painting his juvenile subjects, he would invite the children of the neighbourhood to play about in his room, and made sketches of them whenever any interesting situations occurred; justly observing, that to take them thus, in their unconscious moments, is the best mode of studying their peculiar attitudes, and to catch a thousand various graces, of which it is impossible to conceive a perfect idea in any other way: grown persons may be placed in appropriate postures, but with children this is not practicable. The writer has in his possession one of Morland's sketch-books, containing several of these studies from children. They are touched with wonted spirit, and form a sort of middle style, between his laboured minuteness while with his father, and the looseness of his latter drawings.

"He copied as much as possible immediately from nature; when he painted the Cherry Girl, he had an ass and panniers into his parlour; and while employed on stable scenes, he often scattered straw about his room. If he wished to introduce a red cloak, or any other garment of that sort, he would place a person at the window to watch till some one passed that appeared likely to suit his purpose; on which he sent for the passenger to come in, while he made a sketch, and mixed his tints, and he seldom failed to reward the person thus called upon liberally. What he could not copy immediately from nature, was supplied by a retentive memory, and acute observation of the scenes in which he mingled."

Morland never let slip an opportunity which he could turn to his professional advantage. Just as he was about to begin his four pictures of the Deserter, a serjeant, drummer, and soldier, on their way to Dover in pursuit of deserters, came in for a billet. Morland seeing that these men would answer his purpose, treated them plentifully, while

he was making enquiries on the different modes of recruiting, with every particular attendant on the trial of deserters by court-martial, and on their punishment. He then took them to his house, where he gave them plenty of ale, wine, and tobacco, and caroused with them all night, employing himself busily in sketching and noting down whatever was likely to serve his purpose.

The Dutch and Flemish artists were those from whom Morland principally copied whilst at his father's house: he was however, by no means neglectful of modern masters of the British school. Of Gainsborough's celebrated picture of Pigs, he took many copies, as well as of Sir Joshua Reynolds' Garrick between tragedy and comedy. He likewise copied Fuseli's Night-mare, and in later life made an excellent burlesque of it.

Whilst confined to the roof of his father, almost the only recreation which Morland enjoyed, was a Sunday walk with Mr. Philip Dawe. On these occasions he fully enjoyed his short-lived liberty; these were the sweetest days of his life, and he often surveyed them in retrospect, says his biographer, with melancholy pleasure. Free from restraint, he was wild, and bounded like the roebuck: his appetites were easily satisfied; he was gay and independent, and withal so frugal, that a pennyworth of gingerbread would suffice him a whole day, through a walk of twenty miles, during which few things escaped his observation, and nothing that he observed was forgotten. He never drew upon the spot, but so strong and accurate was his memory concerning objects which related to his art, that he would delineate them almost to identity, after an interval of some months.

Immediately after Morland became his own master, he launched into that vortex from which his pa-

rents had so sedulously endeavoured to withhold him: in his intercourse with the world, not immediately finding those dangers with which he had been threatened, he concluded they had no existence, and the more he could throw off his juvenile fears, the more he thought himself a man. Unrestrained by timidity or by virtue, he frequented the lowest haunts of vice at all hours of the night, and without any associate; fearlessly getting into scrapes, and dexterously getting out of them. He had at this time several advantageous proposals, but his aversion to all regular application made him reject them, observing on one of these occasions, that the slavery of one apprenticeship was quite sufficient for a man's life. Several of his mad frolics are related in these memoirs, to which we must refer those who desire to read them.

Morland's first employer was an Irishman in Drury-lane, who kept him constantly at his easel, by being constantly at his elbow. His meals were carried up to him by the shop-boy; and when his dinner was brought, which generally consisted of sixpennyworth of meat from a cook's shop, and a pint of beer, he would sometimes venture to ask if he might have a pennyworth of pudding. If he asked for five shillings, the Hibernian would reply, "d'ye think I'm made of money?" and give him half a crown. Morland, however, painted pictures enough for this man to fill a room, and the price of admittance to it was half a crown.

From this state of bondage he was released by an invitation of Mrs. Hill, a lady of fortune then at Margate, to paint portraits there for the season. Morland stole away from his employer, went to Margate, and was introduced to the first connections there; he fell in love with Mrs. Hill's maid, whom

he was on the brink of marrying, and went to France with his patroness. In a very lively and characteristic letter written from St. Omers, he mentions the pressing invitations he has to stay and paint portraits, intimates his intention of going to Lisle, afterwards of *paying a visit to London*, and lastly, of returning to take up his residence in a country which had so many charms for him as France. Morland could not long exist, however, without his customary companions: he went no further than St. Omers, where he staid only a few days, and returned to spend the winter at Margate. At length he came back to London, without any fixed abode or employment. He was now rising so much in repute, however, that the prints engraved from his pictures had an unparalleled sale both at home and abroad. In France so great was the demand for them, that they were frequently re-engraved there, and he received advantageous proposals either to go thither and paint, or send over his pictures.

The two great cronies of Morland, after his marriage with Mr. Ward's sister*, and when he resided at Camden Town, were a young man of genteel manners, named Irwin, and one Brooks, a shoe-maker, brought up in the lowest scenes of dissipation. Irwin often obtained him money on account, from his brother, who was a man of fortune; and it became a frequent practice with Morland to procure money in advance for his pictures, which were then laid aside, as no principle of honesty could induce him to work for money which he had already spent. Morland would never offer his own

works for sale, and would rather take a fourth of their value than submit to that necessity. Irwin used to sell his pictures for him, and receive a large share of the produce: like several of Morland's companions, this young man sunk under his debaucheries. There was scarcely any kind of depravity with which Brooks was unacquainted; he used to assist Morland in escaping from his creditors, accompanied him in his country excursions, and was generally entrusted with the place of his retreat. Morland introduced most of his companions into his pictures; in that of the "*Sportsman's Return*," Brooks is represented leaning out of his stall. Morland's easel was always surrounded with his low-lived associates of horse-dealers, boxers, butchers, shoemakers, &c. he had a wooden frame placed across his room, similar to that in a police office, with a bar that lifted up, allowing those to pass with whom he had business. In this manner he painted some of his best pictures, while his companions were carousing on gin and red-herrings around him. He is said to have been eager of money: possibly; for duins and necessity follow close upon the heels of profusion. Two or three anecdotes, however, are recorded of his generosity. It is impossible for any one to be more careless of money than Morland: he was in the constant habit of giving bills of credit, and when they became due, he rarely had the cash ready to discharge them, although in the zenith of fame and power he would earn from seventy to a hundred guineas a week. In order to have a note of twenty pounds renewed for a fortnight, he

* Those circumstances in Morland's History which are noticed in our review of Mr. Collins' "*Memoirs of a Picture*," and which stand uncontradicted, it is unnecessary to repeat here. Many anecdotes are inserted in that article, which would otherwise have found a place in this.

has been known to give a painting that has been immediately sold in his presence for ten guineas.

Serjeant Cockell had been very friendly to Morland, and offered his professional assistance, should he ever want it: the serjeant was in possession of one of his pictures which by some accident had been injured; it was with difficulty that Morland was prevailed to go to his house and retouch it, nor would he go till he had stipulated with Mr. Wedd, that he should not be obliged to receive any money. Morland went, finished the picture, and Mr. Cockell presented him with a purse of guineas: this no persuasion could induce him to accept, but so much did he mistrust his resolution, that he whispered his friend Mr. Wedd not to leave him, lest in his absence he should be overcome by the temptation. There is something very honourable to Morland's feelings in this anecdote. Mr. Dawe, who has no partialities for the subject of his biography, puts an unworthy construction upon it, without the slightest probability or shadow of reason. Morland clearly felt himself to be unfit company for gentlemen: he could not submit to the decent restraints of civilized and polished society, and latterly seems to have felt quite abashed in the presence of a gentleman. Various kinds of wine and refreshments were placed for him upon the side-board, which Morland would not taste while either serjeant Cockell or his lady was present; but whenever they happened to leave the room, he would ask his brother, who was with him, to make haste and give him some burgundy and cake. If ladies were present he could not utter a word, while his extreme confusion, and the awkwardness of his behaviour, were truly ludicrous. On the death of his father, Morland was advised to claim the

dormant title of Baronet, which had been conferred on one of his lineal ancestors by Charles II.; finding, however, that there was no emolument attached to it, but on the contrary that much expence would attend the process of assuming it, he relinquished the distinction, observing that plain George Morland would always sell his pictures, and there was more honour in being a fine painter than a titled gentleman; that he would have borne the disgrace of a title, had there been any income to accompany it, but as matters stood, he swore he would wear none of the fooleries of his ancestors.

Morland cannot be said to have had any domestic habits, and his irregularities are sufficiently known. He took his meals whenever he was hungry—beef steaks and onions, with purl and gin for breakfast at seven o'clock in the morning. He would dine at eleven or twelve, or three or four o'clock as it happened: cooked his own food, eat off a chair by the side of his easel, while in the same apartment were to be seen dogs of various kinds, pigeons flying, and pigs running about. The person of Morland is thus described: "His forehead was high, with the frontal veins singularly apparent, when under the influence of passion or intense thought; his eyes were dark hazel, full, and somewhat piercing; his nose was rather aquiline, and his mouth intelligent, producing altogether a penetrating and expressive countenance. The portrait prefixed to this work is esteemed an excellent likeness at the time it was painted." He had some knowledge of music, a good bass voice, an excellent ear, practised a little on the piano-forte and hautboy, and could play in concert on the violin.

A few of the concluding pages of this work are devoted to a critique on the works of Morland.

The judgment here pronounced by a brother artist, is a severe one; professional men are the best qualified to appreciate its justness. When young, Morland paid some attention to the anatomy of the human figure, and executed many drawings, both of the skeleton and muscles; he also drew from small casts of several antique statues. In copying the Dutch and Flemish masters, his earliest productions were hard, formal, and laboured; he nevertheless was not inattentive to the higher principles of composition, colouring and chiaroscuro; and he determined when very young, to throw off that style of high finishing and minute imitation, in which his father so sedulously instructed him. When asked whether he did not think the correct manner of his early studies extremely improving, he would laughingly reply, "what, making leaves like silver pennies?" In correcting this fault, he ran into the opposite extreme. He found what effect might be produced by a few strokes of the brush, and the adoption of a more careless manner at once suited his taste and indulged his indolence. He was fearful of becoming a mannerist: with other artists he never held any intercourse, nor had he prints of any kind in his possession, and he has often declared that he would not go across the way to see the finest assemblage of paintings that ever was exhibited. He was once induced, however, to make a journey with Mr. Ward, on purpose to view Lord Bute's collection, but having sauntered through one of the rooms, he refused to see any more, declaring that he was averse to contemplate any man's works, lest he should become an imitator.

After making some general remarks on the works of Morland, Mr. Dawe has given us some curious particulars as to his mode of

painting. Dispatch was his principal object: he never made a complete sketch for the plan of his pictures, and if he made any at all, it was the slightest possible. He introduced the objects as he procured the models, and as they first happened to be placed, without any previous plan for their arrangement.

"He generally began upon the canvas with the chalk or brush at once, sometimes even without knowing what he was going to paint, inventing as he proceeded; and he would paint a picture in the time that many would spend in seeking for a subject.

Having sketched his composition in a loose manner, if any thing displeased him he altered it, and began immediately to paint. Toward the close of the day, when he could no longer see to finish, he would frequently plan or even lay in two or three small subjects; a large painting he would dead colour in a few hours; but from not making sketches for his pictures, they themselves were often nothing more than sketches.

"It is a great reproach to a painter for an observer to be able to foretell what kind of picture he will produce from a given subject. Though Morland was not exempt from this defect, it was often impossible for even those who saw the beginning of his pictures to predict what they would be when finished, because in the course of the work, he altered repeatedly, and was eager to avail himself of whatever accident might suggest.

"When he found his knowledge deficient he had recourse to nature, and never gave himself any trouble which he could avoid. If perplexed about the legs of a horse, he would copy them from life, but would draw the legs only: as he never copied more than was absolutely necessary, he seldom drew enough, and his animals are often incorrect and ill put together; for never having pursued any regular course of study, after he left his father, he was unable to draw from principle. Hence arose that inequality observable in his pictures, in which we sometimes meet with parts that are transcripts of nature, tacked to others that would disgrace a novice in the art, notwithstanding the skill he possessed in adapting those which he drew.

"He was extremely dexterous in avoiding fore-shortening, and similar difficulties, and when they were unavoidable, in hiding them by shade, or other expedients. If he felt himself embarrassed in drawing a figure, he would throw over it a carter's frock, and as often as he could he concealed the extremities. The landscape of his back-grounds he also drew from nature, and the trees and ponds can still be pointed out, in the fields about Camden Town which he introduced in the pictures he executed while he resided there. When he painted his picture of Bird-nesting he went to Caen Wood, and made a drawing of the trees, and the rest of the landscape.

"Latterly, to save trouble, he in general contented himself with making only a hasty sketch, and mixing his tints from nature, after which he painted much from memory. This method, owing to the way in which it was conducted, led to that slight and slovenly style which disgraced too many of his performances. Instead of drawing his forms correctly, and copying all the breaks, and other incidental varieties from nature, he drew every thing in a loose manner, and depended on accidents of the brush to vary the surface and contour."

Morland had the discernment to perceive, that it is not labour but touch, that gives the appearance of finish: but instead of laying a foundation by correctness of drawing, his biographer says that he substituted touch for truth, and in his latter works, made his execution stand for every thing else. It was one of his principles that a portion of pure red should be introduced somewhere in a picture; accordingly we never see a landscape of his without a red coat, cloak, or cap, accompanied with a blue jacket or petticoat; he also remarked, that there should be a touch of vermilion in the lips, though they should not be painted entirely with it.

* A print which was highly admired by Girtin, who having been requested to make a companion to it, after studying it for some time, threw down his pencil, exclaiming—That he could not do any thing like it.

"His gipsies are admirable, since in them vulgarity of character is appropriate.

"He often associated with them, and accompanied by Brooks, has lived with them for several days together, adopting their mode of life, and sleeping with them in barns at night. He excels likewise in bailiffs, butchers, ostlers, post-boys, rustics, and, in short, in all those classes of society where we look for any thing rather than refinement.

"In conversation pieces, and other tranquil scenes, the attitudes of his figures are well conceived. It is the state that succeeds exertion in which Morland excels; such as the Labourer's Luncheon, the Return from Market, the Weary Travellers, the Tired Cart-Horse, Baiting the Horses, Watering Cattle, and a multitude of similar subjects. His various Stable Scenes, Public-house Doors, and Gipsies Reposing, are also of this description. A few exceptions indeed he has afforded, as his Mail-coach in a Storm,* and his sketch of Rubbing Down the Post-Horse: in such instances the positions are sometimes well imagined, but he was unable to give action to the parts.

"He therefore in general chose quiescent attitudes for his horses and other animals; he felt his deficiency in anatomical knowledge, and was careful not to expose it by unsuccessful attempts to represent actions in which he could not place his model. He succeeded best in those animals that required least correctness of drawing, such as pigs, guinea-pigs, sheep, asses, and rabbits; in these indeed he is often extremely happy; for no artist ever painted such subjects with greater feeling; he avoided the delicate proportions of the horse, by selecting such as were old, rough, and clumsy. A white horse was a favourite object with him, as it must be with every painter from its affording a mass of light, with a most desirable opportunity for the display of colouring, owing to the variety of yellow and other tints with which it is diversified. Indeed an old white horse of this description is one of the most picturesque objects to be met with in rustic scenery."

It would be committing an unreasonable trespass, to proceed further in these extracts; Mr. Dawe has examined Morland's style of painting with a critical and professional eye, and it is not without

confidence that we refer such of our readers to his volume, as may be disposed to pursue the subject farther. They will find it very amusing and well written.

ART. XV. *Memoirs of the Life of the Great Condé. Written by his Serene Highness, Louis Joseph de Bourbon, Prince de Condé. Translated by FANNY HOLCROFT.* 8vo. pp. 328.

THESE Memoirs derive a value and an interest from the circumstance of their having been written by an inheritor of the rank and titles, and by a lineal descendant of the hero whose exploits they record: the Great Condé was the great, great-grandfather of his Highness the present Prince de Condé, author of these Memoirs. They were written in his youth without any view to publication, from notes and original papers preserved in the archives of the family. When the chateau of Chantilly was plundered in the revolution, the manuscript of these Memoirs was taken away and published without the knowledge, and of course without the consent of his Highness. On its appearance, however, he recognized and avowed the work, and the London Booksellers solicited permission of the Prince to publish an edition of it in this country; to their solicitation he assented, and the present volume is the result.

To detail the particulars of the Great Condé's life would be to detail almost all the military transactions of the French monarchy during five and thirty years. And what quarter of the inhabitable globe, says Bossuet in his funeral oration, has not heard of his victories, and the wonders of his life? They are every where celebrated, and the Frenchman who recounts them to the foreigner teaches him nothing new. Indeed the life of "Condé" makes an article in every biographical dictionary, and we do not feel

called upon to go over the ground which has been so often trodden. The literary merits of this work do not rank high: facts are perpetually given unconnected with their causes and consequences, and instead of throwing any light upon the political history of the times, a previous knowledge of that history is necessary to render the perusal of it profitable; or perhaps even intelligible.

Condé cannot be over-rated as a general, but he may as a man: he never forgot his imprisonment at Vincennes, and lighted the flames of civil war less from public principle than private resentment. The Prince displayed a very early genius: at eight years old he understood Latin, and at eleven wrote a treatise on rhetoric. His father taught him a lesson of filial reverence and duty which he never forgot: it is known, indeed, that in obedience to his father he married the niece of Cardinal Richelieu whom he hated, and that this connection embittered his future life. At the age of 14 we have an instance of his promptitude in obeying the will of his father given in a letter which we transcribe as indicative of his early propensities, as well as of his filial respect; he was excessively fond of the chase, and his father fearing lest this passion should divert him from his studies, expressed a wish that he would lessen the number of his hounds. The following is the Prince's reply:

" LETTER IV.

" DOMINE MI PATER,

" Si plures canes alui, quam necessitas ad venandum requireret, aut voluptas, eam culpam ignoscas primo ardori venationis quo abripiebar; est enim communis omnium error qui vehementius aliqua diligere incipiunt, ut multa sine delectu conquirant, quæ postea suâ sponte abiciant, nondum in me ego hanc errorem cognoveram: at postridie quam illius litteris tuis fui admonitus præter novem quos servari per te licebat, dimisi alios omnes. Ita mihi statim ea fastidio sunt quæ tibi non placent; ita nulli rei meus amor inhærebat nisi tuæ voluntati: feceram hic scribendi finem cum venit ad me D. de Beaujeu, Legionem meam, potius tuam, quinque cohortibus angeri dixit, oravitque, ut unius cohortis vexillum committeram nepoti cui nomen, de Basseuil: opinor,

cum avunculos ejus duos jam elegeris in Legionibus meis duces, eorumque fidem ac virtutem probaveris, nepoti cohortis unius signum non negabis. Eâ sum valetudine quam tibi precibus optat.

Domine mi Pater,

Celsitudinis tuæ

Servus humillimus et Filius

Obsequentissimus,

LUDOVICUS BORBONIUS.

Biturgibus, 23 Decemb. 1635."

A good anecdote is told of Louis XIV., after the treaty of the Pyrenees which closed the civil wars in 1660, the Prince threw himself at the feet of that monarch who nobly raised him from the ground, assuring him that every thing was forgotten *except* the services he had formerly rendered to the state.

ART. XVI. *Lives of British Statesmen.*
an Inquiry into the System of National Defence in Great Britain, and of an Inquiry into the Principles of Subordination. 4to. pp. 577.

By JOHN MACDIARMID, Esq. *Author of*
an Inquiry into the System of National Defence in Great Britain, and of an Inquiry into the Principles of Subordination. 4to. pp. 577.

WORKS of history resemble those palaces, which accommodate successively the leading families of an empire; which the native is instructed to vaunt and the stranger led to admire; which the architect made of enduring materials and adorned with files of colonnade; but which are at best antiquarian curiosities, to the common purposes of life rarely applicable, and to the numerous classes of society necessarily useless. Works of biography resemble those humbler rows of houses, which the builders of streets combine in groupes, some for a superior, some for an inferior class of dwellers, but which are all adapted for the usual and general purposes of mankind, for personal accommodation and individual utility. History preserves only those lessons of experience, which, because they respect collective conduct, can rarely be communicated to analogous combinations of men: but biography preserves those, which, because they respect individual conduct, can commonly be made use of by any other person

analogously circumstanced. History, like a bonfire, burns with splendor, but is spent in vain: biography, like a lantern, lights the steps of every successive passenger amid the streets of human life.

There is, however, a species of life-writing, which unites the dignity of history with the applicability of biography, which busies the fancy with the deeds of multitudes, while it teaches the observation to criticize individual conduct; which by lectures on event deduces rules for personal behaviour; and directs the telescope of retrospection to that star, in which, among the constellations of aristocratic eminence, the real centre of gravity resides. Such is the line of biography here attempted. The more influencing statesmen, the ruling minds, who under different reigns, instead of the nominal sovereign, have anonymously guided the nation, are here selected for separate examination. The series of lives is wisely chosen subsequently to the protestant reformation which overthrew the ancient habits of the

country: they are selected from periods sufficiently distinct to prevent a repetition of the same transactions; yet sufficiently connected to form a chain of history without considerable interruptions.

The first life is that of Sir Thomas More. He was born in 1480, educated at Oxford, entered at Lincoln's-inn, employed at the bar, and elected into the House of Commons; and in 1514 became Recorder of London. His first publication was a history of the reigns of Edward V. and Richard III. To this succeeded the *Utopia*: a description of a republican commonwealth. More corresponded with Erasmus, to whom he sent Latin epigrams and translations from Lucian. In his dress, he was a sloven; as a companion, lively; he affected humour even on the scaffold, and appears by this quality to have recommended himself to Henry VIII. He had the treasurership of the exchequer, the speakership of the house of commons, and finally the chancellorship. He assisted in 1529 the negotiation for peace at Cambray.

More was religious to intolerance; he inflicted the torture on James Bainham who was arrested on suspicion of heresy; and he wrote against Luther with much of the scholastic knowledge of the age.

Not approving the determination of Henry to divorce Queen Catharine, and finding that he should be called upon officially to sanction it, he resigned the chancellorship: this prepared a coolness with the court, which was further increased by his refusal to acknowledge the king's spiritual supremacy. At length More was sent to the tower, tried by the protestant inquisitors, and like bishop Fisher, another most venerable martyr, was condemned to death, and beheaded.

The defective part of this biography.

phy appears to us to be that which relates to the diplomatic conduct of More. The peculiar character of his continental negotiations is not given: we are not informed in what he secured or misconceived the interest of his nation.

The second life is that of William Cecil, afterwards Lord Burleigh. He was sprung from an obscure family in Lincolnshire, where his grandfather kept an inn. He became first known as an inferior agent in the capricious oppressions of Henry VIII. who made him *Custos Brevium* in the Common Pleas. Having married a daughter of Sir Anthony Cook, who was preceptor to Edward VI. he was introduced to the protector Somerset, and employed as his secretary. When he found his master's credit sinking, he joined the party of his foes, and drew up the impeachment which brought him to the scaffold.

Cecil now became the confident and assistant of Dudley in other measures: he was knighted, admitted into the privy-council, created master of the robes, and obtained a situation which enabled him to pay himself for his treachery by extortions from the merchants.

On the death of Edward, Cecil found himself, along with the rest of the privy council, in the power of the Duke of Northumberland; but perceiving that a total failure was likely to overtake that nobleman's designs, he deserted his second patron, and joined Mary. It is said that in his parish church at Stamford he made a voluntary abjuration of the protestant religion, by which hypocrisy he seems to have imposed on Cardinal Pole, Sir William Petre, and other leaders of the catholics, and through their aid to have obtained a seat in parliament for Lincolnshire. He opposed the bill for confiscating the estates of protestant emigrants.

G g

On the accession of Elizabeth the ready renegade was reprobated; and took part in the scramble for ecclesiastic property, which had rendered the theologic arguments of Bucer and Cranmer so convincing in the parliament of England. Cecil obtained a great part of the endowments of Peterborough cathedral; and also certain manors in the Soke, which belonged to the see of Norwich, and which were confirmed to him by Dr. Scambler, a bishop whom he promoted for that purpose. He became in 1558 chief secretary of state, and was from that time the practical prime minister of Elizabeth. Cecil had not all the impudent profligacy of Leicester, nor all the cool remorseless villainy of Walsingham; but he lent enough of co-operation to their deeds to be included in the triumvirate of infamy.

Yet this Cecil is here panegyrized. Where is the research, where the historic conscience of our author? To have ultimately patronized the puritans is not an all-absolving work of grace.

The third life is that of the Earl of Strafford. It is a very proper and interesting one; but includes too much of the history of James I. Hume is quoted in it with excessive reliance. The elegant biography of Lally Tolendal deserved notice on account of the celebrity of the author. The private character of Lord Strafford is thus sketched.

"The tender remembrance of Arabella Hollis was not, however, able to prevent the growth of another passion in the breast of Wentworth, who was still in the prime and vigour of life. Captivated with the charms of Elizabeth Rhodes, the daughter of Sir Godfrey Rhodes, a gentleman of inconsiderable rank and fortune, he resolved

to make her his wife: and though ashamed to own in public his attachment to a female of inferior condition, yet he allowed only a year to elapse, from the death of his former wife, before the private solemnization of his third nuptials. It was not till his arrival in Ireland, whither the lady was conveyed by his friend Radcliffe, at an interval of several months from his own journey, that he openly acknowledged her as his wife.² On this occasion, he thought it necessary to apologise to Laud for a step which might appear imprudent; and, having explained his reasons for the match, he hinted that the prelate would do well to imitate his example. Laud, in reply, wished him and his consort much felicity, and expressed his confidence that the step had been taken after due deliberation: but as to his following the same course, "I must needs," said he, "confess to your lordship, that having been married to a very troublesome and unquiet wife before, I should be ill-advised now, being above sixty, to go marry another of a more wayward and troublesome generation."³ Contrary, however, to the bishop's experience and fears, Elizabeth Rhodes bore her new dignities with incomparable meekness and humility. Instead of becoming arrogant from her unexpected elevation, she remained impressed with an overwhelming sense of her husband's superiority, and accounted it presumptuous even to approach him with her letters. This extreme lowliness was by no means displeasing to Wentworth, and was repaid by a conduct uniformly condescending and kind. In a letter, where he endeavours to remove the excess of her timidity, he tells her, "it is no presumption for you to write to me; the fellowship of marriage ought to produce sentiments of love and equality, rather than any apprehension."⁴

"In the earlier part of his life, Wentworth had entered freely into the social amusements usual among persons of his rank; but his short and uncertain intervals of relaxation were now with difficulty snatched from the pressure of public affairs. The games of primero and mayo, at which he played with uncommon skill, he indulged in only during the Christmas festivities, or after supper when he found it

² Radcliffe's Essay.

³ Strafford's Letters, vol. ii. p. 12.

⁴ These letters from Wentworth to his wife are copied in the *Biographia Britannica* from the originals in the Museum Thoresbianum.

necessary to mingle in the amusements of his company. It was in the interval between this meal and the hours devoted to sleep, that he now found his chief period of recreation. When the company proved agreeable to him, he was accustomed to retire with them to an inner room, where he would continue for some hours, smoking tobacco, and relating anecdotes with great freedom and pleasantry. Here the guests were agreeably surprised to see the viceroy, so distant, ceremonious, and haughty amidst his official avocations, throw off the statesman completely, and enter into the amusements of a social circle with unreserved familiarity.^{7c}

The fourth life is that of Edward Hyde, earl of Clarendon: which, however important in a literary point of view, because he left behind him an historical work of merit, has little claim to attention in the annals of statesmanship.

This volume is no doubt intended

to introduce a further series of similar biographies. On the whole, it is drawn up with regular industry and ability, with sentiments favourable to civil and religious liberty, with literary and with moral taste. Surely a greater service would have been rendered to the reputation of Sir Thomas More, and to the preservation of select English literature, if a complete edition of the works of that writer had accompanied the life. The very theology would interest by the light it throws on the opinions of the time. In like manner all the Remains of Cecil would have merited collection. And why not a new and complete edition of Hyde's Works? These men are too considerable to be faded into mere reminiscences, and banished among the ghosts of the biographic dictionary.

ART. XVII. *Struggles through Life; exemplified in the various Travels and Adventures in Europe, Asia, Africa, and America, of Lieutenant JOHN HARRIOTT, formerly of Rochefort, in Essex; now Resident Magistrate of the Thames Police.* 2 vols. 12mo. pp. 375 and 347.

THERE is anecdote and adventure enough in these volumes to satisfy the keenest avidity; but many of them are related in so rough and vulgar a manner that we cannot venture to recommend them to ladies or gentlemen of very refined sensibilities or very delicate ears. Be it known, however, that ladies and gentlemen who can read Peregrine Pickle and Roderick Random, and who like to hear a sailor tell his story in his own way, may venture to accompany Mr. Harriott in his 'Struggles through Life.'

Mr. H. "took his first bias for travelling or going to sea, from reading Robinson Crusoe." At the age of 13 he sailed as a Midshipman on board a ship of war for New York, and whilst lying there performed an act of humanity

which did credit to his feelings. A poor girl whose mother kept a tavern at St. John's, Newfoundland, had been seduced by an officer, who brought her to England, and then deserted her. She passed over to Ireland, where she had some relations, but determined to return to America, and went in a brig filled with *Redemptioners*, that is to say, persons who *redeem* the price of their passage by the sale of their services for a certain term of years. This poor girl came to market for sale when Mr. Harriott was there, and relating her unhappy tale, he purchased her of the captain, and sent her in a schooner to Newfoundland, where he afterwards went himself and was welcomed with tears of gratitude by the mother and the daughter.

His Captain had now orders to

sail for Gibraltar; after a smart engagement he captured a French frigate, and cruised up the Mediterranean. At Leghorn our hero falls in love, and gives a whimsical account of his fair innamorata's prudence in the suppression of her passion.

On his return home, the vessel was wrecked within three miles of the Mewstone Rock, off Plymouth Sound, and as it had caught the plague a twelvemonth before, when cruising in the Levant, it was with great difficulty that any assistance was to be procured.

Mr. Harriott, however, is at last safely landed, and receives a very good offer of business from one of his relations; but the sedentary and monotonous routine of a counting-house ill suits his rambling genius, he goes to sea again, is present at the attack of the Havannah, and at the re-taking of Newfoundland from the French. At the ensuing peace he is once more cast adrift on the world: gets employment in sundry merchant ships, but is so disgusted with the service that he retires from it. Having nothing else to do, Mr. H. now pays a visit to the savages in North America; he had made a promise of this sort to some Indian Chiefs a twelvemonth before, and now fulfilled it. After a residence of four months among them, kissing the squaws and hunting with the sachems, he re-crosses the Atlantic, and enters into the military service of the East India company. His destination was Masulipatam, where Mr. H. received many hospitalities: indeed he had made himself so completely master of the new discipline which was then introduced into the army, that although a sailor, he was employed in drilling the adjutants, serjeants, &c., who again drilled the men of their respective companies, under his inspection.

After having been thus employ-

ed for several months, Mr. H. was very unexpectedly appointed Judge Advocate for the Northern Circars! an office which he has the modesty to acknowledge he was entirely unqualified for. Having accepted it, however, says he, "I seriously studied its very important duties, and by close attention, I trust that for several years, while I held the appointment, I discharged those duties faithfully and honourably."

Whilst in India, our hero had the misfortune to be so severely wounded in the leg as to render him incapable of future service. Once in three years the Rajahs are convened together at some appointed place by one of the Company's civil servants, accompanied by a suitable parade of military, in order to settle the jemibunda or rent to be paid by them for the tract of land, villages, &c., which they hold of the Company as their lord paramount. The jemibunda for the ensuing three years is, probably, but little if at all encreased, but the *douceur* to the chief who fixes it is squeezed to the utmost. The evil consequence of this system falls upon the husbandman, who, to support the diminished means of splendor in his Rajah, is compelled to give a half or perhaps two thirds of his crop instead of one third. The husbandman, unwilling to leave his native fields submits to this extortion as long as he can; at last necessity drives him from home, and he flies beyond the company's territory. When at Condapillee in Golconda, Mr. H. was an eye witness of the difference between the prosperity and population of the country that did not belong to the Company on the western side of the hills on which the fort stood, and the once fertile plains of Golconda to the eastward belonging to the Company. After he had been about twelve months in the fort of Condapillee, Mr. H. was

ordered to join his battalion and march against a Rajah who had declined meeting the chief at Rajahmundra, where the jemibunda was to have been settled, and who afterwards refused to pay the rent affixed to the territory he held. The Rajah depended too much on the natural strength of his situation, amid hills, bamboo woods and jungles. He fell, and his country was taken possession of, but not before we had lost several officers and many men. It was in this expedition that Mr. Harriott received that wound which made it necessary for him to return to England.

Our adventurer having declined to practise as a lawyer in the courts of Madras, to which he was invited by a friend who was making a fortune in the profession, although as ignorant of it as himself, he took his passage for Bencoolen in a Bombay ship bound to Acheen, in the island of Sumatra. The object of the Captain was to trade all along the coasts in the Malay as well as in the English and Dutch ports, and he was very anxious to have the company of Mr. H. as he might considerably promote his interests in a manner which he could explain on the voyage. In crossing the Bay of Bengal several water-spouts were seen.

"While we were making remarks upon them, and comparing their different appearances, our attention was suddenly called by a loud hissing noise; and, turning about, we observed the sea on our larboard-bow in a strange commotion, bubbling and rising up in hundreds of little sharp pyramidal forms, to various heights, alternately falling and rising within an apparent circle, whose diameter might be about sixty feet.

"It was soon evident that another water-spout was beginning to form, in a critical situation for us, not being half the ship's length off. All was alarm and confusion: Captain P—— was soon upon deck, but neither he nor any other on board knew from experience what was

best to be done. It was nearly impossible to withdraw the eye from this object: the sea, within the circle of its influence, boiled up with increasing rage and height, whirling round with great velocity and an indescribable hissing kind of noise. At times, the water was thus raised nearly as high as the fore-yard; then sinking, as from some impediment or obstruction, and again commencing as before.

"We had all heard of firing guns at water-spouts, and directions were given accordingly; yet, though we had several loaded, not one was found in condition; they only burned priming. Orders were then given to load a fresh gun; but, excepting the mate, it was difficult to get any one to move, so rivetted and fixed with gaping astonishment were all the Lascars and people on board. While the mate was busy after the carriage-gun, Captain P—— and I concluded it would be right to try the effect of making a slight concussion in the air, by getting all the people to exert their lungs by loud cheers. God only knows whether this did really produce any good effect, but we fancied so. I had a lighted match in readiness; and, when the mate had loaded and primed the gun, I fired it, and two or three salutes caused the whole to subside. The ship was not in the least affected the whole time, except by the undulating swell when the water fell down again; yet, from the whirlwind kind of hissing, we were in momentary expectation of seeing the yards and masts torn to atoms and whirled into the air, and doubtful whether the whole of the ship might not soon be engulfed in the vortex."

At Acheen, a roguish adventure is related, which gave our hero a pleasant reception among the Malay chiefs. The Captain had hinted at some project which might materially serve his own interests; it was to introduce Mr. Harriott at the court of Acheen as a very great man, and to obtain through his means a remission of port duties, &c.

"To this end, he had Sepoy uniforms made for some of the Lascars belonging to the ship, who were to appear as my body-guard as often as required.

"On Captain P——'s going on shore

at Acheen, he waited upon the sultan's agent for regulations of the port; acquainting him, a British officer was on board the ship, who, from a strong desire to pay his respects to the Great Sultan of Acheen, before he returned to England, had crossed the bay for such purpose, but would not land until assured of a reception suitable to the dignity of the great monarch he served. This compliment was well suited to the meridian of Acheen.

"By the sultan's orders, a boat, or rather a barge, was sent off to the ship; in which boat were the agent and several officers of his court, who invited me, in the sultan's name, to grace his palace. The ship's guns saluted them as they came on board; saluted me on leaving the ship, attended by my guard; and, on approaching the shore, we were so closely saluted by guns of an enormous calibre, that we would gladly have excused the compliment of being fired at so near our heads. On landing, I was met by an Indian Portuguese, a resident merchant, who spoke English fluently: he was to act as interpreter. Other officers of the court were with him, to receive and attend me to the palace; on entering which, the guns of the palace fired another salute, which was repeated by the guns on a battery and by the ship.

"The ceremonies of introduction to princes of the East were grown familiar to me, and I plainly observed that my regimental uniform was a novel attraction to the sultan and all his court. I was most graciously received, and acknowledge I rather exceeded the truth when repeating what Captain P—— had advanced, respecting my desire to see so great a sultan before I left India; and I believe the little that I did say was considerably enlarged upon by the Portuguese merchant, who, I understood afterwards, was as much interested in my favourable reception as Captain P——; for, without permission from the sultan, no ship was allowed to trade, and was frequently refused until considerable presents were made: all which was smothered down, and the permission obtained, through my means."

Within a week Captain P—— was enabled to dispose of such part of his cargo as suited the Malay market, (opium and blue long-cloths in

exchange for gold-dust,) to great advantage.

The Malays, we know, are a very ferocious people: their punishments are represented to be of the most sanguinary kind. Mr. H. says that in his walks, particularly in the bazar or market place, he saw many mutilated persons: these he found to be culprits, punished, according to their offences, by the *chopping* off of a hand or foot. Some, whose offences had been repeated, had neither hand nor foot left. The foot is taken off at a single stroke a little above the ankle; a bamboo cane is prepared ready for the occasion, adapted to the size and length of the culprit's leg, the hollow of which cane is nearly filled with heated *dammer*, a resinous substance something like pitch. When the punishment is inflicted, the bleeding stump is thrust into this heated resin within the bamboo, which as it is cooled becomes fixed. Thus, if the victim survives this delicate operation he is provided with an excellent bamboo jury-leg to stump about on.

Mr. Harriott proceeded to Bencoolen where he remained ten months: he did not escape the effects of this unhealthy climate, but was attacked with a raging fever *which he cured by the repeated affusion of cold water during its paroxysms*, (p. 217, vol. 1). For several years he had been in the habit of having large Cudjaree-pots of water thrown over him in a morning; and during the violence of the hot land-winds on the coast of Coromandel, of retiring after dinner to some shady place where a breeze of wind might be caught: there he would sit with nothing on but a banyan shirt and long drawers, and keep a towel constantly wetted with cold water about his temples for the space of an hour or two. The consequence of this practice, says

he, was, that in the evenings, while all were complaining of lassitude and weariness, I felt refreshed and strong. Observing the dreadful fatality of fevers under the care of professional men, Mr. H. had determined to be his own physician in case he should be attacked. Immediately on feeling himself unwell he gave his own orders to his servants, and the event justified his practice.

From Sumatra, Mr. H. returns to England, stopping in his passage at the Cape, and at St. Helena. He marries; but within the first year his wife dies in child-bed and her babe with her. His domestic happiness being thus suddenly uprooted he becomes unsettled: he had taken a little farm in his native village, hoping to pass the remainder of his days in peace and retirement.

The fates however had differently ordained it: the wanderer lost all relish for a home which had been bereaved of all its attractions: he travels about his own country for a few months, when at the invitation of a relation he commences underwriter at Lloyd's. Here he thinks he might have done well, but mere hazard of money for money did not accord with his feelings. "Although I never feared buffeting real storms and tempests, I soon began to find my pillow was not so easy and pleasant as it had been, owing to imaginary dreams of them." Discovering, then, that he was not intended for a gambler, he quits Lloyd's, marries again, engages largely in farming and in an extensive liquor trade. This second marriage involves our hero in some of the hardest and most serious struggles of his eventful life. Of his wife he speaks in very handsome terms, but her father became a bankrupt for more than sixty-thousand pounds a few months after his marriage, and committed a forgery in his name to a very

large amount. To save this ungrateful man from an ignominious death, Mr. H. sacrifices a large portion of that property which he had laboriously and dangerously earned by the constant sweat of his brow, and at the frequent peril of his life. He quits business, and once again retires to his farm, with which he grows more and more delighted. Though one of the most quiet, this is one of the most interesting periods of Mr. Harriot's life, and it may safely be added, the most useful. We now see him in the character of a country magistrate, performing its arduous functions with great activity, and what is more, with great humanity. In his own district we see him promoting various useful institutions, and agreeable associations of the neighbouring gentry. Among the former is to be mentioned a book-society; and a weekly market, of which he planned the establishment in a place which at that time was twenty miles distant from any. Among the latter a subscription assembly for the winter season and other convivial meetings.

Mr. H.'s residence was on the banks of a navigable river, where he kept a little sailing boat for the amusement of fishing, &c.; on these excursions he had frequently noticed a sunken island containing between two and three hundred acres of land, which was covered by the sea at half tide. It happened that when the owner of this island died, his estates were sold, and this among the rest. Mr. H. had conceived the possibility of wresting this island from the dominion of the sea. He accordingly purchased it at the auction for 40l. and enjoying at the same time an adventurous and persevering spirit he strenuously set about an embankment. In this speculation he had to adventure the larger part of his entire property: the embankment was begun

in July; in the December following, a wall of earth was raised more than two miles and a half in circumference, thirty feet thick at its base, declining at an angle of forty-five degrees, till it was six feet thick at top and eight feet high. The two ends of the wall were about 140 feet apart, separated by a deep ravine through which the tide ebbed and flowed with a current stronger than that under the great arch of London Bridge. The most hazardous part of the undertaking yet remained: the struggle must be strong against a powerful foe and decided in a few hours. Mr. H. had in vain persuaded his contractors to use timber in the work, although he offered to supply them with it gratuitously. On Christmas day this ravine was to be filled up with a mound of earth: the exertions of manual labour were vast: the tide rose but found its passage stopped. The mound kept rising, but at last for want of timber—*mole ruit sua*! its own weight broke it down. On the sixth spring tide all this great body of earth was swept away, scarcely a vestige of it was to be seen, and the difficulty of another attempt was much increased from the greater distance it was necessary to go for the earth. The contractors ran away, indebted 125l. to the men to whom they had under-let the work. But all these difficulties only stimulated a courageous spirit: the work was begun again under the direction of Mr. H. himself, who contracted with the men on the same terms as before, and as an encouragement to steady exertion promised them the 125l. as a bonus if they succeeded in shutting out the tide.

"The season of the year was much against me. I had to fell my timber in a wood, thirteen miles from my island: I cut down trees, from ten to fifteen inches in

diameter, making piles of them from twelve to twenty-four feet in length. With an engine, I drove them in two rows, fifteen feet apart, across the ravine, or deep outlet, and as close together in the rows as we could drive them. I secured them together by girders, or beams, across, within five feet of the bottom and three feet of the top, keyed and bolted on the outside. This was my coffer-dam to hold the earth in the centre of my mound, as a strong core, or heart, to the whole.

"By the seventeenth of January, all was ready for another sharp contest with the sea, to determine, by force of arms, who should conquer and keep possession of the disputed property. I took the command myself: my troops were all stationed before day-break, our enemy then retreating in order to advance again with greater force, (the neap-tides being over and the spring-tides commencing).

"The morning was cold and frosty: a dram and three cheers was the signal for attack. Knowing the obstinate perseverance of my foe, and that our contest would be long and strong, I repressed the ardour of my troops a little at the onset. Every half hour I suspended the attack; and, from several barrels of strong porter ammunition, which I had provided ready on the spot, and elevated on a small tower made of earth, I issued out half a pint to each man; and to such of them as had not provided better for themselves my bread, butter, and cheese, were welcome. I served it all out myself, with a cheering kind of language suited to the people; by which, I verily believe what one of my officers (a master-carpenter) for the time said, viz. "That I had more work done for a few barrels of porter, with a little management and address, than many men would have obtained for as many hundred pounds."

"The enemy advanced against us, and persevered in the attack for several hours; when, having proved the strength of our works and failed, he retreated. At the severest part of the struggle, (high water,) I advanced in front, with a waller's tool in one hand and a pot of porter in the other; when repeating the words that are related of King Canute, I said, "Thus far shalt thou go, but no farther:" adding, as he began to retire, that, although a conquered foe, I bore him no enmity. We then gave him three lusty cheers, drinking the King's

health on such an accession to His Majesty's agricultural dominions."

After this noble victory, for which Mr. H. most deservedly received the gold medal from the society for the encouragement of arts, &c., he built a farm-house, &c. on his island, and begun to cultivate the land. This, however, was injudiciously managed, and for the first six or seven years the expences of farming this island were considerably greater than its profits.

After having been married ten years, Mr. H. had the misfortune to lose his second wife who died of a consumption leaving him three children. Man, however, was not born for solitude, and having experienced much comfort in the married state, our hero determined to find another mother for his children and another wife for himself. The crops upon the island now began to repay the adventurous speculation of enclosing it, by an annual and rapid encrease in their value: every thing appeared prosperous. It was early in the spring of the year 1790 that in the dead of night Mr. Harriot was awakened by the alarm of fire: by great presence of mind, courage, and exertion he saved his wife and children from the flames, but his house, barn, out-houses, &c. were burnt to the ground, and but little of the furniture saved. When it was too late to render any service, people came flocking from the neighbouring town. "I looked around," said the philosopher, for he now deserves the name, "found my family safe, dropped a tear, and thanked God it was no worse." The only part of the premises saved, was an old brick wash-house at the bottom of a yard and part of the stable. The wash-house was now fitted up as a temporary residence, and it was determined to rebuild a cheap substantial dwelling-house as soon as possible. This was completed before the winter, and the

crops on the island seemed to promise they would pay the expence. In the January following our calamity, says Mr. H., I would not have sold these expected crops for less than 600*l*. But adversity rarely comes unattended with a train of misfortunes: within eleven months after this destruction of a considerable part of his property by the flames, he was destined to see the remaining *all* of it swallowed up by the ocean.

"While standing with folded arms on the highest part of the embankment of my island, I looked down on the raging watery element swelling itself to a height that had never been known before, and over-topping my walls as if in search of what I had formerly wrested from its dominion, seeking to revenge itself by the destruction of that property the fire could not reach, I too assuredly saw I was a ruined man, but gave no way to despondency. Hard and unequal were my struggles against two such outrageous elements as seemed combined against me. Though beaten, I was not subdued; my spirit remained unshaken, and in those distressing moments, I resolved to endeavour at recovering the island for those to whom I was indebted, rather than abandon it, without a struggle, to the remorseless rage of the enemy."

About one fourth of the embankment had settled down a foot; it was intended to have been raised eighteen inches during the preceding summer had not the expences of building incurred by the fire made it necessary to defer it. This unfortunate delay occasioned the loss of the island. But the spirit of Mr. Harriott always rises against emergencies with proportionate resistance: it is this which stamps a value upon his book, and makes us forgive its want of refinement. A young man setting out in life may here see the advantages which a calm courageous spirit enjoys over that pusillanimity and confusion which palsy the multitude when their efforts and exertion are most wanted: he may see also the ho-

mage which is paid to high honor and integrity.

Instead of desponding, Mr. H. within a few days after the accident had drained the water by extraordinary exertions four feet below the surface of the land: the tide had flowed over his walls, and by leaving the island full of water gave a fatal proof of their strength. To repair the mischief required a capital of which he was now bereft. He immediately called all his creditors of more than 20l. together, and stated the situation of his affairs, being resolved not to borrow a capital where there was no certainty of payment. "My creditors instead of distressing, soothed me; they were entirely satisfied with my conduct, and voluntarily proposed to accept ten shillings in the pound." Not content with their own private contributions, they advertized and solicited for subscriptions: the peculiarity of Mr. H.'s misfortunes attracted the public attention, and of course excited its sympathy. Above 1000l. was subscribed for the relief of an unknown individual, when that individual nobly put a stop to the subscription of his own accord. There is something a thousand times more interesting, more affecting in this patient struggle against adversity than in all the romantic perils which Mr. H. encountered.

From a sense of delicacy, which, if in itself false, yet commands respect, Mr. H. immediately on the destruction of his property had declined acting as a magistrate: it was a high testimony to the rectitude with which he performed its duties, that he was induced to resume them at the pressing solicitation of his neighbours, and of the lord lieutenant of the county.

The crops upon the island were totally destroyed, and although the land was again recovered from the sea, its vegetative powers were so

injured by the salt water, that great time, labour, and expence, would yet be necessary to restore its fertility. His family was too large, and his means too small, to repeat the risk. Feeling it a duty to his children to exert himself to the utmost for their advantage, he now resolved after much deliberation to cross the Atlantic and rear his family in America.

In May 1793 Mr. Harriott embarks with his family for Baltimore, charters two vessels for the sake of obtaining a passage to Rhode-Island, where he hires a house for them, while he himself travels through the United States, and into the back settlements, for the purpose of purchasing a tract of land. The account of this long and laborious excursion occupies a considerable portion of the second volume. It will be found of use to those who project an emigration to America: Mr. H. has appreciated the American character with great fairness, and estimated deliberately the advantages and disadvantages of different situations. He was disappointed in the sanguine expectations he had formed of establishing his family to advantage, but is not on that account morose and abusive, like Mr. Janson, and some other travellers, whose names we could mention. He had purchased a small farm at Rhode Island, but finding after all his wanderings that his projected scheme of farming on a large scale would not be advantageous, he once again returns to his native shores.

Being entirely unsettled again, and at a loss what to do, as wild and magnificent a project enters into his brain as ever speculator dreamed of.

"At the time I am speaking of, there were seventeen millions of acres of land to be sold in Georgia, and this in truth was my real grand object. I knew that no foreign government would be permitted to pur-

chase, but a private unsuspected individual might, as a matter of speculation, buy all he was able to agree and pay for; through whose agency it might afterwards be managed. The settling and inhabiting those parts bordering on the river Mississippi, by the influence of any powerful maritime nation, might easily be effected. A rupture with Spain was then expected; who, either by treaty, might have been induced to give up the Floridas for an equivalent, or be compelled so to do. Supposing, then, that Great Britain was again possessed of Florida, as well as Canada, she would have had the two grand navigable inlets and outlets of communication for commerce, with a command of all the rich back territories of North America.

"Kentucky, and most of the western back countries, were then complaining and threatening to withdraw from the union, if the navigation of the Mississippi was not made free for them, and which it was in the power of the United States then to do. Any new settled country, increasing in population to 100,000, has a right to claim being free and independant, and this would not have been long under the influence of the government I had in contemplation.

"Imagination led me to consider my intended purchase as the link of the chain to join the Floridas with Kentucky, and all the rich tract of back country along the Ohio; and, as the western posts were not then given up, and doubts entertained whether they would or not, the connection with Upper Canada would have been easily accomplished, and the United States insulated."

He immediately set off with his eldest son to the Bahamas, and there collected such preliminary information as rendered it unnecessary to proceed to Georgia: the price of the land was from three-pence-halfpenny to five-pence an acre, but there was some difficulty with respect to congress which claimed a right of controlling the sale of this tract whilst Georgia disallowed it. Matters, however, went on very swimmingly, and our speculator proceeds to Philadelphia. Where he meant to apply for money to make good his purchase, or what authority he derived from this coun-

try for his proceedings we are not informed: suffice it to say that when he made application to ——— for the advance of money, it was refused, and he was awakened from a dream of ambition to the keenest disappointment.

The world again all before him, chance directed Mr. Harriot to a farm in Long Island: there was a good house on it, and it contained about 140 acres of good land. This estate he purchased for 2800l. ready money, and sent for his wife and family to come over to him. Here they resided for some years, but the impossibility of obtaining sufficient workmen, the expence of labour, the solitude, the difficulty of educating the children, and afterwards of forming connections for them in business—these and various other circumstances, which are detailed here at length and which we recommend to the perusal of any who project an emigration to America, induced Mr. H. to take a final farewell of this land of promise. He sold his estate for 600l. more than it cost him, and crossed the Atlantic for the fourteenth time.

Returned to England, his spirit of enterprize does not yet flag: but we have no room to detail the minor speculations which the teeming brain of our adventurer projected. One, however, yet remains to be mentioned, because it took effect, because it has acquired a permanency in practice, and because it has been and continues to be of the greatest service to the public. They who have read Mr. Colquhoun's Treatise on the Police of the River Thames can alone form an idea of the daring and audacious plunder which in open day was systematically committed on the shipping before its establishment. So well known was the ferocity of these river pirates that they who saw them in the very act of com-

mitting their depredations were afraid to divulge their knowledge. The impunity with which they plundered, induced others to join in the practice, till, with their numbers, the outrages increased to so great a height as to threaten with very serious consequences the commerce of the Port of London. The present Thames Police originated entirely with Mr. Harriot: impressed with the magnitude of the evil, he chalked out the plan of a River-Police and applied to the Lord Mayor, the Duke of Portland and others in the year 1797 for the purpose of having it matured and carried into effect. The estimated expence of this institution, which was to protect the commercial interests of the country, was 14,000*l.* a year. The magnitude of the sum, trifling as it is in comparison with the benefits proposed and accomplished, might probably deter those who were consulted from encouraging the business. In the year 1798, however, Mr. Harriot was introduced to Mr. Colquhoun, who approved the project and approved the plan. Through his influence and activity, in conjunction with that of Mr. H. the Thames Police was in Midsummer 1798 organized and carried into complete execution under their united management. The extensive benefits soon became so conspicuous, that after two years trial of its efficacy, government passed an act making the institution permanent with an allowance of 3000*l.* a year for its support. This small allowance under good management has sufficed, if not totally to have suppressed, very much to have diminished, smuggling on the river. The office was established in the very centre of the plunderers: from 1200 to 1400 half savage Irish coal-heavers resided in its neighbourhood.

“ Previously to the establishment, these

men had long been in the constant practice of each man taking his sack, containing two or three bushels of coals, whenever he went on shore from the ship he was unloading. Neither the captain nor owner of the ship or cargo durst resist their taking what they claimed as a perquisite; and most of these men, having followed it as a custom of their predecessors, thought they had a fair title to such coals: when found with a boat ready to sink with their plunder, and made to account before a magistrate how they came by it, they conceived themselves to be the injured party. Custom was their invariable plea, (and so it was with every other description of working men on the river, when detected in the act of bringing on shore with them from forty pounds to two hundred weight of sugar, coffee, pepper, tea, or other articles,) and in vain was it that Mr. Colquhoun and myself laboured hard to convince them of their error; and, by reprimanding only at first and ordering the coals, &c. to be taken away, endeavoured to correct the evil.”

When severer measures were resorted to, from the inefficiency of repeated admonition, relying on their strength of numbers, several hundred of them assembled before the office, and with horrid imprecations threatened vengeance if some individuals then under examination were not discharged. It will not be suspected of Mr. Harriott that he was intimidated into compliance: a riot ensued, the pavement was torn up, and repeated volleys of stones discharged into the room in which Mr. H. and Mr. Colquhoun and four or five more gentlemen were assembled. A pistol was discharged which at the first shot killed one of the ringleaders. They retreated, procured fire arms, wounded one and killed another of the officers belonging to the institution. By firmness and courage, however, the mob was kept at bay till a party of volunteers came and dispersed them: one of the ringleaders was tried and condemned; others fled for a time, but afterwards returned. Mr. H. however and his very worthy colleague considering the purpose of

public justice to have been answered, declined proceeding against these men, and admonished them to make a grateful use of their forbearance. "I have often since received much satisfaction," says Mr. Harriott, in seeing some of those who might have suffered, if tried, now maintaining themselves and families in comfort, and are among the most orderly."

We have now brought these eventful memoirs to a close. After the storms and struggles of an adventurous life, Mr. H. expresses in the concluding chapter his grateful satisfaction at having brought his vessel safe into port: "though somewhat shattered and unfit for sailing far under a roving commission, the timbers are yet sound and still capable of harbour duty." Two of his children are gone out to India, and three others of the remaining five are so far advanced in life that they must rely upon their own exertions. Mr. H. has a competency of the good things of this world and is content. Very sincerely do we hope that he may long live to enjoy that honourable repose which he has so dearly earned.

It is incumbent on us to acknow-

ledge that when we had read about a hundred pages of the first volume, we threw it down with something like disgust at the vulgarity of some stories introduced, and the appropriate vulgarity of the manner in which they are related. It was our duty to proceed, however, and we have been gradually and agreeably led into more serious matter, related in more serious language. There is a chapter at the close of the first volume (chap. LXVII.) on a subject so odious that if ever this work comes to a second edition, we strongly recommend it to be expunged. The second volume, we have already said, contains a mass of very useful information relative to America; some observations on our own settlements there, and on the Bahamas are also worth attending to.

In all his struggles, Mr. H. has behaved like an honest man, and like an honourable one. He was hard tutored in the school of adversity, but she has taught him to appreciate his present possessions. A lesson so valuable can scarcely be learned at too great an expense.

ART. XVIII. *Authentic Narrative of the Death of Lord Nelson; with the Circumstances preceding, attending, and subsequent to, that Event; the Professional Report on His Lordship's Wound; and several Interesting Anecdotes.* By WILLIAM BEATTIE, M. D. Surgeon to the Victory in the Battle of Trafalgar, and now Physician to the Fleet under the Command of the Earl of St. Vincent, K. B. &c. Svo. pp. 99.

THE circumstances attending the death of Lord Nelson having been detailed with much minuteness in every newspaper of the kingdom, it is not necessary that we should repeat them here. This is a professional account given from the best possible authority, that of the surgeon who attended his lordship after he received the mortal wound. It was rumoured, we recollect, that the man who fired the fatal shot from the mizen-top of the Redoubtable, had received some pension or mark

of honour from the French government for his successful aim. This, however, is untrue: there were only two Frenchmen left alive on her mizen-top at the time his lordship was wounded, and by the hands of one of these he fell. Three men continued firing at Captains Hardy and Adair, and others on the Victory's poop for some time afterwards. At length one of them was killed by a musket-ball; the other immediately attempted to make his escape from the top down the rigging, but Mr.

Pollard, midshipman, fired a musket at him as he was descending, and shot him in the back, when he fell down from the shrouds on the Redoubtable's poop. The Victory had no musquetry in her tops, as his lordship had a strong aversion to small arms being placed there from the danger of their setting fire to the sails; which danger, indeed, was exemplified by the destruction of the French ship *L'Achille*, in this very battle. It is a species of warfare, Dr. Beattie observes, by which individuals may suffer, and now and then a commander be picked off; but it never can decide the fate of an engagement. When the Redoubtable came alongside, and nearly on board the Victory, she fired a broadside into her, and immediately let down her lower deck ports to prevent her being boarded through them by the crew of the Victory. She never fired a great gun after this single broadside, but kept up a destructive fire of musquetry from the tops. It is a curious circumstance, that from the silence of her great guns, and the consequent impression that she had surrendered, the Victory twice ceased firing upon her, by orders transmitted from the quarter-deck. Her guns were so close that, when they were run out, their muzzles came into contact with the Redoubtable's side: from this circumstance, two dangers presented themselves; one was, that the Victory's shot should pass *through* the Redoubtable and injure the *Temeraire*, which was on the other side of her. This danger was obviated by firing into the Redoubtable with a diminished charge of powder and three shot each. The other danger was, that the enemy

should take fire, and involve both the Victory and the *Temeraire* in her flames. The coolness and intrepidity of our officers and seamen were strikingly evinced here: to prevent this accident, the fireman of each gun stood ready with a bucket full of water, which, as soon as his gun was discharged, he dashed into the Redoubtable through the holes made in her side by the shot! In the course of the battle, however, she was twice on fire in her fore-chains and on her fore-castle; she had likewise thrown a few hand-grenades into the Victory, which set fire to some ropes and canvas on the booms. The crew of the Victory soon extinguished their own fire, and immediately turned their attention to that on board the enemy, which they also extinguished by pouring buckets of water from the gangway into her chains and fore-castle! When the Redoubtable struck, her lower deck ports being closed, it was impossible to board her from the Victory's lower or middle deck and several seamen volunteered their services to *swim under her bows*, and endeavour to get up there; but Captain Hardy very properly refused to permit this. She was so much injured during the action, and after the action by the ship under the command of Admiral Dumannoir,* that she sunk while in tow of the *Swiftsure*, on the following evening, when the gale came on; and out of a crew, originally consisting of more than eight hundred men, only about one hundred and thirty were saved. She had lost above three hundred in the battle. The Victory had fifty-five killed and one hundred and two wounded, many of them slightly, and to the

* These were the ships which were afterwards captured by Sir Richard Strahan: in passing to windward they poured their broadsides not only into the English ships, but indiscriminately into captured French and Spanish ones; and they were seen to back or shiver their topsails for the purpose of doing this with more precision.—They had their reward.

honor of the ship's discipline, not a single casualty from accident occurred on board during the whole engagement.

A few circumstances relative to Lord Nelson's health and habits are mentioned here, which we shall give in Dr. Beattie's own words:

"His lordship used a great deal of exercise, generally walking on deck six or seven hours in the day. He always rose early, for the most part shortly after day-break. He breakfasted in summer about six, and at seven in winter: and if not occupied in reading or writing dispatches, or examining into the details of the Fleet, he walked on the quarter-deck the greater part of the forenoon; going down to his cabin occasionally to commit to paper such incidents or reflections as occurred to him during that time, and as might be hereafter useful to the service of his country. He dined generally about half past two o'clock. At his table there were seldom less than eight or nine persons, consisting of the different Officers of the ship: and when the weather and the service permitted, he very often had several of the Admirals and Captains in the Fleet to dine with him; who were mostly invited by signal, the rotation of seniority being commonly observed by HIS LORDSHIP in these invitations. At dinner he was alike affable and attentive to every one: he ate very sparingly himself; the liver and wing of a fowl, and a small plate of macaroni, in general composing his meal, during which he occasionally took a glass of Champagne. He never exceeded four glasses of wine after dinner, and seldom drank three; and even these were diluted with either Bristol or common water.

"Few men subject to the vicissitudes of a naval life, equalled HIS LORDSHIP in an habitual systematic mode of living. He possessed such a wonderful activity of mind, as even prevented him from taking ordinary repose, seldom enjoying two hours of uninterrupted sleep; and on several occasions he did not quit the deck during the whole night. At these times he took no pains to protect himself from the effects of wet, or the night-air; wearing only a thin great coat: and he has frequently, after having his clothes wet through with rain, refused to have them changed, saying that the leather waistcoat

which he wore over his flannel one would secure him from complaint. He seldom wore boots, and was consequently very liable to have his feet wet. When this occurred, he has often been known to go down to his cabin, throw off his shoes, and and walk on the carpet in his stockings for the purpose of drying the feet of them. He chose rather to adopt this uncomfortable expedient, than to give his servants the trouble of assisting him to put on fresh stockings; which, from his having only one hand, he could not himself conveniently effect.

"FROM these circumstances it may be inferred, that though LORD NELSON'S constitution was not of that kind which is generally denominated strong, yet it was not very susceptible of complaint from the common occasional causes of disease necessarily attending a naval life. The only bodily pain which HIS LORDSHIP felt in consequence of his many wounds, was a slight rheumatic affection of the stump of his amputated arm on any sudden variation in the state of the weather; which is generally experienced by those who have the misfortune to lose a limb after the middle age. HIS LORDSHIP usually predicted an alteration in the weather with as much certainty from feeling transient pains in this stump, as he could by his marine barometer; from the indications of which latter he kept a diary of the atmospheric changes, which was written with his own hand.

"HIS LORDSHIP had lost his right eye by a contusion which he received at the siege of Calvi, in the island of Corsica. The vision of the other was likewise considerably impaired: he always therefore wore a green shade over his forehead, to defend this eye from the effect of strong light: but as he was in the habit of looking much through a glass while on deck, there is little doubt, that had he lived a few years longer, and continued at sea, he would have lost his sight totally."

Dr. Beattie says, that his lordship's health was uniformly good, and that he might have lived many years: at one time he had frequent fits of the gout, but he totally overcame his tendency to it, by abstaining for the space of nearly two years from animal food, and wine and all other fermented liquors, confining

his diet to vegetables, and commonly milk and water. In early life, and when he first went to sea, he left off the use of salt, which he then be-

lieved to be the sole cause of scurvy, and never took it afterwards with his food.

ART. XIX. *Characteristic Anecdotes of Men of Learning and Genius, Natives of Great Britain and Ireland, during the three last Centuries, indicative of their Manners, Opinions, Habits, and Peculiarities; interspersed with Reflections, and Historical and Literary Illustrations.* By JOHN WATKINS, L. L. D. 8vo. pp. 552.

THIS is an amusing compilation; they who have not seriousness, perseverance, or leisure to read the ample biographical accounts from which these anecdotes are selected, may employ their time with as much pleasure, and to much better advantage, in contemplating these delineations of real character, drawn from originals eminent for genius and learning; as they can possibly expect in loitering over the pages of an unmeaning novel.

We shall be happy to find that Dr. Watkins experiences sufficient public approbation from this work to encourage him in the prosecution of his plan. The following is a list of the characters of whom anecdotes are here related: Sir Thomas More, Lord Bacon, Sir Walter Raleigh, Spenser, Sir Philip Sidney, Sir John Harrington, Hooker, Shakespeare, Edward and George Herbert, Selden, Camden, Sir Edward Coke, Thomas Randolph, Archbishop Usher, Joseph Hall, Dr. John Prideaux, John Hales, David Jenkins, Milton, Sir Matthew Hale, Andrew Marvel, Isaac Barrow, Hobbes, Butler, Waller, Dryden, Archibald Pitcairne, John Radcliffe.

Rowe, Addison, Prior, Newton, Congreve, Sir Richard Steele, Pope, Swift, Thomson, Young, Goldsmith, Garrick, Johnson.

Dr. Watkins however is not to be followed implicitly. Those patriots who opposed the tyranny of the first Charles, receive no mercy from his hands. John Selden, indeed, half makes his peace with the Doctor, because "he refused to draw his pen in answer to the ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ of King Charles, when solicited so to do by Cromwell. *That servile and disgraceful work he left to be performed by another.*" Poor Milton, indeed, is most sadly abused: it is clear that Dr. W. has principally compiled his account of this great man from the bitter biography of Johnson; it would have done more credit to his impartiality, had he consulted Hayley's Life, or the more recent one by Dr. Simmons, which latter indeed is referred to in no very respectful manner. We noticed the publication of Dr. Simmons in our last volume at considerable length, page 575, &c. If Dr. W. will do us the honor, he may refer to that article on the subject of Milton's supposed flagellation.

ART. XX. *The Life of George Washington, Commander in Chief of the Armies of the United States in the War which established their Independence; and First President of the United States.* By DAVID RAMSAY, M. D. of Charleston, South Carolina, Member of Congress in 1782, 1783, 1784, and 1785; and Author of the History of the American Revolution.

MR. RAMSAY is so advantageously known by the History of the American Revolution, that his Life of Washington will naturally be received with eager curiosity and pre-

dispositions to complacence. The author, from local station and habits of inquiry, is likely to have attained every requisite knowledge of fact; his manner of composition rather

patient than brilliant, his love of detail rather than of effect, and his truly American sympathies of all kinds, are adapted to throw the fittest light on the hero of his biography. Washington had the presbyterian virtues, piety, conjugal fidelity, probity, discipline, love of elective institutions, and he has shown, what Necker failed in showing, that these qualities are compatible with the skill to rule. Washington had more good sense; Necker more good reading. Washington was intent on his ends; Necker on his means. Washington cared for success; Necker for reputation. Both endeavoured at the expense of their respective kings to confer republican institutions on their countrymen. Washington wielded the sword; Necker the purse: but if the courage of Necker had been equal to that of Washington, he might have rendered his gold no less efficacious than iron.

The work is divided into thirteen chapters: of which the first gives an account of the family and education of Washington, until his appointment to be commander in chief of all the forces of Virginia. His military operations in 1755 and 1758 are recounted, his retirement after the peace of 1763, and his marriage.

The second chapter sketches the origin of the American revolutionary war, and the campaign of 1775.

The third, fourth, fifth, sixth, seventh, and eighth chapters, each narrate one year of the war, which is thus brought to the close of the year 1781.

The ninth chapter introduces the rumours of peace afterwards realized, and narrates those discontents in the army, which Washington so nobly declined to profit by, as Cromwell had done before him.

The tenth chapter relates the interference of Washington about the rules of the society of Cincinnati, and his exertions to obtain the as-

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sembly of a continental convention for revising the public constitution.

The eleventh chapter relates the assembling of Congress in its new revised or reformed condition; the election of Washington as president, and his inauguration.

The twelfth chapter gives an account of his public conduct during the eight years of his two presidencies.

The thirteenth and concluding chapter accompanies the general to his retirement at Mount Vernon, describes his agricultural pursuits and private manners, and at last leaves him in the tomb. His character is thus panegyricized in the concluding paragraph of Mr. Ramsay.

“Rulers of the world! Learn from WASHINGTON wherein true glory consists; restrain your ambition; consider your power as an obligation to do good. Let the world have peace, and prepare for yourselves the enjoyment of that ecstatic pleasure, which will result from devoting all your energies to the advancement of human happiness.

“Citizens of the United States! While with grateful hearts you recollect the virtues of your WASHINGTON, carry your thoughts one step farther. On a review of his life, and of all the circumstances of the times in which he lived, you must be convinced that a kind Providence in its beneficence raised him, and endowed him with extraordinary virtues, to be to you an instrument of great good. None but such a man could have carried you successfully through the revolutionary times which tried men's souls, and ended in the establishment of your independence. None but such a man could have braced up your government, after it had become so contemptible from the imbecility of the federal's stem. None but such a man could have saved your country from being plunged into war, either with the greatest naval power in Europe, or with that which is most formidable by land, in consequence of your animosity against the one, and your partiality in favour of the other.

“Youths of the United States! Learn from WASHINGTON what may be done by an industrious improvement of your talents, H h

and the cultivation of your moral powers. Without any extraordinary advantages from birth, fortune, patronage, or even of education, he, by virtue and industry, attained the highest seat in the temple of fame. You cannot all be commanders of armies or chief magistrates; but you may all resemble him in the virtues of private and domestic life, in which he excelled, and in which he most delighted. Equally industrious with his plough as his sword, he esteemed idleness and inutility as the greatest disgrace of man, whose powers attain perfection only by constant and vigorous action. Washington in private life was as amiable as virtuous, and as great as he appeared sublime on the public theatre of the world. Living in the discharge of all the civil, social, and domestic offices of life; temperate in his desires, and faithful to his duties; for more than forty years of happy wedded love, his high example strengthened the tone of public manners. In the bosom of his family, he had more real enjoyment than in the pride of military command, or in the pomp of sovereign power. On the whole, his life affords the brightest model for imitation, not only to warriors and statesmen, but to private citizens; for his character was a constellation of all the talents and virtues which dignify or adorn human nature.

*"He was a man, take him for all in all,
"We shall not look upon his like again."*

An appendix preserves the will of General Washington: those dispositions in it which regard the future emancipation of the slaves, display at once a strict regard for law and

property, and a pure humanity of purpose.

The character of Washington was temperate, sedate, not only free from the gross vices of sordid avarice and selfish ambition, but from the more refined and better disguised, though equally pernicious vices, of inordinate zeal even for good, and of a violent passion for glory. In him there was nothing disorderly, nothing precipitate, nothing excessive, nothing ostentatious; usefulness was the object, and good sense the guide of his actions, the grandeur of which arises only from the magnitude of the benefits which he conferred on his country. His character is surrounded with no glare: there is little in it to dazzle; there is nothing to gratify those, who relish only that irregular and monstrous greatness, which fascinates the vulgar of all ranks and all times. But those, whose moral taste is more pure, will always admire in George Washington the nearest approach to uniform propriety, and perfect blamelessness, which has ever been attained by man, or is perhaps compatible with the condition of humanity. As the examples of the heroes of ambition have unfortunately aroused so many imitators, may the example of the *hero of virtue* not be found altogether barren!

ART. XXI. *General Biography; or, Lives, Critical and Historical, of the most Eminent Persons of all Ages, Countries, Conditions and Professions, Arranged according to alphabetical Order.* Composed by JOHN Aikin, M. D. The Rev. THOMAS MORGAN, and Mr. WILLIAM JOHNSTON. Vol. 6. 4to. pp. 672.

WE have already in our former volumes made some observations on the plan and general conduct of the work now before us; little therefore remains to be done than to announce its progress and to give a summary view of the contents of the present volume.

It commences with letter K, and terminates with MAZ: so that four more volumes (and we understand

that the 7th is now nearly ready for publication) will bring the work to a conclusion.

Besides the three writers mentioned in the title-page, and whose initials are added to their respective articles, we find subjoined to a few lives, chiefly those of Spanish and Portuguese men of letters, the initials R. S. from which circumstance we conclude them to be fur-

nished by a gentleman well known to the public by his proficiency in general literature, and particularly in that of Spain and Portugal.

The number of important personages recorded in the present volume is greater, we think, than in any of the preceding ones; and space enough is allowed to give the reader a full and satisfactory, though condensed, account of the character and actions of each in proportion to his real consequence. It may indeed be perhaps objected that the warriors and statesmen and other public characters have exerted a greater influence on the destinies of the human race, than the men of literature and of other peaceful pursuits, and are therefore worthy of more ample celebration: but in the first place the fact itself may be questioned, and in the second place even if it be allowed, it must also be conceded that the remarkable partiality of the historian towards the former, renders it highly incumbent on the biographer to repair the injustice done to the latter.

The list of Sovereigns in the volume before us is both copious and splendid. Of Roman Emperors we perceive the names of Maxentius, Maximianus, Maximinus and Maximus; of Sovereigns of the House of Austria there are Maximilian, Maria Theresa and the two Leopolds; all the French Kings of the name of Louis; and the Popes of the name of Leo; the Turkish Mahomets; the English and Scottish Marys, and Margaret of Anjou. Of the warriors and statesmen, among other celebrated names we may particularize those of the Spartan hero Leonidas; the Romans Lucullus, Marius, and Marcellus; and the modern Europeans Laudohn the ablest antagonist of Frederic of Prussia, the Count of Lippe Schaumburg the defender of Portugal, Mazarine the haughty minis-

ter of France during the turbulent minority of Louis XIV.; Archbishop Laud, one of the bigotted evil counsellors of our Charles I, and the republican Ludlow, an active opposer both of the King, and of the usurper by whom he was superseded. Of those illustrious characters who have established permanent dominion over the minds of men, and therefore deserve a much higher rank than those who have merely commanded their bodies, we find recorded Mahomet, Loyola and Luther; of the latter of whom, the author and great hero of Protestantism, there is an ample and very judicious account from the pen of Mr. Morgan. Several also of the early Martyrs and Confessors of the Reformation are recorded in the present volume; among whom may be particularized, John Knox, Peter Martyr, and Bishop Latimer. The list of Theologians and Divines, both British and foreign, is large, and contains many names of the highest rank, both for talents and virtue; those of Lowth, Massilon, Kennicott and Lardner are second in importance to none in a profession which has produced more great men than any other. Of the lovers and successful cultivators of science, we find recorded the mathematicians, Maclaurin, Maupertuis, Keil and Kepler; the metaphysicians, Kant, and our great Locke; the Chemists, Lavoisier, Macquer and Mayow; the naturalists, Kämpfer, Linnæus and several of his pupils. The list of men of letters is not so large as in some of the preceding volumes: we have accounts, however, of two of the great modern poets of Germany, Klopstock and Lessing, of Marmontel; of the three learned printers of the name of Manuzio, of Mariana the Spanish historian, of our countrymen, Massinger and Marvel, and of Count Marsigli, the founder of the Institute of Bologna. Two ce-

lebrated French women, Ninon de Lenclos, and Madame de Maintenon, receive also their appropriate commemoration.

From the above brief abstract, the reader may judge how various and interesting is the information to be derived from the present volume: and as a specimen of the style and general manner, we shall select the following account of an interesting character, not very familiar to common readers.

"MARSIGLI, LEWIS-FERDINAND, COUNT, a soldier and philosopher, was born in 1658, of an ancient and illustrious family at Bologna. He was brought up from his youth in manly exercises; and having the misfortune of losing both his parents at an early age, he sought for instruction from some of the ablest men in Italy, such as Trionfetti, Montanari, and Malpighi. Mathematics and natural history were his favourite studies, and he increased his knowledge of the latter by his travels. In 1679 he accompanied a Venetian envoy to Constantinople, where he assiduously employed himself in procuring information of all kinds relative to the Turkish empire. The first fruits of his enquiries appeared in 'Observations concerning the Thracian Bosphorus,' written in Italian, and addressed to queen Christina of Sweden: this work was published at Rome in 1681, quarto. The remarks which he collected respecting the civil and military state of the Ottoman empire, and the rise, progress, and decline of that power, did not appear till after his death. He remained eleven months at Constantinople; and after his return, when hostilities were impending between the Turks and imperialists in Hungary, he went to Vienna, and offered his services to the emperor Leopold. They were accepted; and his skill in fortification, was employed by the prince of Baden in drawing lines and constructing works for the defence of the river and island of Raab. He was rewarded with a company of infantry, at whose head he repulsed a body of the enemy; but when the whole Turkish army had forced the passage of the Raab, deserted by his men and wounded, he fell into the hands of the Tartars, who sold him for a trifling sum to the governor of Temeswar. By

him he was carried as a slave to the siege of Vienna, where he was bought by two brothers of Bosnia. On the retreat of the Turkish army after their defeat by Sobieski, he was obliged to travel for eighteen successive hours, dragged at his master's stirrup, till he was almost dead with fatigue, and narrowly escaped being massacred with the other captives. Arriving at length in Bosnia, he suffered extreme hardships, till his friends found means to redeem him.

"After a short visit to his native city, he returned to the emperor, by whom he was sent to the army besieging Buda. Ill health obliged him to retire to Vienna, where he was employed to superintend the cannon foundery. On this occasion he made many experiments on the strength and action of gunpowder, which he communicated to the celebrated Viviani. In 1685 the care of fortifying the citadels of Gran an Vicegrade was committed to him. He then attended the duke of Lorraine at the siege of Neusol, where he received a severe wound, and fell ill of a fever. He was greatly instrumental to the capture of Buda in the subsequent year, from the plunder of which he secured for his share some oriental manuscripts. He was raised to the rank of colonel in 1688, and was deputed by the emperor to the pope for some political negotiations, which he conducted with great dexterity. During the remainder of the war he served in Hungary, where he employed his skill as an engineer in throwing bridges at different times over the Danube and Moraw, and in protecting the encampments from the inundations of the great rivers. Taking advantage of some overtures for peace made at Constantinople by the English and Dutch ambassadors, he resided several months in that city in the assumed character of secretary to the former, and made observations which he communicated to the imperial court, whilst at the same time he added to the stock of his remarks in natural history. From the variety of his talents, civil and military, he was in great esteem with the imperial commanders, and was frequently consulted on important occasions. During the long negotiations which preceded the final treaty of peace, he made many journeys between Carlowitz and Vienna; and after its conclusion in 1699, he was appointed

the imperial commissioner for fixing the boundaries between the two empires in Hungary and Dalmatia, for which his geographical knowledge admirably qualified him.

"Count Marsigli in 1700, with a splendid escort, travelled through the frontiers in the exercise of his important trust. Arriving in the neighbourhood where the Turkish brothers resided, to whom he had been captive, he caused them to be sought out and brought to him. They were in a state of abject poverty, having been defrauded by the bashaw of the money paid for his ransom. Looking upon them as the preservers of his life, though from an interested motive, he not only presented them with his purse, but wrote in their favour to the grand vizier, who paid a generous attention to his recommendation. The count having fulfilled his commission, returned to Vienna, where the emperor testified his satisfaction with his services by a promotion in rank. When the succession war between the emperor and his allies, and France, broke out in 1702, he accompanied the king of the Romans to the siege of Landau. He afterwards was sent with his regiment to garrison the important fortress of Brisac, and acted as second in command under the count of Arco, the governor. Great dissensions prevailed between them, and the advice of Marsigli to strengthen the fortifications and procure succours was disregarded. When the place, therefore, was attacked by the duke of Burgundy in 1703, it surrendered after a short resistance. The court of Vienna, highly irritated at this misfortune, appointed commissioners to enquire into the affair, in consequence of whose sentence the count of Arco was beheaded, and Marsigli had his sword broken, and was deprived of all his honours and employments. Having in vain attempted to procure a revision of his sentence from the emperor, he retired to Switzerland, where he published a justification, which was generally considered as satisfactory. The other allied powers are said to have taken his part, and the French generals, and Vauban among the rest exculpated him. His principal consolation, however, was in those scientific pursuits which he had never neglected in the midst of the tumult of arms, and which he now followed with redoubled ardour. After being occupied for some time with the

wonders of nature in Switzerland, he visited France, and took up his residence chiefly at Cassis, a small town of Provence near Marseilles, where he cultivated his garden, and particularly examined all the productions of the sea and shore.

"As he was one day at the port of Marseilles surveying a galley just arrived, he recognised among the slaves a Turk who had been employed, when he was a captive in Bosnia, to bind him every night to a stake to prevent his escape. The man also knew him, and, conscious that he had treated him with little humanity, fell at his feet and implored forgiveness. The count raised him, relieved his necessities, and wrote to the minister of the marine to obtain his liberty from the king, which was granted. This, and the similar instance of generosity before mentioned, are sufficient proofs of his radical goodness of heart, notwithstanding a warmth and irritability of temper which involved him in frequent quarrels, and made him many enemies.

"In 1709 count Marsigli was called from his retreat by pope Clement XI. to be placed at the head of his troops; a sufficient proof that in the general opinion his reputation stood uninjured. Laurels, however, were not to be gained in the papal service, and it was not long before he finally withdrew from military life. He was now to appear as a benefactor to his native city, by a foundation which has acquired a name in the scientific world by the title of the *Institute of Bologna*. The count's object was to promote improvement in the five following branches; astronomy, chemistry, natural history, physics, and military architecture. For this purpose he collected in his different journeys a great number of instruments, specimens, preparations, &c. to which he added a copious library and various remains of antiquity, and disposing them properly in his house, he opened it for the resort of men of learning and enquiry. Some disputes with his family caused him to remove them to another house; and at length he determined to make a donation of them to the public. After obtaining the pope's consent to a new foundation, and fixing its laws and regulations, he solemnly confirmed the gift in 1712. The senate of Bologna purchased the principal palace in the city for its accommodation; an observatory was erected in it, professors were ap-

pointed, and the *Institute* took its proper form. Marsigli effected the junction of two existing academies to it, one of a literary kind, termed the *Inquieti*; the other for the arts of painting, statuary, and architecture. The gratitude of his fellow-citizens for the benefit he had conferred upon them was expressed in a decree for placing his statue in some conspicuous situation, but he steadily refused this honour. It was to be lamented that the litigious disposition of his brother and relations would not permit him to enjoy in peace the estimation in which he was held. They went to law with him for his whole property, and reduced him to difficulties, which caused him to accept the employment offered by the pope, of surveying the sea-coast of the territory of the church, in order to fortify it against the incursions of the African corsairs. He made use of this opportunity to collect new materials for his natural history, which object he further pursued in a tour through the whole mountainous tract of the Bolognese and Modenese districts. A thirst for knowledge induced him to extend his travels, and he paid a visit to Holland and England. Here he formed an acquaintance with such men as Newton and Halley, Boerhaave, and Muschenbroek: he was aggregated to the Royal Society of London, and brought back a number of books and specimens of natural history for the Institute. He had already been chosen a foreign associate of the Royal Academy of Sciences at Paris, and of that of Montpellier. At Amsterdam he found booksellers who undertook to print the great work which he had been preparing for a number of years, his "*Histoire Physique de la Mer*," 1725, folio. The performance, written in the French language, embraces a vast variety of objects, but can by no means be reckoned complete, since his personal observations had been limited to the coasts of Provence and Languedoc, and his knowledge in several departments of nature was not exact enough for a thorough investigation of so extensive a subject. Indeed it must be admitted, that count Marsigli, though indefatigable in his researches, and highly meritorious as a promoter of science, aimed at more than he could possibly accomplish, and was too readily led away by hasty views and plausible hypotheses.

"In the following year he printed, also in Holland, another great work, esteemed the most valuable of his performances. This was his "*Danubius Pannonico-Mysicus*," six volumes folio, with numerous plates, Hag. and Amst. 1726. It is remarkable that the materials for this work were all collected during the hurry and tumult of military operations: indeed his particular employment as engineer and surveyor favoured his researches. In this description of the Danube in its Hungarian and Turkish course, the writer begins with geographical and hydrographical observations; thence he proceeds to the history and antiquities of all the places washed by its stream; to the mineralogy, zoology, and botany of its borders; and concludes with meteorological and physical remarks, and discussions concerning its waters, and those of some of its tributary rivers, their course, velocity, &c. Though not free from mistakes, it is on the whole a very interesting and curious work, and exhibits a combination of knowledge which could only proceed from a mind extraordinarily furnished. It is written in Latin, but in a negligent style; the author having always been too intent upon things to pay much attention to words.

"In 1727 he made a new donation to the institute of the scientific treasures he had acquired in his last travels. He was still, however, disquieted by various disputes and quarrels, to which his temper was too prone; and, in 1728, he again sought his peaceful retreat in Provence. An apoplectic attack induced him to return to his native city, where his domestic vexations had been terminated by the death of his brother. One of the motives for his return was to attend to the education of that brother's son, to which he thought himself bound in duty, notwithstanding past dissensions. A temporary amendment in his health did not long continue, and he died on Nov. 1st, 1730, at the age of seventy-two. His fellow-citizens paid due honours to his memory, and the institute still reveres him as its founder.

"Count Marsigli was devout after the manner of his country. He had a particular veneration for the Virgin Mary, to whose special interference he attributed his liberation from captivity, and the other prosperous events of his life. He had

also a great regard for St. Thomas Aquinas, whom he installed as the patron and protector of a printing office which he esta-

blished in the Dominican convent of Bologna."

ART. XXII. *The Works. Literary, Moral, and Medical, of THOMAS PERCIVAL, M.D. F.R.S. and A.S.—F.R.S. and R.M.S. Edin. late Pres. of the Lit. and Phil. Soc. at Manchester; Member of the Royal Societies of Paris and of Lyon, of the Medical Societies of London, and of Aix en Provence, of the Americ. Acad. of Arts, &c. and of the Americ. Phil. Soc. at Philadelphia. To which are prefixed, Memoirs of his Life and Writings, and a Selection from his Literary Correspondence. A New Edition. 4 vols. 8vo.*

THE only part of these volumes which properly falls under our notice is the biographical memoir with which they commence. Although Dr. Percival's life was little diversified with incidents or adventures, this account of him will be read with much interest, as it contains a correct and tolerably minute view of the character and occupations of a man, who acquired a considerable share of celebrity for his professional and literary talents, and whose moral qualities are entitled to high admiration.

He was born at Warrington in Lancashire; he had the misfortune to lose both his parents in early childhood, and had the loss supplied by the assiduous attention of an elder sister, who appears to have been a woman of superior intellectual endowments. He received the first part of his education at the grammar school of his native town, and afterwards at the dissenting academy which was established at that place. He pursued his medical studies in Edinburgh and London, and graduated, according to the fashion of the day, at Leyden. After remaining a short time in Warrington, he removed to Manchester, where he soon arrived at the head of his profession. He married early in life, and had a numerous family, some of whom he lost under peculiarly distressing circumstances, and although naturally possessed of a delicate constitution, his regular habits, aided by the tranquillity of his disposition, enabled him to pur-

sue his professional duties until the age of 64, when his death took place after a short illness. The memoir is, upon the whole, well written; it displays that filial partiality for the deceased, which the reader expects to meet with, but the panegyric is so kept down, that we are induced to regard it as no more than the fair deduction from the acknowledged merits of the subject.

As a physician, Dr. Percival ranked high among his contemporaries, and his name is associated with the experimentalists, who were instrumental in developing the facts upon which the pneumatic system of chemistry is established. His philosophical works must, however, be read with a view to the state of science at the time when they were written, for if we merely compare them with the productions of the present day, we should be led to under-rate the merit of the author. The elegant production entitled, "A Father's Instruction to his Children," will never become out of date, and the "Medical Ethics," display a union of amiable qualities with sound judgment, which must always render it a standard production.

In the relations of society, and still more in those of private life, Dr. Percival's character is entitled to the warmest commendation. As a husband, a father, and a friend, it seems to be without blemish, and the principal events of his life consist of a series of exertions for promoting the virtue and happiness of his fellow-creatures. The Warrington

academy, a similar institution at Manchester, the Philosophical Society of that place, the College of Arts and Sciences, an establishment which seems to have been the prototype of the present Royal Institute, the abolition of the slave trade, and the formation of fever wards, were objects which successively occupied a large share of his attention, and found in him an active and steady supporter. We shall subjoin the description which is given of Dr. Percival, in his hours of social intercourse, a description which we believe to be appropriate and without exaggeration.

"In private society, Dr. Percival delighted to indulge the unreserved and social disposition of his nature. His more anxious pursuits were at once dismissed from his thoughts; and he exhibited the powers of his understanding, blended as they were with the attributes of mildness and candour. His skill in conducting rational and polite conversation was among the most conspicuous of his accomplishments. The tranquil facility of his discourse rendered it peculiarly agreeable to his hearers, and left them at liberty to admire the graces of elegance and perspicuity. Exempt alike from the pedantry of the declaimer, the man of fashion, or the student, he neither sought "to dazzle with a luxury of light" nor studied to disguise the real merit or value of his opinions. He seldom however aimed at wit, and still more rarely at humour; except

that he occasionally indulged a sportive playfulness on topics, which for the moment excited his fancy. In the company of strangers, his exertions visibly increased, when the energy and variety of his discourse hardly ever failed to equal the occasion on which it was exercised. It has been remarked by acute observers, that the language and periods which he used bore a striking resemblance to those of his written compositions: it might be observed too, that sometimes, though not commonly, his conversation assumed a more regular and measured form, than is perhaps suited to the unpremeditated effusions of social intercourse. But this propensity was obviously unconnected with affectation of any kind, and might proceed partly from his habit of attending to the elegancies of speech, and partly from his native temper, which was averse both from levity and indifference."

The memoir is enriched with some interesting letters from his correspondents; they prove the estimation in which he was held by those who were the best qualified to judge of his merits, and they also illustrate the uniform and zealous attention which he bestowed upon all objects of public utility. Candor was an habitual attribute of his mind, and if ever his judgment or actions swerve from the strictest path of duty, it must be imputed to an excess of those feelings, which are the most remote from selfishness.

ART. XXIII. *A Catalogue of the Royal and Noble Authors of England, Scotland, and Ireland; with Lists of their Works; by the late Horatio Walpole, Earl of Orford. Enlarged and continued to the present Time, BY THOMAS PARK, F.S.A.* 8vo. 5 vols.

WE have had the Pleasures of Imagination, the Pleasures of Memory, the Pleasures of Hope, the Pleasures of Solitude, the Pleasures of Love, and of half a hundred things beside; but no person has yet written upon the Pleasures of Reviewing. It is a fertile subject, and by avoiding the sin of parsimony in paper, might be made to fill a volume.

Some persons have suspected that Job was a reviewer, because he wished his enemy had written a book, and why he should have wished that, unless it were for the sake of reviewing it, is a difficulty which has puzzled the commentators. But any pleasure which could be derived from the gratification of such a wish, would come more properly under the head of the Plea-

asures of Envy, Hatred, Malice, and Uncharitableness: we can make up seven pleasures without it, and seven is a mysterious and canonical number; many authors might be cited to prove this, but it will suffice to mention Dr. Slop; to insist upon its advantages over the triad might be thought heretical, and to insult over the tetrad might offend the Jews; we will therefore only hint that it embraces both, and pass on. The first pleasure is in hearing that a parcel has arrived, the second is in seeing it, the third in untying the string. Reader, this is a great and meritorious pleasure; however impatient thou mayest be to see the contents of a parcel, never cut the string; to untie it is economical, it is exercising a moral virtue, it is dallying with delight: moreover the triumph of loosening an obdurate knot is not to be despised. The fourth is in seeing the contents displayed, the fifth in inspecting the books, a more accurate phrase than that of reading them would be. The act of reviewing is omitted as being of an equivocal nature, inasmuch as we reviewers are sometimes given to yawn in our occupation, and yawning is no symptom of pleasure. The sixth is in repacking them when the work is done, and the seventh, or consummation of all, is when the annual volume itself arrives, and our own lucubrations come to us with all the freshness of forgotten things.

The work before us has given us more of the fifth pleasure, than any that has ever before reached us, except Mr. Duppa's admirable heads from Michel Angelo and Raffaello. There are few works on which the labour of the engraver and editor could be so advantageously bestowed, as on this. Biography may almost be said to be incomplete without the aid of portraits: the more intimately we are made ac-

quainted with a man's history, the more do we desire to become acquainted with his person. Mr. Park's preface states with characteristic modesty, what he has executed.

"Relying more on the liberal attentions experienced from my literary friends, in editing Harington's *Nugæ Antiquæ*, than on any presumed qualifications of my own, I undertook the arduous charge of preparing an extended edition of lord Orford's *Royal and Noble Authors*, which was to accompany a series of portraits suitably engraven for the decoration of such a work. The extent of assistance from private libraries, communicated or proffered, having exceeded my previous expectations, an idea suggested itself, that I might, with advantage to the book, enlarge upon lord Orford's plan of giving a catalogue only of titled authors, by adding short specimens of their performances, somewhat after the manner of Cibber's *Lives of the Poets*. This task of critical delicacy I have been wishful to perform, with a view to the reader's profit as well as the writer's fame; not unaware that it may prove a thankless toil to cater for a multitude of palates:

— "since he who writes

Or makes a feast, more certainly invites

His judges than his friends; and not a guest

But will find something wanting or ill drest."

"As lord Orford's Appendix to the posthumous edition of his *Noble Authors*, could not be transferred to the present, on account of purchased copyright; with the second impression printed for Dodsley I have little interfered, except by the correction of inadvertences, or the insertion of casual omissions; and except, that I have intermixed the peers and peeresses, as lord Orford had disposed the royal writers, in chronological succession. This seemed to promise a more agreeable diversity in the lives and in the portraits. Such additional matter as my own researches or the kindness of others have enabled me to supply, is marked by the enclosure of brackets, and printed in a smaller type than the original text. Mine, therefore, has become the venturesome essay

of annexing an irregular colonnade, in a plainer style of architecture, to lord Orford's gorgeous temple of patrician fame."

"What personal health has permitted and family cares have allowed, what a love of literature partly incited to attempt, and what plodding perseverance has enabled me to accomplish, is submitted with deference to the award of candour: not without some apprehension of being blamed both for deficiencies and redundances, for having done too little or too much, according to individual bias for particular characters. To use the words of Harington, however, 'If I have omitted any thing of note, or noted any thing superfluous,' let either error be ascribed to human fallibility; and let both be extenuated by a consideration of the multifarious reading it required, to do more for such a publication after lord Orford had done so much. Let doctor Johnson's sage remark serve also to relax the brow of hypercritical austerity, when he tells us, that even 'Care will sometimes betray to the appearance of negligence; since he who is searching for rare and remote things, is likely to neglect those which are obvious and familiar; while what is obvious is not always known, and what is known is not always present.' The future suggestions of the intelligent will therefore be acceptable, and may conduce toward the formation of an intended supplementary volume."

A better editor could not possibly have been found. No man living is more versed in English literature; no man more candid and even indulgent in criticism. To use the beautiful phrase of Sir Philip Sidney, Mr. Park is ever disposed to 'weigh errors in the balance of good-will.'

A work like this is best reviewed by adding such a comment as occurred upon a thorough perusal.

The portrait of Henry VIII. reminds us of a very curious anecdote, which we believe has escaped all the English historians and biographers of that beastly tyrant. A Portuguese ship touched at Borneo, and opened a trade there with great success: the king received them with especial favour, and they dis-

played before him the presents which they had prepared. Among other things was the marriage of Henry and Catherine, represented in tapestry. When the king of Borneo saw the bluff-face figure of Henry, as large as life, he bade the Portuguese pack up their presents, take them on board, and leave his dominions immediately. He knew, he said, what they brought him those figures for—that ugly man was to come out in the night, cut off his head, and take possession of his dominions. There was no persuading him out of this imagination, and Henry the Eighth was thus actually the means of preventing a treaty between the Portuguese and the king of Borneo.

Judas Iscariot himself is not held in greater abhorrence by the Catholics, than Anne Boleyn is, and never was human being so infamously calumniated. It is positively asserted by Ribadaneira, that she was Henry's own daughter, a lie which this rascally Jesuit, having lived in England, must have known to be a lie. Another Jesuit put these lines concerning her in the mouth of the Devil.

Hæc dextra, hæc miseros nostrorum-
que artibus Anglos

Eccælo everti. Fidei te nota Cha-
rybdis

Bollena obtestor. Furiarum quartæ.
Barathro

Quæ solium regina tenes, subterque
ministrat

Henricus flammæ; nec non tua pro-
nuba quondam

Volæus, vitæ partum tibi grande
colubris.

Incensumque rogis sceptrum per tem-
pora quassat

Ictibus, inque aures, faucesque im-
mittere tentat

Ut tibi regnandi satiatur dira libido.
Faciécidos. l. 9.

What an exquisite description of this woman, whom the Jesuit has converted into the fourth Fury, and the Queen of Hell, has Mr. Park quoted.

"A lady of distinguished breeding, beauty, and modesty, was descended, on the father's side, says lord Herbert, from one of the heires of the earles of Ormonde, and on the mother's, from a daughter of the house of Norfolke; of that singular towardnesse, that her parents took all care possible for her good education. Therefore, besides the ordinary parts of virtuous instructions wherewith she was liberally brought up, they gave her teachers in playing on musical instruments, singing, and dancing; insomuch, that when she composed her hands to play, and voice to sing, it was joined with that sweetness of countenance that three harmonies concurred; likewise when she danced, her rare proportions varied themselves into all the graces that belong either to rest or motion."

A note is added to the account of this unfortunate queen, which we shall transcribe for the interesting fragment which it contains.

"The Harleian MS. 2252, contains 'A Ditty setting forth the inconstancy of Fortune, from a fable of a Falcon who flew from the other birds to the top of a mountain adorned with a fine rose-tree, where a loving lion chose her a nest.'—'By the falcon,' says Mr. Wanley, 'is meant queen Anne Boleyn, it being her device; by the mountain, England; and by the lion, king Henry VIII.' This allegorical poem is so ingenious and interesting, that it seems to authorize a copious extract:

"In a fresshe mornynge amonge the flowrys,
My service sayinge at certayne owrys,
Swetly the byrds were syngynge amonge the shewrys

For that joye of good fortune:

To walke alone I dyd me aplye,
Amonge the hylls that were so hye
I sawe a syghte aför myne eie
That came by good fortune.

I mervayld whate hyt sholde be:—
At laste I espyed a company,
That dyd abyde all on a tree,
To seke for fortune.

There cam a fawcon, fayre of flyghte,
And set hyr downe present in syghte,
So lyke a byrde comlye and bryghte
Whyche thoughte hyt good fortune.

All that were abyll to flee with wynges,
They were ryghte joyfull of hyr comynge
That swetly they begane to syng
For joye of good fortune.

"In the next stanza, which is not very legible, the falcon takes her flight to an adjacent mountain to seek her fortune.

"Alone on the toppe ther growde a breere,
That bare well, I wotte, the rose so clere
Whyche fadyd no tyme of the yere—
There fownde she fortune.

In the mydds of the busshe downe dyd she lyghte,
Amonge the rosys of golde so bryghte,
Sayinge that pleasantly I am plyghte
In the prime of my fortune.

Ther cam a lyon full lovinglie,
That all the smalle byrds ther myght se,
Syngynge 'Fayre fawcon, well do to me,
Here ye your fortune.'

The knot of love in hym was faste
And so farre entryd into hys bryste
That ther he chose the byrde a neste:
Soche was hyr fortune.

She spake these words presumatlye,
And said 'Ye byrds beholde & se,
Do not gruge for thus wyll yt be,
Suche ys my fortune.'

A mavys meke, movyd in mynde
And sayd—'Whoo wyll seke shall fynde,
Beware a myste make you not blynd,
Truste not in fortune.'

A storm soon follows, which excites the wonderment of her feathered mates, while it exposes the flattery of fortune, and the writer exclaims—

To derely bowghte, so frendly sowghte,
And so sone made a quene,
So sone lowe browghte hath not ben sene—
O! whate is fortune?

They dyd hyr presente to a tower of stone,
Wher as she shold lament hyr selfe alone
And be consell—for helpe thier was none,
Suche was hyr fortune!

The queen then looks forward to exchange her imperial crown for a crown immortal, and commends her soul into the hands of her Saviour; but she previously laments that those of her own household and lineage should feel the effects of her disastrous fortune, and speaks of an early attachment in the following stanza, which has a reference probably to

lord Percy. See Andrews' Hist. vol. ii. p. 273.

I had a lover, stedfaste and trewe,
Alas! that ever I changed for rew,
I cowlde not remembyr, full sore I rew
To have this fortune."

Of Essex's very interesting poem of the Bee, I have a copy which seems more correct than that from which Mr. Park has printed. The variations are added below* for that gentleman's use, if he should think them deserving of notice.

A curious extract is supplied us in Mr. Park's additions to the account of Sir Robert Cecil. It is from a letter (hitherto unedited) from that statesman to Sir Charles Cornwallis, giving an account of the Gunpowder Plot.

"Sir Charles Cornwallis, It hath pleased God out of his singular goodnes, to bring to light the most cruell and detestable practise against the person of his ma-

jestie and the whole state of his realme that ever was conceived by the hart of man, at any time or in any place whatsoever. The plott beinge to take away at one instant, the king, queene, prince, nobilitie, cleargie, judges and the principall gentlem n of this realme, as they should have bene altogether assembled at the parliament howse in Westminster, the fifth of November, beinge Tuesday.

"About eight dayes before the parliament should have ben begunne, the lord Mounteagle received a lettre about six a clock at night, which was delivered his footeman in the dark, to geve him, without name or date, and in a hand disguised (whereof I send you a coppie, the rather to make you perceave to what a streight I was driven, as soone as he imparted the same unto me, how to governe myself, considering the contents and phrase of that letter. For when I observed the generality of the advertisement, and the stile, I could not well distinguish whether it were frenzie or sport: for from any serious ground I could hardlie be induced to be-

- * Stanza 1. There was a time when *silly* Bees did speak,
And in that time I was a *silly* Bee.

This reading restores the metre, which is defective in Mr. Park's copy.

- Stanza 2. The wasp, *the worm*, the gnat, the butt fly,
Mated with grief I kneeled on my knees.
This latter variation is also infinitely for the better.
- Stanza 3. The King replied *peace! peace! poor peevish* bee.
- Stanza 4. ——— these words *clift* short my wings.
Receives repulse, dares ask no reason why.
- Stanza 6. ——— *suck* the rose.
On black *root* fern I seek.
——— *yet still they gape for more*.
- Stanza 7. ——— *settling* on the tree
And some *envyde and whispered* to the king.
- Stanza 8. ——— a *sigh ng* grief.
- Stanza 10. I cannot feed on *fennel*.
And yet *expecting* not.
- Stanza 11. *frettleth* in
Yet *smiled* I, for that the wisest knows
The moth the cloth, the canker eats the rose.
- Stanza 13. To bite on *wormewood*.

The copy from which these variations are noted is modern, very incorrectly written, and deficient in the fifth and two last stanzas. I know not from what original it was transcribed, but most of the various readings which it contains, either correct the metre, heighten the spirit, or restore the meaning. It was given me many years ago, and it is now impossible to trace its history.

leeve that it proceeded, from many reasons.

"First, because noe wise man could thinke my lord to be soe weake as to take any alarm to absent himself from parliament, upon such a loose advertisement.

"Secondly, I considered that if any such thing were really intended, that it was very improbable that onelie one nobleman should be warned and none other.

"Nevertheless, being loath to trust my owne judgement alone, being always inclined to doe too much in such a case as this is, I imparted the lettre to the earle of Suffolk lord chamberlaine, to the end I might receive his opinion. Whereupon, perusing the wordes of the lettre, and observing the writing, that the 'blowes should come without knowledge whome had hurte them;' wee both conceived that it could not bee more proper than the tyme of parliament, nor by any other way like to be attempted, then with powder, whilst the king was sittinge in the assembly. Of which the lord chamberlaine [conceived] the more probability, because there was a grate vault under the said chamber, which was never used for any thing but for some wood and cole, belonging to the keeper of the old palace.

"In which consideration, after wee had imparted the same to the lord admirall, the earle of Worcester, and the earle of Northampton, and some others; wee all thought fitt to forbear to impart it to the king, untill some three or four dayes before the session: at which tyme wee shewed his majestie the lettre, rather as a thing wee would not conceale, because it was of such a nature; than any way perswading him to geve any further credite to it, untill the place had bene visited. Whereupon his majestie (whoe hath a naturall habite to contemne all false feares, and a judgment soe strong as never to doubt any thing which is not well warranted by reason) concurred onely thus farre with us—that, seeing such a matter was possible, that should be done which might prevent all danger, or els nothing at all.

"Hereupon it was moved, that till the night before his cominge, nothing should be done to interrupt any purpose of theirs that had such divellish practice, but rather to suffer them to goe on till the eve of the daye."

"The narrative proceeds to state, that for the better effecting of the discovery, sir Thomas Knevett was appointed to ex-

amine the suspected place, under a pretext of searching for stolen goods; and going about midnight, detected Johnes newly come out of the vault, and seized him. Sir Thomas then proceeded in his scrutiny; and having removed a quantity of wood, discovered the barrels of powder. The above letter is dated "from the court at Whitehall, November 9, 1605."

Still more curious are these poems by Lord Bacon: the first is from Psalm xc. the second resembles an ode of Horace.

"O Lord! thou art our home to whom we fly,

And so hast alwaies bene from age to age;

Before the hills did intercept the eye,

Or that the frame was up of earthly stage,
One God thou wert, and art, and still shalt bee;—

The line of time, it doth not measure Thee.

Both death and life obey thy holy lore,

And visit in their turnes, as they are sent:

A thousand yeares with thee, they are no more

Thenyesterday, which, ere it is, is spent;

Or as a watch by night, that course doth keepe,

And goes, and comes, unawares to them that sleepe.

Thou carriest man away as with a tide,

Then down swim all his thoughts, that mounted high,

Much like a mocking dreame, that will not bide,

But flies before the sight of waking eye;

Or as the grasse, that cannot terme obtaine
To see the summer come about againe:

At morning faire it musters on the ground,

At even it is cut downe and laid along;

And though it spared were and favour found,

The wether would performe the mowers wrong;

Thus hast thou hang'd our life on brittle pins,

To let us know—it will not bear our sins:

Thou buriest not within oblivious tombe

Our trespasses, but entrest them aright;

Even those that are conceiv'd in darknesse wombe,

To Thee appeare, as done at broad day light.

As a tale told (which sometimes men attend
And sometimes not) our life steales to an end.

Teach us, O Lord, to number well our daies,

Thereby our hearts to wisdom to apply;
For that which guides man best in all his waies

Is meditation of mortality.

This bubble light, this vapour of our breath,
Teach us to consecrate to howre of death."

"But a still greater curiosity in metrical composition occurs among the royal manuscripts in the Museum; an original poem thus entitled:

"VERSES MADE BY MR. FRA. BACON.

The man of life upright, whose gildes heart is free
From all dishonest deeds, and thoughts of vanitie:

The man whose silent daies in harmeles joyes are spent,

Whome hopes cannot delude, nor fortune discontent:

That man needs neither towers nor armor for defence,

Nor secret vaults to flie from thunders violence:

Hee onelie can behold, with unaffrighted eyes,

The horrors of the deepe and terrors of the skies,

Thus, scorning all the care that fate or fortune brings,

Hee makes the heaven his booke, his wisdom heavenlie things:

Good thoughts his onelie friends, his life a well-spent age,

The earth his sober inne, a quiet pilgrimage.

"By FRA. BACON."

We are glad to see Mr. Park animadvert with some warmth on the thoroughly unjust and unfeeling attack of Lord Orford upon the fame of Sir Philip Sidney. Had Lord Orford read the *Arcadia*? there is good reason for suspecting that he

had not; for is it possible that any person who had read it, should have called it a *pastoral* romance? He probably read a page or two at the beginning, and like a right modern critic, proceeded to abuse the whole book. Of that book, the best dramatist might envy its structure of story, and the happiest poet its felicity of language. The patience of a young virgin in love, says Horace Walpole, cannot now wade through it, we however have *seen* that book (to use the sweet words of Sidney himself,) "holding children from play, and old men from the chimney corner."

Sir Fulke Greville receives a sneer from Lord Orford for styling himself on his tomb the friend of Sir Philip Sidney. This is the epitaph.

Here lies the body of

Fulke Greville;

Servant to Queen Elizabeth

Counsellor to *King James

And Friend to Sir Philip Sydney.

Fulke Greville did well in inscribing this both in his books and upon his tomb. Higher praise there could not be, and yet it was what he could without undue ostentation say of himself. I knew a person, one too whose instinctive feeling was worth more than the opinion of a whole board of critics, who was more impressed by reading that epitaph in Warwick church, than if the finest eulogy had been written there in the most apposite verse. Mr. Park properly quotes the remark of Phillips, that in all the poems of this author is observable a close, mysterious, and sententious way of writing, but without much regard to elegance of style, or smoothness of verse. The remark is more likely Phillips's than Mil-

* It is the fashion to print King and Queen without a capital letter. Now we have no superstitious veneration for royalty, yet must protest against this innovation, and insist upon a capital letter to King as well as to Monsieur. There is surely a convenience in thus distinguishing titles as well as proper names.

ton's; for Milton would have bestowed higher praise upon the profound thinking, which he must have discovered through the uncouth garb in which Fulke Greville clothed his thoughts. That Lord Brooke, whose death has been represented by high church bigots, as a miracle of St. Chad's, was his adopted son. Educated by him, and thoroughly imbued with his principles, he proved worthy of such a master; and has left behind him a name, on which the forgeries of Clarendon can alix no stain.

Mr. Park, with his usual candour, defends Quarles and Wither from the indiscriminate censure in which they have been involved. He will be pleased with this parallel between the two, written by a living poet, a man of rare genius, and who has that true feeling of excellence in others, which none but a man of genius can have. 'Quarles is a wittier writer, but Wither lays more hold of the heart: Quarles thinks of his audience when he lectures, Wither soliloquizes in company from a full heart. What wretched stuff are the Divine Fancies of Quarles! Religion appears to him no longer valuable than while it furnishes matter for quibbles and riddles: he turns God's grace into wantonness. Wither is like an old friend, whose warm heartedness and estimable qualities make us wish he possessed more genius; but at the same time make us willing to dispense with that want. I always love Wither, and sometimes admire Quarles; still that Portrait *Poem is a fine one, and the Extract† from the Shepherd's Hunting places him in a starry height far above Quarles.'

A mechanic would have spoken with more wonder of the Marquis of Worcester's Century of Invention; a work, with all its oddities, of al-

most marvellous knowledge. Of Anne Countess of Pembroke there is a most interesting account inserted in Nicolson's and Burne's History of Cumberland and Westmoreland, with which Mr. Park will do well to enrich a second edition of this splendid and erudite work.

The Countess of Winchelsea deserved more praise as a poetess. There is a beautiful extract from her work in Southey and Bedford's Specimens of the later English Poets; and the following poem, which has never appeared in any selection, well deserves to be reprinted: there are more images from nature in it, than are to be found in the works of all the poets of that age.

A Nocturnal REVERIE.

In such a *Night*, when every louder Wind
Is to its distant Cavern safe confin'd;
And only gentle *Zephyr* fans his Wings,
And lonely *Philomel*, still waking, sings;
Or from some Tree, fam'd for the *Owl's*
delight,
She, hollowing clear, directs the Wanderer
right:
In such a *Night*, when passing Clouds give
place,
Or thinly veil the Heav'n's mysterious
Face;
When in a River, overhung with Green,
The waving Moon and trembling Leaves
are seen;
When freshen'd Grass now bears itself upright,
And make cool Banks to pleasing Rest invite,
Whence springs the *Woodwind*, and the
Erambie-Rose,
And where the sleepy *Cowslip* shelter'd
grows;
The whilst a paler Hue the *Foxglove* takes,
Yet chequers still with Red the dusky
brakes:
When scatter'd *Glow-worms*, but in Twilight
fine,
Shew Trivial Beauties watch their Hour
to shine;

* Prefixed to Wither's Emblems.

† This extract will be found in our review of Mr. Ellis's Specimens. Vol. II. p. 541.

Whilst *Salesbry* stands the Test of every
 Light,
 In perfect Charms, and perfect Virtue
 bright:
 When Odours, which declin'd repelling
 Day,
 Thro' temp'rate Air uninterrupted stray;
 When darken'd Groves their softest Sha-
 dows wear,
 And falling waters we distinctly hear;
 When thro' the Gloom more venerable
 shows
 Some ancient Fabrick, awful in Repose,
 While Sunburnt Hills their swarthy Looks
 conceal,
 And swelling Haycocks thicken up the
 Vale;
 When the loos'd *Horse* now, as his *Pas-
 ture* leads,
 Comes slowly grazing thro' th' adjoining
 Meads.
 Whose stealing Pace, and lengthen'd
 Shade we fear,
 Till torn up Forage in his Teeth we hear:
 When nibbling *Sleep* at large pursue their
 Food,
 And unmolested Kine re chew the Cud;
 When *Cuckoos* cry beneath the Village-
 walls,
 And to her straggling Brood the *Partridge*
 calls;
 Their short liv'd Jubilee the Creatures
 keep,
 Which but endures, whilst *Tyrant-Man*
 does sleep:

When a sedate Content the spirit feels,
 And no fierce Light disturbs, whilst it
 reveals;

But silent Musings urge the Mind to seek
 Something, too high for Syllables to speak;
 Till the Free Soul to a compos'dness
 charm'd,

Finding the Elements of Rage disarm'd,
 O'er all below a solemn Quiet grown,
 Joys in the inferior World, and thinks it
 like her Own;

In such a *Night* let Me abroad remain,
 Till Morning breaks, and All's confus'd
 again;

Our Cares, our Toils, our Clamours are
 renew'd,

Or pleasures, seldom reach'd, again pur-
 su'd.

Among the additions to the last
 volume is an amusing account of that
 singular good man Lord Rokeby.

The late Lord Clare finds a place
 in this volume. History will speak
 more plainly of this man than Mr.
 Park has done.

Mr. Park is employed in re-edit-
 ing the *Harleian Miscellany*, which
 will receive additional value from his
 hands. He is now our first English
 biographer, and it is not possible to
 bestow higher praise upon his in-
 dustry, accuracy, and excellent can-
 dour than they deserve.

CHAPTER VII.

BRITISH TOURS AND TOPOGRAPHY.

ART. I. *Caledonia: or, an Account, Historical and Topographic, of North Britain; from the most ancient to the present Times: with a Dictionary of Places, Chorographical and Philological.* BY GEORGE CHALMERS, F. R. S. and S. A. vol. 1st. 4to. pp. 920.

THE ponderosity, if not the excellence, of this antiquarian History of Scotland, will require some detail of attention.

In attempting to investigate the primæval antiquities of the various European nations, the earlier traces of moving hordes are found to radiate from a common centre, and point alike to an Asiatic origin of population.

Scandinavia may have imported some of her primitive inhabitants by land across the Sarmatic Isthmus, and some by sea across the Danish Ohersonesus; but these Fins and Goths can both be traced to the banks of the Euphrates.

Germany may have been entered by some tribes, who came over the straits of Constantinople; by some, who passed between the Euxine and the Caspian; and at a later period by others, who came from the north of the Caspian: but the records of history and the remains of cognate languages conspire to show, that all these tribes descended from the highlands of Asia.

Spain is thought to have received some of her original inhabitants from the coast of Africa, and some from the Pyrenæan mountains: it is not known whether the Aquitani or Basques, who are now compressed into Biscay and Navarre, entered by the northern or the southern route: but although their language is with-

out parallel, and their migrations are wholly unrecorded, it will hardly be contended that they are an autochthonous race, created separately for the purpose of stocking Europe. Their dark hair, their Jewish physiognomies, their immemorial use of linen and of the turbain, their pastoral habits, and their deference for senility, announce an hereditary attachment to manners, such as distinguished the wandering subjects of the shepherd kings of Lower Egypt. When their language shall have been compared by Coptic and Punic scholars with the dialects of Syria, this people, like all others in Europe, will no doubt be referred to some of the nomade nations of Asia.

France derived from Spain the Aquitani, who settled in Gascony, and from Germany the rest of her primary population. This consisted of three distinct tribes of intruders, best to be distinguished by the names (1) Gaelic or Gaulish, (2) Belgic or Cimbric, and (3) Frankish or Gothic. The Gauls came first, and spread along the Loire; the Belgæ, second, and spread along the Seine; the Goths, third, and spread along the Rhine.

Each of these three stem-tribes pushed off-sets into the British Isles. From the mouth of the Loire, a Gaelic colony went into Ireland; from the mouth of the Seine, a Bel-

gic colony went into Devonshire; from the mouth of the Rhine, a Gothic colony entered the Thames. The Irish and the Scotch Highlanders retain the Gaelic dialect; the Welsh retain the Belgic dialect; and the people of the Eastern coast retain the English dialect, notwithstanding the attempts of the Romish missionaries to introduce the Saxon, as taught in their school at Rome.

It is desirable to connect these our ancestral tribes with those mentioned in the oldest monuments of historic record.

The earliest geographical document known to European literature, is contained in the tenth chapter of Genesis; which, after the oriental manner, puts topography into the form of genealogy. Ferishta says that Dekkan was the son of Hind; meaning that Dekkan was a subdivision of Hindostan. The author of Genesis says, that the sons of Japhet were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras; meaning that the western division of the earth, called Japhet by the Phenicians and Babylonians, was occupied by the tribes thus severally denominated.

Schloetzer, the first among living antiquaries, a scholar deservedly ennobled by the Russian emperor Alexander, has interpreted and classified these names of provinces (*Nordische Geschichte*, p. 280,) in a commentary no less remarkable for good sense than for learning. The result of his investigation is, that the Cimbri (Gomer), the Massagetai (Magog), the Medes (Madai), the Ionians (Javan), the Tibarenes (Tubal), the Moscovians (Meshech), (here perhaps a little metropolitan flattery may be imputed!) and the Thracians (Tiras), are the savage tribes severally specified in this Hebrew document.

In other portions of the scriptures, many of these nations are mentioned: the Ionians, Tibarenes, and Mosco-

vians are stated (Ezekiel c. xxvii.) to have brought slaves for sale to Tyre, and to have taken payment in vessels of brass. The Getai and Massagetai, or Goths and Visigoths, (Gog and Magog) are placed among these northern hordes (Ezekiel xxxviii. 15.) by a writer resident in Palestine, or on the Euphrates. But no notice is taken of any tribe bearing the name of Celts: although mention occurs of Cimbri, Goths, Ionians, and Medes, or of primordial tribes speaking the Welsh, Gothic, Greek, and Slavonian languages. The inference seems to be, that the authors, whose oracles are collected under the name of Ezekiel, considered *themselves* as belonging to the Celtic race.

The Chaldeans, or Celts, in fact, flourished along the Euphrates, and supplied a vast mass of population to Judea. One division of them settled on the Euxine coast, and bequeathed their name to Galatia. From among these Galatians, probably in consequence of the inroads of Sesostris, that tribe of Gaels appears to have crossed the Euxine, which strolled along the middle zone of Europe, occupied in early ages the north of Italy, laid Rome in ashes during the time of Camillus, gave its name to Gaul, and was finally pushed, by the ensuing wave of Cimbri, from the mouths of the Loire into Ireland. There, the language of this oldest of the northern European tribes is still in some degree preserved. It is said to resemble the Punic scene in Plautus, and has been employed to decypher the soliloquy of Hanno. The Fins of Lapland are thought to have branched from the same stock.

From Ireland certainly came the Scotch Gauls, whose speech is therefore called Erse. An elaborate comparison of their language with the Chaldaic remains is still wanting to complete the proof of a pedigree, which tends to establish their right

to be considered as the elder children of human society. Population having begun in the east, the remotest emigrants must have set off first, and must have multiplied first. The westmost of the unmixed tribes is the most ancient.

After discussing very superficially the origin of the Celts, Mr. Chalmers jumps on a sudden to the Goths, or Scythians as he calls them. The intervening tribe of Cimbri, who founded a kingdom in Cumberland, and many of whom settled beyond the Clyde, are wholly passed over. Yet the Cimbric tribe was unquestionably the second great wave of population, which out of Asia overflowed Europe. This wave appears to have been put in motion by the conquests of Cyrus. The Erse and the Cimbric languages differ, as the Chaldee and the Hebrew, rather formally than radically. The Gaelic people carried with them every where the patriarchal usage of naming all the cattle-keepers of a given district after the chieftain on whom they depended. Children of Dan, children of Judah, is a designation common to the settlers in a whole province; like the names of Mackenzie, or Campbell, in Scotland. But the Cimbric people carried with them every where the posterior usage of discriminating families by specific pedigrees. While pasturage was the form of maintenance, a province was a common property: the range of feed for the cattle of the clan of Abraham was distinguished from that of the clan of Lot; but internally all fared alike, and the lowest shepherd might marry the daughter of the lord of the sept or tribe. But when agriculture began, and, with it, personal property in land, the rights of ownership could not be ascertained without careful records of descent. It may be inferred therefore that the Gaelic wave of population flowed off from the Asiatic reservoir, while the

Chaldees were yet a pastoral people; but that the Cimbric wave flowed off, after they were become an agricultural people. Record-keepers, called Druids, or Bards, accompanied the Cimbri; but no analogous priests have been traced among the Gaelic tribes.

The resemblance between the Cimbric and the Hebrew languages appears to be much stronger than that between the Erse and the Chaldee. It is so strong, according to Mr. Owen, who is our best Welsh scholar, as to imply a direct descent. If the Erse descends from the Chaldee, the divergence has been considerable: but languages unwritten, and in their infancy, are likely to undergo changes more fundamental, than after they have attained an advanced stage of progress, and are committed to the custody of written records.

The Hebrews were so called as coming from *beyond* the Euphrates: they were a more easterly tribe than the Chaldees, nearer to the seats of empire and civilization. Their records, their institutions, their laws, their literature, have all a corresponding character; and have emerged higher above the mud of barbarism. Sufficiently allied by language to the Chaldees to scatter instruction among them, sufficiently superior in education to have instruction to scatter, the Hebrews every where asserted the rank of a ruling or governing class. Hebrew was the court-dialect of Babylon. The provincial or vernacular dialect of Palestine was Chaldee; and became in its turn an official or ruling language, after Jerusalem had recovered independence. In like manner the Cimbri pervaded the Celtic tribes, introducing their Druidic institutions, or bardism, their sixteen-letter alphabet, and their long pedigrees.

To the Cimbric succeeded the Gothic wave of population. It was propelled apparently by the con-

quests of Darius, the son of Hystaspes, who pursued into Thrace the Scythians that infested his northern provinces. The progress of the Goths athwart the middle zone of Europe has not been traced by our antiquaries with the industry and accuracy which might have been expected. Herodotus, a very early historian, throws light on their migrations; and notices in the possession of a Scythic king a large copper brewing vat, which is also celebrated in the sagas of Scandinavia.

Among the West-goths, or Massagetai, the Saxons, or Sakai, were early a conspicuous tribe. The Piks, so called as some think from the word *big*, as being tall of stature; or, as others think, from the word *vik*, a pirate, and the Angles, so called from their method of fishing with an angling rod, may be considered as subdivisions of the Saxons. North of the Humber, the Piks, and south of the Humber, the Angles had already, when the Romans landed in Great Britain, founded an extensive Gothic colony using the English language. It is in direct defiance of all record and all probability, that certain antiquaries have presumed to maintain, that Welsh was spoken along the Saxon shore of Britain, when the Romans first settled there.

When it is considered in how great an ignorance of navigation the nomade nations, who overspread the middle zone of Europe, must for generations have continued; it will scarcely appear probable that the first British colonists should have been able to transport themselves thither. Phenician vessels frequented the shores of the Channel, before the Armorican boat-builders had got beyond a wicker

canoe covered with leather. To the Phenicians they, and to their favourite station on the Isle of Wight, may most plausibly be referred the first colony, the seminal speck of British population.

They were not content with a single settlement. Pliny tells us (l. 7. c. 57.) that one Midacritus was the first captain of a ship, who brought tin from the Cassiteric isles. To him may be ascribed the transportation of the original miners into Cornwall.

From a passage in the *Auscultationes Mirabiles*, published with the works of Aristotle, and of not much later date, it appears that the Phenicians went beyond the straits of Hercules to catch fish, and salt them for the Mediterranean market. The Norfolk coast, it should seem, was their Newfoundland: for Pytheas of Marseilles, who undertook an exploratory voyage, with a view to bring to his own city a commerce hitherto indirect, sailed up the British channel, and passed the promontory of Kent, in search of these mines of wealth. He describes Thule as an island; as if he mistook the Estuary of the Thames, and the Gulf of Boston, for arms of the sea communicating with each other. From this Thule he sails across to the Elbe, and the opening of the Baltic; where he is arrested by fog and a sea curdling into ice-cream. (Strabo II. 104). The first colonists of *Thule, who were no doubt stationed there to superintend the herring-fishery, to smook and salt and barrel the prey, may most conveniently have been fetched from the opposite coast of Holland: and as we find in Julius Cæsar's time regular packet-boats established from Menapii Morinorum (supposed

* Thule must have been a part of Britain; for in the expedition of Theodosius, the general of Valentinian, he defeated the Picts in Thule. Claudian says of this victory: *Inculit Pictorum sanguine Thule*. In the itinerary of Antonine, Thule is described as an island on the eastern side of Britain.

to be Helvoet-slays) it is natural to suppose, that port had been found by the Phenicians the most convenient.

If the first English colonies were brought to this country from the mouths of the Rhine to those of the Ike, or of the Yare; it is natural to suppose, that from the same place, though at a later period perhaps, and when some new wanderers were come to Flushing, were sent over the first settlers on the Humber. One and the same dialect characterizes the people of York and the people of Edinburg; so that all the population north of the Humber must have branched from one stock. Mr. Pinkerton, however, whose inquiry concerning the early inhabitants of Scotland is full of important research, is for deriving the Piks, not from the coast of Holland, but from that of Norway; in which case, the dialect of Edinburg would have differed more from that of London than it does. Tribes, not originally and habitually contiguous, could not have languages so similar as the Piks and the Angles. And as Mr. Pinkerton's Penkini dwell on the southern coast of the Baltic, they may as naturally wander along the Lowlands at the mouths of the Elbe, the Weser, and the Rhine, and embark at the first established seats of passage, as be supposed to make a premature progress in the art of ship-building, and be able to visit Scotland from Scandinavia.

On the latent source of Caledonian population, Mr. Chalmers throws no light: he even disdains to avail himself of what Mr. Pinkerton has ascertained. He transcribes the confused erudition of Pelloutier, Buat, and Gebelin, and seems to think it a display of learning to borrow from bad commentators, without looking into an original authority.

The etymological grounds of in-

ference adduced by Mr. Chalmers, prove a close resemblance between the Gaelic and Cimbric dialects, of which he displays some knowledge; but when he attempts to decypher Saxon or Gothic names of places and streams, he often mistakes strangely. Thus we are told (p. 34.) that *Aros* is Gothic for *mouth*, which is utterly untrue: and (p. 41.) *Esk-water*, the water of ash-trees, *Pow-burn*, the brook of boughs, and *Ald-burn*, the old well, are needlessly supposed to be Hybrid words, whereas they are wholly Gothic. *Calder*, the cold stream, is Saxon not Erse; so is *Lane*, a channel; *Ken*, or *keen*, windy; *Tre*, tree; and many other formative syllables used in geographic nomenclature, which are here classed as Celtic words. Even the Greek *Ekklesia* (p. 53.) is made into Celtic by the all-barbarizing rage of Mr. Chalmers.

In the second chapter, a dissertation on Bardism, or as it is here less properly called on Druidism, occurs. The *Gaels*, who had no Bardic order, are not distinguished from the *Cimbri*, who had a Bardic order: and thus a confusion, which Mr. Owen had nearly dispelled, is once more replaced in our historical antiquities. Only the Cimbric inhabitants of Scotland, those who flowed out of the Welsh kingdoms in Strat-Clyde and in Cumberland, were obedient to Druids. The Gaelic, or Erse colony, which came still earlier out of Ireland into the Highlands, had never embraced this superstitious form of police. A curious question concerning Druidism, which has never received a satisfactory answer, is this. How comes it, that all the native Welsh accounts describe the Druids as monotheists; while all the Roman accounts describe them as polytheists? Did the Romans confound certain idolatrous sectaries, who dwelt intermixed among the Belgic tribes, with the votaries of the established mono-

theistic religion of the Bardic order?

The third chapter treats of Agri-cola's campaigns: it is executed with more knowledge and taste than the preceding chapters. The fourth commemorates the transactions of Lollius Urbicus: here again is little etymological dreaming, and little recourse to irrational commentators. Several illustrative engravings accompany these two chapters, which are the best in the volume. The campaign of Severus, on the contrary, is but defectively narrated in the fifth chapter.

As soon as Mr. Chalmers begins his second book, and is deserted by those scholars who have tracked the steps of the Romans in our island, his natural injudiciousness returns. He asserts (p. 199) that we now know the Picts, or Piks, to have been Britons, that is to have used the Welsh language, and he adduces (at p. 207.) a Welsh, or Strat-Clyde pedigree, as a series of Pictish kings. Yet (at p. 213.) he bestows applause on Mr. Turner's History of the Anglo-saxons, and admits that the Vikingur were Dutch and Scandinavian pirates, who spoke a Gothic tongue. This is inconsistent; for the *Picti* of the Romans, the *Peokhts* of Bede, and the *Vikingur* of the Scandinavians, are only dialectic variations of the same word: so that Mr. Chalmers declares in one place for the Welsh origin of the Lowlanders, and in another place for their Gothic origin. He would have done well to read with less prejudice the Inquiry of Mr. Pinkerton into the early History of Scotland, a work disgustingly overbearing perhaps, but replete with new and probable conjecture, rich with rare learning, and ennobled by strong intellect. In that work it has been proved that the Piks belong to the Gothic family of nations; but that they came to Scotland from Scandinavia has not been proved, and is

not at all countenanced by the phenomena of language. Indeed the Pikish and English dialects seem to have been a *lingua franca*, formed first among the sailors of the north seas, no where at any time vernacular on the continent, but propagated by them in Great Britain, along whose whole eastern coast, the seafaring class made settlements. If one district more than another may be considered as the patria of so mixed a multitude as the Piks or Vikingur, that district is the Thule of Pytheas. The region between Cambridge and London is flat, low, swampy, and bears marks of having at no very remote period been inundated: so that the Estuaries of the Thames and of the Ouse may once have been united, and have formed an arm of the sea, wholly insulating the counties of Norfolk, Suffolk, and Essex. This tract of land, in its insular form, was the Thule of the antients; and here that mixed dialect without inflections, which includes words of all the Scandinavian, Low Dutch, and High Dutch dialects, and which is now called English, appears to have first struck root and to have begun to be native. Where Bede distinguishes (c. vi.) the four languages spoken in his time in Great Britain, he enumerates as distinct, the speech of the Britons (Welsh) the *Peokhts* (English) the Scots (Gaelic) and the Angles (Saxon). By an error of the press, the reference to Bede at p. 211, is misprinted: the xxii. chapter contains the passage alluded to.

The only answer yet offered against the proofs of Mr. Pinkerton, by a man of reputation for learning, is that contained in the *Munimenta Antiqua*; but whatever range of reading, or depth of Greek, Mr. King may have possessed, he was credulous, and wanted that critical sagacity, which can appreciate the relative value of testimony, and that art of reasoning from analogy, which

can supply even the lacunas of record. A conjecture of Mr. Pinkerton's outweighs an inference of Mr. King's.

In the second chapter of this book, one might have hoped for some research concerning the celebrated Arthur of Romance: but the historic value of the hero is left in the usual imprecision. The third chapter treats of the Saxons in Lothian; the fourth, of the first colonization of the Orkades by the sea-kings, Vikingar, or Pika: the fifth, of the Hebrides, which owe their name to an accidental blunder in spelling; the omicron in the Greek *Ebouda* having been converted into a rho, and so copied. Mr. Chalmers inaccurately says (p. 264.) that the ancients called these isles Hæbudes, a manner of writing the word, of which we find no trace. The sixth chapter treats of the Scots, and deduces them from Ireland. Whether they went thither from the mouth of the Loire, or from Wales, is unknown. Mr. Chalmers derives the word from *Scæite*, dispersed, and supposes them to have been defeated fugitives. The Gaelic nations once dwelt in Switzerland, (Schloetzer, p. 343.) and were known to the Romans of Italy, and to the Greeks of Marseilles. They composed a part of that association of sixty petty nations, who, under Augustus, had a common temple at Lyons. Their line of migration, while a pastoral horde, was along the Loire. They cannot be traced to Wales. We dissent therefore from Mr. Chalmers, and infer a direct removal, from about Nantes, or Brest, into Ireland. The Gauls were in alliance with the Carthaginians against the Romans; as the Indians of the back settlements are or have been in alliance with the English against the Americans. Hannibal derived recruits, and other aid, from Gaul, and passed through its provinces as a friendly country. It is probable,

therefore, that the Carthaginians facilitated the migration of the Gaelic tribes into Ireland, when the Roman arms began to press inconveniently upon them. The want of Carthaginian histories is deeply to be regretted: the early civilization of Armorica, and its peculiarities of polity, which Roman government could never efface, seem to have resulted from the settlement of merchants, whose emigration to that quarter was probably occasioned by the subversion of Carthage. Not the taking of Troy, but the taking of Carthage, drove Brutus and Corineus into Cornwall.

The seventh chapter treats of the introduction of christianity. Mr. Chalmers gives the name Nechtan to the Pictish king called Naitan by Bede. He admits, that the round towers, which abound in Ireland, and occur in Scotland, and which some modern antiquaries are for making into Phenician temples of fire-worship, are christian belfries. The early catholic missionaries had a speedy and lasting success. They had none of the stupid fanaticism of the modern methodists. They did not attempt to make ignorant savages understand doctrines which the wisest of the lettered can at best respect as incomprehensible. Under the name of churches, they built town-halls, which were at the public service for all public purposes: they thus contributed to general convenience, and scattered a knowledge of the useful arts. In frosty weather, ewes were put into the churches to litter, lammas was performed, and the lambs were supposed to owe their preservation to the religion of the place. Under the name of monasteries, were built old mens' hospitals, where the crippled, the diseased, the lunatic, the forsaken widower, and the bankrupt trader, could club their means, and be maintained more cheaply, and with less burden to their friends,

than in separate society. Every town had an interest in getting up such institutions, some of which, by their regulations, were adapted to the civilized, and some to the necessitous classes of the people. The discipline prevented the cohabitants from becoming a nuisance to each other, and distributed among them that share of social labor which they could perform. These communities, which were mostly superintended by an abbot educated at Rome, became to the rude north, what our printing-presses are now, the fountains of popular instruction. The refinements of the table, the use of spoons, were copied from the refectory of the convent; esculent plants and fruits, hitherto unknown, were propagated from the garden of the convent. The models of social improvement in all the minor arts of life came from Italy to France, from France to England: they arrived first in the convent, and were there deposited for exhibition and imitation. These catholic missionaries taught of their religion that which was useful, and taught it in an amusing manner, through the medium of the theatric arts: the history of Jesus was a Christmas spectacle.

The third book, which examines the Scottish period from 843 to 1097, does not involve so many controverted points as the primæval antiquities. A favourite amusement of Mr. Chalmers is to invent derivations for the name of every village in a given territory, and then to infer historical facts from the signification by him attributed to the component syllables of these parish-names. Thus from the name Galloway, Mr. Chalmers infers (p. 359.) that it was settled by a Gaelic colony. Yet the name Galloway must have existed in Agricola's time; since Galgacus, the king of that district, is so called from the district. Now the Gaelic colonies are allowed

by Mr. Chalmers himself, not to have entered Scotland until several centuries after Agricola. What becomes then of the etymology, and of the historic fact inferred from it?

In the seventh chapter of this book occurs the true history of Macbeth, which seems to have been laboured by Mr. Chalmers, and will gratify a general curiosity.

"Macbeth immediately, seized "the barren sceptre," in his firmer gripe. About the lineage, and station, of this celebrated personage, whose misdeeds have been dramatized, writers have written variously, as their purposes were either narrative, or dramatic. The fabulous Boece was the first, who said, that Macbeth's father was thane of Angus, and married Doado, the second daughter of Malcolm II. Buchanan, without inquiry, adopted the fables of Boece, Holinshed followed Boece, as to the station of Macbeth, and Shakspeare repeated the echoes of Holinshed. The more veracious Wintown, calls Macbeth, the thane of *Crumbachty*, which is the Gaelic name of Cromarty: and in the wellknown story of the weird sisters, the chronicler makes the first witch hail Macbeth, thane of Crumbachty; the second, thane of Moray; and the third hails him king. These intimations lead directly up to the several fictions of Boece, Holinshed, and Shakspeare. Macbeth, was, by birth the thane of Ross, by marriage with the Lady Gruoch, the thane of Moray, and by his crimes, the king of Scots. Finley, as we may learn from Torfæus was maormor, or as the Norwegian historian calls him, *jarl* of Ross, who, at the commencement of the eleventh century, carried on a vigorous war, in defence of his country, against the incursions of that powerful vikingr, Sigurd, the earl of Orkney, and Caithness. With his dominions, the district of Finley was contiguous, while the country of Angus lay, southward, at a great distance. Finley lost his life about 1020, in some hostile conflict with Malcolm II. This fact alone evinces, that Finley would scarcely have fought with his wife's father, if he had been the husband of Doado. The Lady Gruoch, when driven from her castle by the cruel fate of her husband, the maormor of Moray, naturally fled, with her infant son,

Lulach, into the neighbouring country of Ross, which was then ruled by Macbeth, who married her, during the reign of Duncan. We have now seen distinctly, that Macbeth, was maormor of Ross, the son of Finlegh, and the grandson of Rory, or Roderick; and that he was the husband of Gruoch, who was the daughter of Boedhe, and the granddaughter of Kenneth IV. Macbeth thus united in himself all the power, which was possessed by the partizans of Kenneth IV. all the influence of the Lady Gruoch, and, of her son Lulach, together with the authority of maromor of Ross, but not of Angus. With all these powers, in superaddition to his own character, for address and vigour, Macbeth became superior to Duncan, and the partizans of his family. Macbeth had to avenge the wrongs of his wife; and to resent, for himself, the death of his father. The superiority of Macbeth, and the weakness of Duncan, were felt, when the unhappy king expiated the crimes of his fathers, by "his most sacrilegious murder." And, Macbeth hastily marched to Scone, where he was inaugurated, as the king of Scots, supported by the clans of Moray, and Ross, and applauded by the partizans of Kenneth IV. If Macbeth had been, in fact, what fiction has supposed, the son of the second daughter of Malcolm, his title to the throne would have been preferable to the right of Duncan's son, according to the Scottish constitution, from the earliest epoch of the monarchy. Whatever defect there may have been, in his title, to the sullied sceptre of his unhappy predecessor, he seems to have been studious to supply, by a vigorous, and beneficent, administration. He even practised the hospitality, which gives shelter to the fugitive. During his reign, plenty is said to have abounded, justice was administered; the chieftains, who would have raised disturbances, were either overawed by his power, or repressed by his valour. Yet, injury busied herself, in plotting vengeance. Crian, the abbot of Dunkeld, who, as the father of Duncan, and the grandfather of his sons, must have been now well-stricken in years, put himself at the head of the friends of Duncan, and made a gallant, but unsuccessful attempt, to restore them to their rights. Yet, the odious crime, by which Macbeth acquired his authority, seems to have haunted his most

prosperous moments. He tried, by distributing money at Rome, by largesses to the clergy, and by charity to the poor, to obtain relief from "the affliction of those terrible dreams, that did shake him nightly." Macbeth, and the Lady Gruoch, his wife, gave the lands of Kirkness, and also the manor of Bolgy, to the culdees of Lochleven. Yet, the friendship of the pope, and the support of the clergy, did not ensure Macbeth a quiet reign. His rigour encreased with his sense of insecurity. The injuries of Macduff, the Maormor of Fife, constantly prompted the son of Duncan to attempt the redress of all their wrongs. With the approbation, perhaps, by the command, of Edward, the Confessor, Siward, the potent earl of Northumberland, and the relation of Malcolm, conducted a numerous army into Scotland, during the year 1054. The Northumbrians, led by Siward, and his son, Osbert, penetrated, probably, to Dunsinane. In this vicinity, were they confronted by Macbeth, when a furious conflict ensued. The numbers of the slain evince the length of the battle, and the bravery of the combatants. Osbert was slain: Yet, Macbeth, after all his efforts of valour, and vigour of conduct, was overcome. He retired into the North, where he had numerous friends, and where he might find many fastnesses. Siward returned into Northumberland, and died, at York, in 1055. Meantime, Macbeth continued his bloody contest with Malcolm. And, this uncommon character was at length, slain, at Lumphanan, on the 5th of December 1056, by the injured hand of Macduff."

The fourth book treats of the Scoto-saxon period. A marking passage, which does honor to the industry of Mr. Chalmers, is the genealogy of the house of Stewart, occurring in the first chapter. It appears that they descend from the younger brother of a Shropshire family, whose elder branch founded the Fitz-alan family, which became earls of Arundel. A charter of Henry I. witnessed by Alan, the son of Flaald, which was engraved from the autograph in the possession of Matthew Howard, lord of the manor of Thorp, near Norwich, in 1728, has been the clue to direct aright

Mr. Chalmers's original research into this pedigree.

Mr. Chalmers is not equally fortunate in the genealogy of the Wal-laces, *teste Ricardo Walense*. A curious observation occurs at p. 782, where it is said: "We may learn from the chartularies, that the monks were the earliest *guild-brethren*, and had exclusive privileges of trade and of fishery, when boroughs had scarcely an existence. The abbot and convent of Scone had a ship which Alexander II. was studious to protect. The monks of the isle of May had also their ships, which were especially exempted from can, toll, and custom, by a charter of David I. From the same authority they had a right of fishery around their own shores." The notes of reference to this passage supply no proof of the assertion in the text, that *the monks were the earliest guild brethren*. The origin of guilds lies hidden in obscurity inaccessible. Monastic communities have traded every where: in Italy, in Spain, they are often wine-merchants, and oil-merchants, rather in their capacity of landlords than of traders.

They have frequently established ferry boats, which have been a permanent source of revenue. But all this is totally different from their giving origin to guilds, which are so much constructed on the principles of a purse-club, that they can hardly not have been founded by married men.

The work closes with a supplemental view, in which the eternal tale of Mary Queen of Scots is retold for the thousand-and-onth time. To relate anew the cruelties of Elizabeth to the catholics, would have some tendency to produce atonement; but the misfortunes and the crimes of Mary, however romantic, supply neither warning nor example, because her woes do not arise from her guilt.

The style of this book is affectedly neologic; it is not pure or precise: the information is tedious, micrological, and multifarious, based on comprehensive reading: but there is a derogatory absence of learning in the remarks and of penetration in the inferences, which forbids confidence either in the transcripts or in the reflections.

ART. II. *Journal of a Tour in Ireland. A. D. 1806. By Sir RICHARD COLT HOARE, Bart. F. R. S. F. S. A. 8vo. pp. 336.*

IN our last volume we complained that whilst the other portions of this Empire—England, Wales, and Scotland, had been explored by our tourists to their most secret nooks and crannies, Ireland should have been so little visited. Sir Richard Hoare makes a similar complaint of the paucity of Irish tourists: from the want of books and living information we have been led to suppose the country rude, the inhabitants savage, the paths dangerous; and hence have been in a great measure deterred from exploring them. The love of literature, however, he says, is gaining ground in Ireland daily, and particularly of that class which

will ultimately tend to make its provinces more frequented and better known.

The antiquities of Ireland have certainly excited their share of attention: Archdale, Grose, Leland, Vallancey and others have employed their labours with various success, and Dr. Ledwich, in particular, has removed a vast mass of rubbish which surrounded them. The topography of the country has also received a partial illustration from recent statistical surveys; and Dr. Beaufort, author of the excellent memoir and map of Ireland, is now engaged, Sir Richard tells us, in a topographical description of the

island on an enlarged scale ; whilst a history of Dublin has been announced for publication by the united labours of Mr. Warburton, keeper of the records, and of the Rev. Mr. Whitelaw. So that there is reason to hope we may speedily be introduced to a more intimate acquaintance with the localities of Ireland, its past history and present state, than we now enjoy.

As it is a spirit of antiquarian research, principally, which actuates Sir Richard Hoare, we fear that the interest of his journal will be very much confined to readers who have a sympathy of taste and similarity of pursuit.

A considerable portion of this volume, not less than a fourth, is occupied with the preface and introduction. In the preface Sir Richard has given a summary account of the most useful and important writers whose works tend to illustrate the history of Ireland ; beginning with Giraldus Cambrensis, who wrote the topography and vaticinal history of Ireland, which was published in latin by Camden in a folio volume entitled *Anglica, Hibernica, Normonica, Cambrica*. The introduction takes a rapid sketch of Irish history from the earliest periods of fable and conjecture to the death of Earl Strongbow in 1176 ; this invasion of Ireland by Mac Morogh and his Welch comrades in the twelfth century has, indeed, but little reference to the incidents of a tour in the nineteenth ; but Sir Richard apologizes for having been thus betrayed into his favorite pursuit by the intrinsic interest of the event, and by an opinion that the generality of Irish historians have too slightly recorded the circumstances which attended it. He has taken his favorite author Giraldus as his principal authority, notwithstanding the incredulity under which he labours among the Irish writers for frequent misrepresentation and partiality. Sir Rich-

ard allows that the stories which Giraldus relates in his topography of Ireland are so ridiculous and so miraculous, that notwithstanding the gravity with which they are told, he suspects they might be merely intended to satirize the credulity of the Irish nation. Giraldus, however, he is disposed to think a better authority on the subject of the invasion in Henry the second's reign, because his manuscript was composed only seventeen years after the event took place, and because of his near relationship to two principal chieftains, Robert Fitz-Stephen and Maurice-Fitz-Gerald. These two circumstances taken together gave him, no doubt, the amplest opportunity for information ; but the latter, as Sir Richard acknowledges, is a ground for suspecting him of partiality ; to which may be added another, namely the disgusting vanity with which he always speaks of himself in his writings, and which on the present occasion it is more than probable he would transfer to his conquering countrymen and relatives.

From Dublin, as an intermediate station, Sir Richard Hoare travels north and south over a considerable extent of country. His southern steps tend to Killarney which he reaches through Trim, Tullamore, Killaloe and Limerick ; he returns by Cork, Youghal, Tipperary, and Kildare. The northern tour extends to the Giant's Causeway, through Kells, Enniskillen, Ballyshannon, and Derry ; the return is through Antrim, Belfast, and Dundalk.

Our traveller has in this work directed his observations to the works of man rather than to those of nature, and to those of past ages rather than of the present. He disserts on the traditions and history of ancient ruins and monumental relics, wherever he finds them ; of dilapidated castles and time-honored cathedrals, of tumuli and cromlechs.

stone crosses, and round towers, furnishing, from various authors, extracts which record and illustrate the history of their vicissitudes. Why did not Sir Richard, who exercises his pencil with such fidelity and grace, give us drawings of some of the most curious and striking objects of his research? description is barren and unimpressive upon the memory. The minuteness with which he describes, however, is remarkable, shewing a vigilant observation and a well-accustomed eye: the following specimen sufficiently exhibits it.

"CASHEL. The antiquary, the historian, and the artist, will experience a rich treat in viewing the ecclesiastical remains that still crown the ROCK of CASHEL. A stone roofed chapel, a round tower, and a spacious cathedral, compose this varied and interesting group of buildings. The former most particularly claims our attention, being of a singular construction, and the best preserved edifice of the sort in IRELAND; it bears also a date of very high antiquity; its foundation being almost universally attributed to CORMAC, son of CULINAN, King of MUNSTER, and Archbishop of CASHEL, who flourished at the beginning of the tenth century. We have to regret that Mr. ARCHDALE, in his *Monasticon*, has passed over this building in total silence; and also that he has said so little respecting the more modern cathedral. Dr. LEDWICH has published a dissertation on the stone roofed chapels of the ancient Irish, with a particular account of CORMAC's Chapel, and a plan and section which do not give a just idea of it; the perspective being false, and making it appear of larger dimensions than in reality it is. Speaking of CORMAC, he says, "that Irish romantic history tells us, that he was descended from OLLIOL-OLUM, King of MUNSTER, of the EUGENIAN race, and that he was proclaimed King of CASHEL A. D. 902, according to the annals of INNISFALLEN, exercising at the same time the archiepiscopal functions. That in 906, he was suddenly attacked by FLAN, King of MEATH, and by CARRIBHAL, King of LEINSTER, who plundered his country; that in 907, he defeated these enemies on the plains of MOYLENA in MEATH, but in 908, he was again in-

vaded, and fell in a battle on the plain of MOYATLEZ, not far from LEIGHLIN. But I rely more on the testimony of CARADOC of LHANCARVAN for his existence, than the plausible fictions of national writers; and I think that this Welsh Chronicler mentions his being slain by the Danes.

"This building was certainly the first, if not the only one, that in ancient times graced the summit of the ROCK of CASHEL. Its walls and roof are entirely constructed with stone: the latter ridged up to an angle, in the form of a wedge; a peculiarity which all the stone roofed chapels seem to have throughout Ireland. On entering this chapel from the southern side of the choir of the cathedral, you evidently perceive, that the southern wall of the new edifice has intersected a part of the roof of the more ancient one. A most curious Saxon doorway, decorated with the zigzag and bead ornaments now presents itself: over the arch is a singular device very rudely sculptured in bas relief, representing a man shooting at a beast with a bow and arrow. It is difficult to say, what animal this is intended to represent; it is of a large species, and has claws. The *soffit* of this arch is very elegant in its design and execution. Every lover of British antiquity, will be highly gratified with the first sight of this very curious Chapel. Its roof is of stone, groined with square ribs, springing from short Saxon pillars with varied capitals. At the eastern end is a large recess, separated from the western part of the building by a very rich Saxon arch, ornamented with the grotesque heads of men and beasts, placed at certain intervals around the arch, from its base upwards. Within the recess, is another of smaller dimensions, which was intended probably for the altar. The walls of each are relieved by blank arches, and several grotesque heads appear in the cieling. The pilasters in the nave of the chapel, from which the blank arches spring, have been richly decorated with different devices, but from the darkness that pervades the building, they cannot be sufficiently distinguished. On the north side of this chapel, is a small room, into which you pass under the fine Saxon doorway, before described; where a niche in the wall is said to have sheltered the tomb of the royal and reverend founder. Opposite to this doorway, is an other facing

south, which must be viewed from the outside. Over the arch is the figure of a strange and unknown animal, having a cross marked on its hinder flanks. It was accidentally discovered during the late rebellion, in 1796, by some soldiers endeavouring to force a way into the chapel through the doorway which had been stopped up. The outside walls on the south side of the chapel, have blank arches, and pillars with grotesque heads, and a square tower attached to it. Over each recess in the chapel, there is a vaulted apartment, with a stone roof. On an impartial review of this building, I am inclined to think that too remote a date has not been ascribed to its foundation; its masonry, architecture, and ornaments, are certainly the production of a very early age; and the round tower was probably erected at or near the same period. It stands at the eastern angle of the north transept; and it appears very evident, that the walls of the cathedral were annexed to it at a subsequent period. This tower is very perfect, and has its stone roof entire; like the one before mentioned at CLOYNE, it had windows to light each separate floor, of which the signs are very perceptible by the projecting layers of stones: the original doorway was towards the south; this has been walled up, and another opened into the cathedral, from whence you may view the whole height of this curious lantern."

As Sir Richard Hoare is an artist as well as an antiquary, his opinion is the more to be attended to on the subject of decoration. At Adair, the seat of a nobleman of the same name, he found himself surrounded by monastic ruins, but complains that many of the exterior decorations of the windows are lost by a superabundant luxuriance of ivy, which however appropriate to the mouldering abbey or embattled castle, he recommends should be judiciously restricted by the pruning knife from concealing the most ornamental parts of the building. In the abbey just mentioned the style of its design can only be guessed at, and the whole front presents a most unpicturesque mass of the heaviest foliage. How highly

would it be improved, says he, by admitting the light tracery work of the window as a counter-poise to the dingy tints of the preponderating foliage.

Another observation respects the interior of the building, when he recommends *neatness and order*, in opposition to those who consider a chaos of stones, intermixed with briars and weeds, as more picturesque and characteristic of an abbey. Lord Adair is a great proprietor of ruins, and Sir Richard recommends the curtailment of his ivy and the cleansing of these monastic remains from the trees, weeds, and briars that grow up within their naves, their choirs, and cloysters. The parks of gentlemen in Ireland are not kept with that neatness which characterizes the seats of our country gentlemen in England: but certainly even here, there is no disposition to disturb the loathsome reptiles which retreat among the surrounding brambles of a ruined arch, or by pruning the thick ivy which conceals the light tracery of a gothic window to frighten from her secret bower 'the moping owl,' and to 'molest her ancient, solitary reign.'

The numerous churches which Sir Richard visited gave him too frequent occasions of disgust at the little respect paid to the memory of the dead and to the health of the living. The indecorum and nuisance indeed, are so intolerable, that if ecclesiastical interference does not remedy the one, it seems high time that civil authority should interpose to remove the other. The state of the churches and cemeteries are a disgrace to the country, a disgrace to humanity: "a field of battle only can equal the disgusting and desolated appearance which this Irish Golgotha presents to the astonished stranger." The ruined abbeys of Lislughtin, Ardfer, Mucrus and Buttevant came more immediately under our tra-

veller's personal observations. The area of the cathedral of Ardferf is shamefully crowded with tombs and thickly strewn with bones and skulls. At Buttevant abbey you may see coffins with skeletons exposed to public sight through the apertures of the stone. 'The scene,' says he, which presented itself to me on entering these hallowed walls struck me most forcibly; it was truly impressive and all was in character: skulls, bones, and coffins thick around me: the sexton digging a fresh grave, and a hoary old man kneeling before the altar, with his rosary and cross in his hand, bewailing the loss of some dear relative whose grave was at that time preparing to receive him, and whose coffin lay hard by." The floors of Mucruss abbey (Killarney) are like the others, white with the mouldering fragments of the dead: and if there are degrees, gradations of indecorum, the deepest and most unfeeling are to be found here. Sir John Carr says of it, so loaded with contagion is the air in this spot, that every principle of humanity imperiously calls upon the indulgent owner to exercise his right of closing it up as a place of sepulture in future. I warn every one who visits Killarney, as he values his life, not to enter this abbey. Contrast renders doubly horrible the ghastly contemplation of human dissolution, tainting the surrounding air with pestilence, in a spot which nature has enriched with a profusion of romantic beauty." Mr. Weld, speaking of the same abbey says, "in a passage leading to the cloyster, I once found a head with a considerable part of the flesh of the face, and nearly the entire hair upon it literally rolling under my feet."—The subject is too disgusting to dwell upon.

Having stated generally the subjects on which the research and observation of Sir Richard Hoare are

principally employed, we shall decline accompanying him from the tumulus to the cromlech, from the carnech to the tower, the temple, and the abbey. At the close of the volume are some remarks on various matters connected with modern times.

We remember that Mr. Sheridan, in one of his brilliant speeches in the House of Commons, describes the English as 'a people among whom all that was advantageous in private acquisition, all that was honorable in public ambition was equally open to the efforts, the industry, and the abilities of all; among whom, progress and rise in society and public estimation was one ascending slope, as it were, without a break or landing-place; among whom no sullen line of demarcation separated and cut off the several orders from each other, but all was one blended tint, from the deepest shade that veiled the meanest occupation of laborious industry, to the brightest hue that glittered in the luxurious pageantry of title, wealth and power.' Would that this proud description were equally applicable to the people of Ireland! but there the line of demarcation is strong and harsh. To say nothing of the religious intolerance that depresses and grinds an immense majority of the people, all travellers agree, and the authors of the statistical surveys confirm their report, that the state of the labouring poor is to the last degree distressing to humanity. Not merely in the metropolis, and other cities where they are heaped upon one another in filthy garrets, or unventilated vaults, is their condition so strikingly wretched, but the peasantry also of the country villages have rarely a pallet to sleep on, a sheet or perhaps a blanket to cover them. They herd together indiscriminately with the hogs and other domestic animals of their hovel, lie on a bed of heath or a bunch of

straw, strewn not unfrequently on a damp clay floor. We do not mention these facts, however, as any reflection upon government. Legislative interference we suspect, could do but little towards ameliorating the condition of the poor. The exercise of private benevolence may do more, but even that must fall very short of its object. The evil is more deeply seated: where the demand for labour is small, it is poorly paid; as commerce, agriculture and manufactories become extended, industry will be better rewarded. But the extension of commerce, agriculture and manufactures is not the work of a day, nor is the amelioration of the state of the poor. The country itself is deficient in wealth. Sir Richard Hoare makes a striking remark on this subject: he says, in Dublin we behold a city abounding with the most splendid works of architecture, yet at every step our feelings and senses are assailed by misery, filth, and beggary; in the provinces "the same magnificence of idea is extended to the noblemen and gentlemen's demesne, *we see splendid houses with inadequate establishments, extensive parks and pleasure-grounds, oftentimes neglected, and generally ill-kept; in short, the plans, both of the public and of the individual, seem in this country both to have been formed and executed on a scale beyond the powers of either, and the simplex munditiis, the neat and clean simplicity is seldom to be found in either situation.*" Ireland is not half cultivated: farmers invest no capital in their lands, and therefore their lands are ill farmed. Sir Richard complains of the naked appearance of the country, arising from a general want of hedge-rows, woods, and timber-trees. And yet that the country was once well covered with timber is certain, for the stumps of trees, and oftentimes their stems, of large dimensions, are found at a

considerable depth under the surface of the ground. Turf-bogs indeed, generally contain them, and it is conjectured, may in many cases have been formed by the prostration of forests, or perhaps, in the first instance by that of a few individual trees. Numerous and slight impediments may intercept a current of water, and the various substances brought with it. A single tree torn up by the wind, and falling across some declivity, may form a dam, daily accumulating from extrinsic substances: the living trees will be injured by this constant cold and moisture at their roots, they will die, decay *between wind and water*, and the next hurricane will lay them prostrate. Silt will accumulate among their branches, a number of the different tribes of musci and algæ, which vegetate in a great degree of cold and moisture, will spring up, and layer after layer will successively and annually, increase the thickness of the bed.

Fir timber found in these bogs, Sir Richard says, bears the highest price, being sold for two guineas a ton, while oak timber sells for only half that money. Mr. Weld, in his book on the scenery of Killybegs, speaking of these bogs says, that timber is sometimes found in such excellent preservation as to be esteemed equal to any other for substantial buildings. "I have seen some very beautiful and expensive pieces of furniture made of solid bog yew. The pine and fir wood, *though inapplicable* to such valuable purposes, are not devoid of use: amongst others, being highly inflammable, splinters of them are substituted for candles among the poor." These gentlemen disagree strangely about the relative value of bog-fir timber: we suspect Mr. Weld is mistaken, for it is a fact that many farmers in Scotland bury fir in turf bogs before they use it for roofing and other purposes, with

a view to render it incorruptible. Its fibres are found to be so tough that they are twisted into ropes for halters, teathers, &c.; and as in Ireland, the splits of it are used for light, by the name of candle-fir.

Sir Richard Hoare says he never saw a country better adapted to the growth of trees, both as to climate and soil, than Ireland; the richer grounds for oak, ash and elm; the mountainous and poorer for birch and larch. The latter when first thinned, he recommends for the rafters of cots, for which there is a great demand throughout the country.

In closing this article we shall copy the following *Note*, because it contains some valuable instruction on the management of fir trees, from one whose experience of its utility sanctions the system he recommends:

"In plantations of larch and other fir trees, I would strongly recommend a system which in my own woods I have followed for several years with great success, and which accident led me to adopt. I had often observed the smooth and taper form of a Scotch fir that stood in a cottage garden, and on enquiry, found that its lateral branches had constantly been trimmed up, from which arose the smooth surface of its stem. I adopted this system from that time, even in my old plantations, but with less advantage, than with those of a younger growth. I this year began to operate in the same manner on a plantation of larch firs made in the year 1796, about which age I found them sufficiently large to answer the purpose of rafters. But as the rapid or slow growth of trees depends entirely upon the soil in which they are planted, no general rules can be given about the *time* of thinning. When that time is come, I would recommend the trimming of those that remain to take place, taking care not to cut the

branch off *close* to the stem, but leaving about an inch of it remaining: this will rot off, and the bark, from which the tree derives its sustenance, will not be injured. The growth of this plant is so rapid, that a second, and a more profitable thinning, will be required in a very few years; and at the same time, a second trimming should be performed: thus will the growth of the timber not only be materially increased, but the value of it be enhanced by rendering it free from knots. I this year cut down the Scotch fir that had been planted by a cottager in his garden, which, owing to its repeated trimmings, presented the clearest stem I ever saw, being for thirty feet entirely free from knots.

To those who study the *beauty* of their trees, and not the *profit*, I do not mean to recommend this *trimming* system; but to them I will recommend a mode which I have often adopted, and which will add a great degree of beauty and consequence to some of the fir tribe. I particularly allude to the *spruce* fir; whose growth is spiral and uniform; in short, when you see *one* of the sort, you see the *whole* tribe. The nature of this tree is, as it grows *upwards*, to die *downwards*; but if before the *lower* branches begin to decay, you cut off the *leading* shoot at top, the formal and spiral outline will be destroyed; the tree will become more bushy, retain its lower branches, and assume a much more consequential appearance; and whenever any one *leader* gets the start of his neighbour, his progress should be again checked; and thus by continuing a similar operation from time to time, the luxuriant beauty of the tree will be preserved, as long as it survives. I have a curious instance in my gardens of a spruce fir, thus treated, trailing its lateral branches, first on the ground, and then shooting up again (like another tree) in a spiral form. To those who plant this tree as a *blind* to any disgusting objects, this mode is particularly eligible; otherwise after a few years, all the lateral branches (constituting the *blind*) will die away, and nothing will remain but a taper stem, and a pointed *apex*.

ART. III. *Illustrations of the Scenery of Killarney and the surrounding Country.* By ISAAC WELD, Esq. M. R. I. A. 4to. pp. 223.

"To describe the varied combinations of picturesque beauties with

which these shores abound, would be a vain attempt, where every

step produces change, and every change delights. Let those who are earnestly bent upon a minute examination of the charming scenery of Killarney freely range along the confines of the Lake without the controul of a guide, and endeavour to behold it under every possible point of view.

— In this tract,
How long soe'er the wanderer roves, each
step
Shall wake fresh beauties; each short point
present
A different picture, new and yet the
same."

This is a mortifying conclusion to have been led to after so much and minute attention as Mr. Weld has bestowed upon his subject. But we are quite of opinion that language alone is insufficient to convey distinct ideas of visible objects; if any one doubts it let him employ two artists to paint from the same description, and he will find the products of their pencils differing in a thousand circumstances. Description is addressed to the ear; but however musical the language it is conveyed in, it soon palls even upon that sense which it seems to sooth and flatter. We confess, therefore, that in opening this book we had no strong presentiment of gratification; the engravings are elegant and highly finished, and the drawings are made by Mr. Weld with much taste; but the eye like the ear is in a short time satisfied. Mr. W. is too sensible a man, however, to have trusted altogether to the elegance of his engravings and the music of his descriptions. To excite a permanent interest the understanding or the heart must be engaged: under the modest title, therefore, of *Illustrations of the Scenery of Killarney* he has interspersed a number of little historical anecdotes and traits of national character and customs; now and

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then an antiquarian memoir, and observations on the mineralogy of the mountains agreeably relieve the monotony of description.

The Lake of Killarney is situated nearly in the centre of the county of Kerry, on the confines of a chain of lofty mountains, which is traversed on the West by other mountains reaching to the ocean. This region abounds with lakes, some of which are at a great elevation: the Devil's punch-bowl, near the summit of Mangerton is 1500 feet above the level of the sea. Of these lakes the largest and the lowest is Killarney. The mountains which contribute to form its boundary were not long since clothed to the water's edge with oaks of ancient growth, but these venerable trees have many of them fallen under the stroke of the axe, which has been plied, year after year, and the surviving remnant of these mountain forests has been doomed to perish. The island of Ross is now desolate, and the woods of Glenna are condemned to fall. 'Already had the woodmen, when I last visited Killarney, says Mr. Weld, commenced their ravages; and at the moment in which I write Glenna may mourn her denuded rocks and leafless glens.' The first destruction of these forests, he says, is attributable to the manufacture of iron, a business once carried on with great spirit, in various parts of the county, and for which an abundant supply of charcoal was required. As fuel became scarce the iron works declined, and at last were abandoned; the woods are now cut for other purposes, as timber in this country is become extremely valuable in consequence of the prodigal use which was formerly made of it. Colonel Herbert, however, is making very extensive plantations.

Of the celebrated Abbey at Muckross we have two very pictu-

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resque and striking views: there is a whimsical peculiarity in the structure of the cloyster, which is a quadrangle of 46 feet encompassed by a vaulted walk six feet wide, whose pillars and arches are formed of blueish and pale red marble. The pillars are finished exactly alike, but the arches vary both in number and form: at two of the contiguous sides they are of the sharp-pointed kind, called Gothic, and ten in number, whilst the corresponding sides contain twelve semicircular arches. Puzzled to account for this capricious architecture, Mr. Weld gravely attributes it to the dissensions which arose among the brotherhood before the style of their future residence was determined.

"THE remembrance of what this place once was is fresh in the minds of the country people; and many a pious devotee, impressed with a fond belief of its sanctity, may be seen before the tombs and ancient shrines in deep and earnest prayer. The appearance of these poor people, clad in long russet garments, prostrated on their knees, and counting their beads with all the enthusiasm of devotion, is quite in character with the solemnity of the scene, and calculated to increase the melancholy and religious awe which the contemplation of so venerable a ruin is likely to inspire.

"In the centre of the cloister grows a remarkably large yew tree. It rises to the height of fourteen feet, with a straight and smooth bole, and then throws out several large arms, which mount above the highest walls and overshadow the greater part of the building. Such is the gloominess diffused over the cloister by its thick and dusky foliage, that the bat is frequently observed flitting through the vaulted arches at noon day. This tree it may be supposed was long a favourite with the monks; but, much as they might have rejoiced in its flourishing state, had they continued to occupy the monastery until the present day, they must have consented, however reluctantly, either to strip it of

its honours, or to relinquish the studies of their darkened cells. The vaults and winding passages of the abbey are still more gloomy than the cloister:—

There through thick walls oblique the broken light,
From narrow loop-holes, quivers to the sight.

This obscurity adds much to the effect of the ruin, and, combined with the stillness and solitude of deep retirement, the fragments of monumental grandeur, and the frightful spectacles of mouldering mortality, forms an association highly calculated to inspire the imagination with visionary fears. As you wander on, the mind, yielding to the impression of such gloomy images, becomes abstracted from this world. The shade of every waving branch is converted to a spectre, and the echoes of the foot-steps to the whispering of the ideal inhabitants. The startled senses distrust their own perception, and the delusion can scarcely be dispelled by returning to the cheerful regions of light and life."

The Abbey is a common and favourite place of burial: a day scarcely passes without the ceremony of interment, with its cries and howlings. As the limits of the cemetery are small, and the depth of soil is inconsiderable, coffins are removed long before that period when the earth they contain is returned to earth, and the dust to dust. Mr. Weld strongly confirms the accounts which other travellers have given* of the indecent disclosure of half-mouldered bones, and skulls, and coffin boards. The boards are deposited in the vaults, one of which adjoining to the church is now entirely filled with them to the very crown of the arch: bones and skulls are heaped up in the angle formed by the transept and the nave of the church, at the outside of the building, where many thousands of them may be seen bleached to an extraordinary degree of whiteness by their exposure to the weather.

* See our review of Sir Richard Hoare's *Tour in Ireland*, p. 490, of the present volume.

"The attachment of the Irish peasantry to their family burying-place is boundless. Bodies are not unfrequently conveyed from a distance of twenty miles across the mountains, to be interred at Mucruss abbey; men, women, and children following in multitudes: and were any attempts made to prevent future burials in the abbey, it probably might, even in this peaceable neighbourhood, be the occasion of alarming disturbances.

"A funeral procession formerly, in consequence of the common notion entertained by the peasants that it was an act of duty, if they happened to be within sight, to follow it for some distance, was wont to be productive of idleness throughout the district which it passed. Travellers that were met on the road, though strangers to the country, and unacquainted with the deceased, were expected to do the same; and if they showed any unwillingness, they were sometimes compelled to turn, and testify their respect by a temporary attendance. This custom, like that which still obtains of assembling a numerous body of followers to attend a funeral, is of high antiquity; and appears to be derived from the ancient division of the people into septs or small tribes, and from the petty warfares in which they were almost unceasingly engaged. The funeral of a chief, or of a distinguished person, was considered as a rallying point; where the friends and adherents of the deceased, and those who were disposed to protect his successors and defend their inheritance, were expected to show themselves. Absence on these occasions indicated, or was construed into, enmity or disrespect. Persons in inferior situations soon began to claim an equal tribute of attention from their kinsfolks and acquaintances; and a custom, which afforded an opportunity for the display of friendship and good

will, readily found its favourers down to the present time. Idleness has also a great share in collecting people on these occasions.

"As the crowds which are thus assembled cannot all be afflicted with grief, it follows that these meetings, where numerous friends and acquaintances, male and female, are brought together, are more productive of festivity and joy than sorrow and mourning. The countenances of many who attend, far from being expressive of seriousness, betray marks, on the contrary, of the most indecent merriment; and in some instances doubts might even be entertained of the reality of the grief of those persons who do appear to mourn. It is almost needless here to remark that these observations pertain to the funerals of the lower classes of the people."

After having taken a survey of the shores of the lower lake, from Mucruss to the gap of Dunlooh, and having pointed out those objects which best deserve notice—the ruins of Castle-lough, the hill of Aghadoc with its ruined Abbey and Cathedral; after having made some observations on the original destination of the "round towers,"* and presented us with a very impressive view of Dunlooh Castle; Mr. Weld proceeds, in his *second* section, to examine those parts of the scenery which are viewed to most advantage in the course of an excursion on the water. An excursion on the water is sometimes attended with danger: impetuous hurricanes occasionally descend between the passes of the mountains and lift the waves of the lake to a terrific height. Ross

* It is well known that to account for these ancient erections has employed the researches and exercised the ingenuity of various antiquaries: Mr. Weld after shewing the inaptitude of round towers to the several purposes for which these antiquaries have supposed they were originally destined, seems inclined to adopt the opinion of General Vallancey, that they were built for the display of those sacred fires which were kept burning in honor of their pagan deities, by an oriental colony which he believes was once established in Ireland. Sir Richard Hoare, however, tells us, that over the key-stone of the door-way to the round tower at Donaghmore is sculptured the figure of our Saviour on the cross, which clearly proves that *this* building at least was of christian, not of pagan origin. The same religious emblem is also sculptured on the arch of a round tower at Brechin, in Scotland. These facts militate against the General's theory.

Castle is built on a rock close to the water and is an object of romantic aspect: it is said to have been built by a powerful tribe of the O'Donoghoes; it was a place of great strength in the time of Cromwell, and for some time resisted the attacks of the Parliament's army under General Ludlow.

At a short distance from *O'Donoghoe's prison*, a rock so called from a legendary tale that the good old prince of that name used it as a place of confinement, lies the beautiful island of Innisfallen. A spot so peaceful, so sequestered, and picturesque, did not escape the attention of the monks who built a distinguished abbey there, the remains of which are still visible. In crossing from Innisfallen towards the mountains, a large expanse of the lake unfolds itself:

"Here and there a solitary cottage rears its head, and enlivens the scene by the introduction of those images that are the usual concomitants of the social abodes of man. A singularly pleasing effect, sometimes, arises from the glimmering lights which after nightfall emanate from the windows of these little habitations, and play on the surface of the lake,

like starry light,
Which, sparkling on the silent waves, does seem more bright.

When first I visited Killarney, innumerable lights gleamed every evening from the darkened brows of these mountains, and, being reflected and multiplied on the water, afforded a strange contrast to the solemnity of the surrounding scene, that reminded one of the fabulous description of fairy lands. They proceeded from the fires of the people who at that period were engaged in felling the trees, and in manufacturing wooden wares: for in this country, instead of bringing the wood to their established work-shops, various artificers, such as coopers, turners, carpenters, hoop-makers &c repair to the forest, in the summer season, and there build themselves huts, in which they reside as long as they find opportunity of providing themselves with

materials for exercising their respective trades."

The Bay of Glenna is a most magnificent scene; the view of it, engraved by Mr. Storer is among the best of the plates.

"From the very delightful effect of the echoes, under the wooded shores, few parties visit this part of the lake unattended by musicians. I was once at Killarney with a party of ladies, who, enamoured with the charms of the scene and the effect of the music, were tempted to remain on the water in the bay until midnight. The day had been sultry in the extreme; but with night fall a gentle breeze had arisen, just sufficient to ruffle the surface of the water. The moon at the same time was seen emerging from behind the woods, on the mountain top,

with lessening orb
And silver aspect, climbing through the leaves
And thinner spray.

The musicians, in a separate boat, were kept at such a distance that the notes might reach the ear softened by their passage over the water, and the oars were only occasionally plied, to preserve a proper interval. The effect of music under such circumstances may be more easily conceived than described;

The silver-sounding instruments did meet
With the base murmur of the water's fall.

The water's fall, with difference discreet,
Now soft, now loud, unto the wind did call;

The gentle warbling wind low answered to all.

He who has never sailed along the shores of Glenna by the light of the moon, nor ever listened to the dying cadence of the echoes during the stillness of the night, may be justly pronounced a stranger to the most fascinating charms of Killarney."

The red deer still runs wild on Glenna and perpetuates its race amidst its native woods: the liberty of chase is granted to strangers, but from the precariousness of success it is but rarely solicited. Whenever it is, however, great crowds of people, all on the tip-toe of expecta-

tion and curiosity, surround the shores of Gléna. Mr. Weld was once present at a hunt among these echoing mountains and has given (page 118) a very animated account of it.

One of the most remarkable objects along the river between the upper and lower lakes is a lofty cliff, called the Eagle's Nest, so designated from an eyry situated on one of its projecting rocks, which has been annually frequented by the eagle from immemorial time. The exact position of the eyry is marked by a curious horizontal fissure resembling a pair of large extended wings. What species of eagle it is that frequents this lofty rock is not certainly ascertained: indeed Mr. Weld says he has distinguished among the mountains of Kerry several kinds. The fishing eagle is the most common, particularly on the sea coast, where he may be easily distinguished among the large flocks of different sea fowl, not merely by his heavier wing, superior size, and stronger flight, but also by his manner of fishing, which differs from that of the web-footed tribes. "The latter take their fish in their beaks and devour them in the water; whereas the eagle always strikes with his talons, and having secured his prey hastens to some rock and enjoys his repast." In calm weather, as they experience a difficulty of mounting into the air, they are unwilling to take flight and may be approached within a short distance:

The *third* section commences with some observations on those mountains in the vicinity of the lakes: the scenery of the upper lake is far wilder and more savage than that of the lower: its mountains are more lofty and steeper, its rocks are darker and more rugged. Among them rise, pre-eminent in grandeur and elevation, the Reeks

of Magillicuddy which are about 3400 feet high, and are the loftiest in Ireland. These reeks appear to be decreasing in height: Mr. Weld ascended one of them which at the summit presented a long craggy ridge so narrow, says he, "that while we continued on the same rocks we could look into the depths of precipices at either side or drop into them pebbles from each hand at the same moment." Its narrowness he attributes to the hard siliceous rocks at the top being seated on sloping layers of soft argillaceous schistus and sandstone, which are both liable to decomposition, so that as these substances are mouldered by the incessant action of the mists and vapours which prevail in these high regions of the air, the superincumbent hard rocks lose their support and roll down the mountain, leaving the summit sharp and rugged.

The loftiest mountain in Ireland is Gheraun-tuel, which Mr. W. ascended to its summit: it is formed of grey hornstone or chert; hornslate, quartz, feldspar, and pale red porphyry. Towards the summit the stones were all split into small flags, but they had no tendency to divide into thinner fragments, and broke more readily across than in any other direction: they were extremely hard and tough, and exhibited no appearance of decomposition. The top of the mountain presented a smooth area nearly circular, about thirty feet in diameter, from which there was an uniform slope on every side.

Wild and dreary as are the mountains of Kerry they boast a numerous and hardy population supported chiefly by pasturage. The mountaineers send large quantities of butter to Cork and Limerick which is thence exported to different places: much is remade in London, and sold to the worthy citizens as the produce of Epping.

"Immense herds of goats are likewise fed in these mountains, whose milk is chiefly used by the peasants for their domestic purposes; as it yields only an indifferent sort of butter, for which there is no demand in the export market. The rambling disposition of these animals, for they sometimes spread over the whole side of a mountain, covering it with white dots, would be productive of considerable inconvenience to the owners, were it not for the assistance they derive from dogs. We were much entertained, one evening, at seeing a woman deliberately come forth from a cottage with her pails to milk a herd, which was dispersed over an extent of some miles. She cast her eye around, to discover on which mountain they were browsing; and then, pointing them out to two little dogs, sat patiently down on a stone to wait their arrival. The dogs, who were well acquainted with this business, ran off at full speed; and presently we could distinguish the whole herd in motion, and, assembling into one body, move briskly down the mountain. A few that seemed refractory were soon compelled to obedience, and in less than half an hour they all stood around the door of the cottage. The herbage of the mountains is but ill adapted to sheep; and, in some places, is said to be absolutely poisonous. The few which are fed are of a diminutive size. I bought one, which was esteemed fat, for half a guinea; and they are sometimes sold at a still lower price: the mutton is of a delicious flavour."

The mountaineers of Kerry are well provided with food, fuel, and clothing: their habitations are rude, and clumsy without, and generally very uncleanly within. The men commonly marry at eighteen, and the females much earlier, the inducements to marry being numerous and the impediments few. In these mountains land is not held by the acre but by the lump, that is, in large tracts; and after an agreement has been made with the landlord for their respective shares, it is usual for many families to form a partnership and make a joint concern of their farms. The extent of these mountain farms being

great, a portion is easily spared for the new married couple, who build their cottage with stones, plaster the walls with clay, and thatch the roof with heath. A little plot of ground is converted into a potatoe garden, which never fails to supply them with plenty of food. The mountaineers of Kerry, Mr. Weld says, from observations made during a sojourn of several months in the county, seem to be a frank, honest race of men; of a very independent spirit; acute in understanding; and friendly and hospitable towards strangers.

"The friendly and hospitable disposition of the mountaineers of Iveragh far exceeded what we met with elsewhere. As we traversed that wildest part of Kerry, our tents each morning were surrounded with people bringing presents of eggs, butter, poultry, and fish, particularly trout, with which the streams may abound; and on being informed that nothing would be accepted without payment, they went away apparently much disappointed. Curiosity to see a party of men of a class somewhat different from what they are accustomed to behold in this remote region, and above all the novel spectacle of the tents, might have operated as an incentive to their conduct on these occasions; but of the good will with which the presents were offered there could be no doubt.

The morning of our departure, after being a few days stationary in a valley, multitudes came down from the surrounding mountains; and the process of striking the tents was contemplated with as much astonishment as we are told a similar occurrence produced among the natives of the Pellew islands. An old man who had followed with others, and to whom some respect appeared to be shown, made a long harangue on the occasion. He concluded it, as we were informed, for he spoke in Irish, by observing, "That he was then far advanced in years, and had seen and heard of many extraordinary things; but to behold people pull down their houses and carry them away in bags, was a wondrous sight, which almost exceeded belief."

In the *fourth* section we have

some account of the town of Killarney its extent, population, manufactures, &c. Irish is very generally spoken, and many of the inhabitants are unacquainted with any other language, English, however, is every year becoming more prevalent. It has been said that the lower class of people in Kerry are much addicted to learning; we noticed the circumstance in our review of Sir John Carr's "Stranger" but Mr. Weld had never the good fortune to obtain an interview with one of these learned peasants, and he is disposed to suspect either that these accounts are exaggerated or that the taste for classical learning has declined among the mountaineers of Killarney.

The *fifth* and last section of this volume gives the narrative of an excursion from Cork to Killarney, along the south-west coast. A traveller cannot furnish us with more interesting or more useful information than that which concerns the situation, and character, and feelings of the peasantry: if they have any grievances, the statement of them cannot come in a more delicate, unoffending manner, to the ear of the legislator, than through the medium of a well-informed traveller, who visits a country for the express purpose of making his observations upon it.

At the distance of a few miles from Clonikety stands the seat of Sir John Freke, who has taken great pains to ameliorate the situation of the peasantry: agriculture in his neighbourhood seems to have been in the lowest state of depravity. Corn was grown as long as land would bear it, and then the land was left to itself: the stiff clay, dried by the heat of the sun, and split into deep fissures, yielded a few tufts of noxious weeds and unprofitable grass.

"Sir John Freke was at great pains to

point out to the people the impolicy of this system; and strongly urged them to sow clover, instead of neglecting the ground. No seed, it was answered, could be procured in the country. He himself took the pains of importing it, and distributed it in small quantities amongst the petty farmers. It was carefully sown. Each individual was delighted with the result, and expressed the greatest obligation to the baronet for his valuable communication and friendly assistance: but strange to tell, notwithstanding the most decided advantage had been gained from this new system of husbandry, notwithstanding also a quantity of seed had been imported for sale into a neighbouring town, not one of these people would repeat the experiment. To find a solution for the motives of this conduct, so militant against the common principles that regulate the feelings of mankind, may appear an arduous task; but the truth is, that the lower classes of the Irish cannot at once banish from their recollection the traditions of ancient oppression, and are with difficulty persuaded that any measure decidedly beneficial to them, can be adopted or recommended solely for their advantage. They are prone to suspect some sinister purpose in every effort to improve their condition, by which, ultimately, they may be compelled to pay a higher rent, and toil more laboriously. Influenced by this prevailing principle, they appear unwilling to deviate from the beaten track in which their fore-fathers trod; and often assume an appearance of misery and poverty, to enjoy, as they imagine, a proportionable degree of security."

In the neighbourhood of Bantry-bay, we remark the same indifference of the peasantry to encrease their produce; or rather the same dread that if their produce was encreased, it would go to enrich *middle-men* and *land-jobbers*. At a place called Reen, within the bay, the plough was absolutely unknown, till the present clergyman introduced it!

"Immense crowds immediately flocked down from the neighbouring mountains to examine the novel instrument; and its operations were beheld with

wonder. To those of his parishioners who were inclined to employ it in the cultivation of their ground, the proprietor readily offered to lend it, and numerous applications were consequently made. Shortly, however, the plough ceased to be in request; even the sight of it appeared to be cautiously shunned. That an instrument productive of such an obvious and immediate saving of labour should be thus discarded, seemed somewhat extraordinary: but to unravel the mystery was not difficult. The people had been reminded that their forefathers had dug the ground: that the plough was an innovation. An unanimous resolution was instantly made to follow in the steps of their ancestors: every argument to the contrary proved ineffectual; and when we visited Reen, the ground still continued to be cultivated with the spade."

The Irish are a *sensible* people:

ART. IV. *Travels in Scotland by an unusual Route; with a Trip to the Orkneys and Hebrides; containing Hints for Improvements in Agriculture and Commerce; with Characters and Anecdotes:—Embellished with Views of striking Objects, and a Map, including the Caledonian Canal.* By the Rev. JAMES HALL, A.M. 8vo. 2 vols.

SINCE the commencement of our labours we have noticed, and many of them at considerable length too, at least a dozen books of travels through the interior of Scotland. The agriculture of the country has been described by one set of writers; the mineralogy has been explored by another; the antiquities by a third; the state of commerce and the fisheries by a fourth; the moral character has been appreciated by a fifth; the manners and habits of the people, together with the scenery of the country have been described by all. What novel information can one expect to find in a work which treats on an exhausted subject? Blessed is he that expects nothing; for he shall not be disappointed. The Sinclairs, the Pennants, the Huttons, the Johnsons, the Jamesons, the St. Fongs, the Stoddarts, the Gilpins, the Campbells, the Marshalls, the Robertsons, the Murrays, and many, many, many others have left among them but few ears for the gleaner.

they feel injuries deeply, and remember them long: but it is that same retentiveness of memory, and acuteness of perception which make them grateful for benefits, and which make that gratitude lasting. Conciliate their affections, inspire them with confidence that "you have no sinister purpose in your efforts to improve their condition," and it is not in their nature, it is not in the nature of man to reject the offer.

After having dwelt so long on this volume, and given so many specimens for our readers to judge for themselves of its contents and execution, we shall close the article, without making any other remark, than that it is in every respect creditable to the taste of the author.

The less accessible parts of North Britain, the Hebrides and the remoter Orkneys, have had their share of visitors: Johnson's, Pennant's, Garnett's, and recently Mrs. Murray's account of the Western Isles; and Dr. Barry's most ample and excellent History of the Orkneys, take off the edge of appetite which Mr. Hall's trip to these places, as announced in his title, might otherwise have excited. Indeed we cannot promise the reader that he will add much to his stock of knowledge by the perusal of these volumes: we cannot flatter him with hopes of seeing any impressive delineations of character, any striking observations, on men, manners and human life, any appropriate descriptions of quiet or sublime scenery, or any thing which exhibits a cultivated taste, or delicacy of sentiment. It seems to have been an experiment of Mr. Hall how far he could impose upon the credulity of his readers: his pages are pregnant with anecdotes,

many of which are exceedingly indelicate, more exceedingly silly, and most of them are exceedingly incredible. Many of them, indeed, required so much cool, grave impudence in the relation that but for their vulgarity they might have extorted a smile. A general coarseness, however, pervades the book which even forbids that momentary relaxation and respite from its Boeotian dulness.

The Reverend James Hall, A.M. was formerly a student at the University of St. Andrews. Of this once celebrated seat of learning he has given an ample account, interspersed with anecdotes of different professors, and a contrast between the ancient, and modern discipline of the different colleges.

“ By the original constitution, or laws and customs of the university of St. Andrews, provision was made, as in the education of youth among the antients, for certain gymnastic exercises. At the time when the university was founded, though the date of this was subsequent to the invention, and the incept use of gunpowder; the great weapon of war among the Lowland Scots, as well as the English, was the bow and arrow, and archery was made an indispensable article of education in Scotland from the days of James I. This accomplished and wise prince made an act, forbidding the favourite diversion of football, and substituting in its place that of shooting with bows and arrows. Every boy, when he came to the age of thirteen, was obliged at stated times to practice archery at certain bowmarks. It was accordingly, among the statutes of both St. Leonard's and St. Salvator's College, that an annual prize of a silver arrow should be given one of the public funds to the best marksman, on a competition in archery. In a little dell formed by some knolls, now about half a mile from the town, but formerly almost contiguous to a street now in ruins, butts were erected, and from time to time repaired. Seats were cut or carved in the green sward, on either side of the dell, opposite to the space between the butts, and rose, in different rows,

above one another, like the benches in a theatre, or the gallery in the House of Commons. In this natural amphitheatre, the university and town of St. Andrews, gentlemen and ladies, high and low, witnessed the annual contest among the archers, for the prize of the silver arrow, in the last week of the month of March. The youth who entered the lists were trained for the contest by shooting as often as they had leisure and inclination beforehand. When the day arrived for the trial, they appeared generally from the number of five or six to eight or ten, equipped in the antient Scottish dress; but their vests, which were short, like that of our highland regiments and light infantry, of different colours, according to the livery of their respective families, white, red, green, yellow, and so on. These knights were attended, each with his armour bearer, carrying a quiver full of arrows. It will easily be imagined, that it was not among the poorer class of students, that candidates appeared for the prize of the silver arrow. In fact though a silver arrow, and that a pretty massy one, was actually given to the victor, for more than two centuries, as the arrows so acquired, to this day, testify: yet it afterwards became customary, among other refinements in the progress of the human mind, for the victors, (not, we may presume, without the approbation at least, of the regents, or masters, who had the management of the college funds,) instead of receiving a silver arrow, to affix a silver ball to what came to be called *THE* arrow, with their name, coat of arms, and the date of the year when the prize was obtained. All the other rival archers accompanied the victor to his lodgings; where, together with as many of his friends as he chose to invite, they were entertained with a cold collation. In a procession through the principal streets in the town, or rather the principal parts of these streets, in their way from the butts to the apartments of the victor, passing the houses of the principals, professors, and others, gentlemen, or ladies, to whom they were desirous of shewing a mark of respect, they let fly a volley of arrows; as soldiers of our times, on certain occasions, stand to their arms, or give a *feu de joie*. The day of shooting for the arrow was, of course, a great holiday.

"The candidates for the honours of archery, assembled, about ten o'clock, at the dwelling house of the rector of the university, who, with the other professors, marched before them to the butts; the maces of the university, and the silver arrow, and as many of the appended silver balls, as could be conveniently carried by one man, going before them. A new ball was hooked to a silver chain, attached to the arrow by the victor, in the course of what remained of the session. What has become of all these accumulat-

ed balls, is, I believe, not very generally or publicly known."

This custom is abolished, the professional duties are remitted, encroachments have been made on the right of the bursars, and such a general relaxation of collegiate discipline prevails that the seminary has lost much of its ancient fame and honour. Some anecdotes are told of Dr. Wilkie, sufficiently characteristic and amusing.

ART. V. *Crosby's Complete Pocket Gazetteer of England and Wales, or Traveller's Companion; arranged under the various Descriptions of Local Situation, Public Buildings, Civil Government, Number of Inhabitants, Charitable Institutions, Antiquities and Curiosities, Manufactures and Commerce, Navigation and Canals, Mineral Springs, Singular Customs, Literary Characters, Amusements, Parishes, Churches, &c. Market Days, and Fairs, Banks, Posts, Inns, Coaches and Waggons, Distances from London surrounding Towns, and Gentlemen's Seats, and whatever is worthy of Attention to the Gentleman or Man of Business throughout the Kingdom. With a Preface and Introduction. By the Rev. J. MALHAM, 12mo. pp. 600.*

THIS is a very meritorious and useful compilation: most of the modern topographical authorities appear to have been consulted; antiquated descriptions have been discarded; and although in a work of this nature, the subjects of which are continually changing, it is impossible to attain an absolute exemption from error, yet we may safely recommend the volume before us as more valuable and worthy of confidence than any other of the kind with which we are acquainted. As a specimen we shall select the following article.

"NORTHAMPTON, (Northamp.) a ra. t. which gives name to the county, is situated on an eminence by the side of the river Nen, which bounds it on the S. W. and over which it has 2 bridges. It is a handsome, well-built town, and stands in a very healthy air. It is an ancient place, and was formerly surrounded with walls, and defended by a castle on the west side of the town, of which there are still some remains to be seen. Several parliaments have, at different times, been held here. The market place is so regular and spacious that it is justly reckoned one of the finest in the kingdom. The principal streets also are regular and the houses uniform, all built

of a reddish kind of stone. At one time Northampton contained 7 churches within the walls, at present there are but 4. The great one, called Allhallows, or All Saints, stands in the centre of the town, at the meeting of four great streets; it has a stately portico, supported by 8 lofty Ionic columns, with a statue of King Charles II. on the balustrade. The number of houses in Northampton is about 1083, and that of the inhabitants about 5,000. The horse-market is reported to exceed all others of the kingdom, this town being as it were the centre of all its horse-markets and horse-fairs, both for saddle and for harness. The other public buildings, besides the parochial churches, are a sessions-house or county hall, which is a beautiful building in the Corinthian style, a county jail, and a public infirmary, a good free school, and a noble inn, called the George inn, which was built by John Dryden, esq. and given by him towards the endowment of a charity school here for 30 boys and 10 girls. Here are also chapels for the presbyterians, particular baptists, quakers, moravians, and methodists. The principal manufactory is that of boots and shoes; here is also some trade in woolcombing and jersey spinning. Not far from Northampton, on the road to London, is a fine Gothic edifice, called Queen's Cross, erected by King Edward I. to the memory of his beloved queen, Eleanor. Northampton is governed by a mayor, 2 bai-

kiffs, aldermen, 2 recorder, town clerk, and common council, with inferior officers, and sends 2 members to parliament.

"*Market Days and Fairs.*] Market Days, Wed. Fri. and Sat. the last of which is the principal—Fairs, Feb 20, Ap. 15, May 4, Aug. 5 and 26, Sep. 19, Nov. 28, and Dec. 19.

"*Post.*] The post comes in at 6 o'clock in the morn. and goes out at 7 in the even.

"*Bankers.*] Messrs. Percival and Son,

who draw on Esdaile and Co. London; Messrs. Marriot and Co. who draw on Masterman and Co. and Messrs. Butcher and Co. who draw on Drummond and Co.

"*Principal Inns.*] George and Angel.

"Northampton is a great thoroughfare both on the N. and W. roads, coaches and waggons passing and repassing hourly, and is dist. from London 66 m. On the r. there is a T. R. to Wellingbrough, and on the l. to Daventry and Lutterworth."

ART. VI. *An Historical and Descriptive Account of the Town of Lancaster; collected from the best Authorities. Illustrated with four engravings.* 8vo. pp. 120.

THIS is a well executed little book, giving a good account, in a reasonable compass, of all the objects worthy of notice by the stranger or inhabitant. There are two errors however which the author ought to correct in a succeeding edition. The first is in the title page which promises four engravings, whereas there are but three, namely a plan of

the town in the time of Elizabeth, another of the town at present, and a third of the castle. The next error is in mistaking smelts for salmon-fry (p. 68) and in representing them as coming down the river in April and May; instead of running up it, which they do for the purpose of depositing their spawn.

ART. VII. *The Picture of Newcastle upon Tyne: containing a Guide to the Town and Neighbourhood, an Account of the Roman Wall, and a Description of the Coal-Mines. Illustrated by a Map of the Coal District, and a Plan of Newcastle.* 8vo. pp. 180.

THIS is a work of no common merit. In those parts of it which are compiled from printed authorities, the author has displayed both sound judgment and good taste, while the original matter, obviously the result of personal enquiry and inspection, deserves high praise, both for its accuracy and importance. No stranger, who wishes to

see what is remarkable in the town and neighbourhood of Newcastle, no inhabitant, who possesses a liberal curiosity about the interesting objects that surround him, ought to be destitute of this little work; nor will it be found unworthy of a place in the topographical department of any well furnished library.

ART. VIII. *The Origin and Description of Bognor, or Hothampton; and an Account of some adjacent Villages.* By J. B. DAVIS, M. D. 12mo. pp. 124.

Bognor is a village containing about fifty houses, situated close to the sea, on the coast of Sussex, and frequented for the purpose of bathing and retirement, by a few genteel families who dislike the publicity and dissipation of Brighton and other fashionable watering-

places. Dr. Davis deserves some credit for his ingenuity, in having composed a book out of such scanty materials; and the reader who chuses to peruse it will have a good idea of the vast consumption of patience that sometimes takes place in a single hour.

ART. IX. *The History of the ancient Borough of Pontefract, containing an interesting Account of its Castle, and the three different Sieges it sustained during the civil War; with Notes and Pedigrees of some of the most distinguished Royalists and Parliamentarians, chiefly drawn from Manuscripts never before published. By B. BOOTH-ROYD, 8vo. pp. 526.*

THE reader who expects from this volume any statistical details relative to the town of Pontefract, either in the present, or any former period, will be disappointed; the whole of the information of this kind that we have been able to meet with, being comprized in a single page. Mr. Boothroyd's labours, however, deserve a much more respectful notice than the solemn trifling, and tasteless unprofitable compilation, by which most of our topographical histories are characterised: he has employed his time better than in transcribing tombstones and publishing parish-registers and churchwardens' bills; therefore, although in our opinion his book might, by judicious curtailment, be reduced with advantage to one half of its present bulk, yet knowing the various tastes of different readers, we shall not venture absolutely to condemn this seeming prolixity.

The first section treats of the state of this place during the dominion of the Romans, in which the only facts properly belonging to the history of Pontefract are, that within two miles of the place there were formerly the vestiges of a Roman camp, that three Roman roads meet in its vicinity, and that Roman coins have actually been dug up within the precincts of Pontefract itself. The two next sections relate to the Saxon period, and the constitution and privileges of this burgh during that time; from which we only learn that the place was called Kirkby, and therefore probably had a church, and that, as appears from Domesday-book, it was a burgh in the time of Edward

the Confessor. The two next sections relate the transfer of the burgh of Kirby to Ilbert de Lacy, one of the captains of William the Conqueror, and the erection of the castle by this powerful Baron, and discusses the origin of the modern name of the town, which was imposed on it by its Norman masters.

In the succeeding section is an interesting history of the Lacys, lords of Pontefract: the male line failed at the death of Robert de Lacy, in the reign of Richard I.; and the barony of Pontefract, with other large possessions, devolved on his half-sister, Aubrey de Lisours. By the marriage of this lady with Richard Fitz Eustace, constable of Chester, the barony of Pontefract passed into this potent family. The grandson of Aubrey, Roger Fitz Eustace, took upon himself the name of Lacy, and from this fierce warrior the Barony of Pontefract devolved to his lineal descendant, Henry de Lacy, the confidential friend of Edward the First, and his successor. By the former of these princes he was appointed vice-roy of Aquitaine and Gascony, and leader of the van at the memorable battle of Falkirk, against the Scots, by the latter he was appointed regent of the kingdom during the absence of the king in Scotland, on that expedition so disastrously terminated by the defeat at Bannockburn. He died in 1310 and the whole of his estates passed into the possession of Thomas Earl of Lancaster, cousin to Edward II, who had married his only daughter and heiress Alice.

In the four succeeding sections are related the political events of

which Pontefract and its vicinity was the scene till the commencement of the civil war between Charles I. and the parliament. At the breaking out of these commotions the castle of Pontefract was taken possession of by Col. Lowther and others of the Yorkshire gentry for the King. In August 1644, after the battle of Marston moor, the town and castle of Pontefract was besieged by the parliamentarians under the command of Col. Sands and Fairfax, and afterwards of Lambert: the garrison made a vigorous resistance and held out till the 1st of March in the following year, when the siege was raised by Sir M. Langdale, who entirely defeated Lambert and reinforced the castle with stores of all kinds. On the 21st of the same month the blockade was resumed, and after a very gallant defence the garrison surrendered on honourable terms on the 20th of July. In June 1648 the castle was surprised by the royalists, who being in consequence besieged by the troops of the parliament about the end of October held out with much gallantry till

the 24th of March in the following year, when they surrendered to General Lambert. Soon after this the castle was dismantled. These transactions are for the most part related in the form of a journal, and with a great superfluity of minuteness, so that they occupy more than 100 pages and form the four last sections of the first part.

The second part contains an account of the monastic establishments, churches, hospitals, schools and charities that have been founded in the town; also of the market cross, town hall, theatre, &c. The history of the corporation, and of the contests in consequence of the election of parliamentary representatives, occupies some pages, to which succeeds an account of the several sects of religious non-conformists that have established themselves here; and the volume closes with an appendix containing the charters belonging to the corporation.

Mr. Boothroyd's style is clear and plainly elegant, and the equitable liberality of his sentiments does him much honour.

ART. X. *The New Picture of Scotland; being an accurate Guide to that part of the United Kingdom; with Historical Descriptive Accounts of the principal Buildings, Curiosities and Antiquities; divided into Tours and Districts. Embellished with a Map and Plates, 12mo. 2 vols.*

THE character of this work is middling, being neither very good nor very bad; it is deficient, however, in one essential, namely an index. The compiler has shewn himself to be such in the true Ro-

man sense of the word, for he has stolen the whole of his first chapter from the description of Scotland in Mr. Pinkerton's general geography, *verbatim* and without the smallest acknowledgment.

ART. XI. *Delineations of St. Andrews; being a particular Account of every thing remarkable in the History and present State of the City and Ruins, the University, and other interesting Objects of that Ancient Ecclesiastical Capital of Scotland: including many curious Anecdotes and Events in the Scottish History. By JAMES GRIERSON. 4to. pp. 240.*

MR. Grierson has executed his work in a very creditable and agreeable manner. At present St. Andrews is a place of small conse-

quence: its metropolitan ecclesiastical dignity is no more, its university ranks by no means highly in the public estimation, and its

once splendid cathedral is now in ruins. But though its former splendour has passed away still it deserves not to be wholly forgotten: it is connected with many important events in the Scottish history, and suggests many a serious reflection to an enquiring mind.

The first chapter of this little volume contains the legendary history of the origin of St. Andrews; and then narrates the more authentic events of which this city has been the scene. The second chapter relates the rise, extent, power, wealth and revolutions of the archbishopric and the other religious establishments of the place. The third chapter is a general description of St. Andrews; and the fourth is devoted to a more particular account of the remarkable objects, especially the remains of the cathedral, the castle and monastery: to this succeeds an account of the public schools and university, and the work concludes with a few miscellaneous articles.

The university of St. Andrews at present consists of two distinct institutions. One is St. Mary's college, and is appropriated to theological studies: the classes at this college are all taught *gratis*, and, in consequence, the average number of students does not exceed seventeen. The other called the united philosophy college originated in 1747 by the incorporation of the two colleges called St. Salvator's and St. Leonard's. The divinity and philosophy colleges

"are entirely independent of each other in respect of discipline and revenues; and there are only five cases in which they act as a conjunct body, viz. in the elections of their chancellor, rector, and professor of medicine, in conferring degrees, and in the management of the university library.

"The funds in the Scottish universities, established for the assistance of poor students in the prosecution of their studies, are denominated *bursaries*. Of these there are, in the United college of St. Andrews, sixteen, properly called

foundation-bursaries. Four of them at least fall vacant every year, and are determined by competition at the beginning of each session. The candidates are tried with respect to their skill in the Latin language, and whichever of them discovers the greatest knowledge of it, is entitled to obtain the bursary; and when obtained, it confers a right to board for four years in the college during the session. All the sixteen who hold these bursaries, eat together at the same table, and no others are admitted.

But there is also kept in the college another table, for the accommodation of students of a different description. These are not, like the foundation-bursars, entertained gratis; but pay a certain sum for their board during the session, usually about twelve guineas. At this table the number is not limited as in the former case, but consists sometimes of more, sometimes of fewer, according to the number and inclinations of the students at the time.

At each of these tables a professor constantly presides, and as the duty of thus presiding is circulated in rotation through all the different professors, from week to week, the person presiding for the time is named the *hebdomader*, from a Greek word which signifies a week.

Formerly there were at this college three descriptions of students, distinguished by the quality of the gowns which they wore, and by the amount of the fees which they paid to the professors.

The first of these were called *Primers*. They wore gowns of a superior quality of cloth, trimmed in an elegant stile, and paid on entering to a class six guineas of fees. The second description were termed *Seconders*. These were furnished with gowns of an equally fine quality, but not so richly trimmed, and paid at their entrance to a class three guineas. And the third description were named *Terners*, who had gowns of an inferior sort of cloth, without trimming, and paid one guinea and a half of fees.

The denomination of *Primers*, however, has been long unknown, no student having entered as one for many years past; *Seconders* and *Terners* therefore are the only distinctions in use. These continue to wear their gowns as above described, and to pay, on their entering to a class, the above specified fees. The gowns worn by the students at this college, as in all the other colleges of Scot-

land, where much academical badges of distinction are in use, are made of red, frieze, and they are here without sleeves. The students of the college of Edinburgh and of St. Mary's college, St. Andrews, wear no particular badge of distinction. Besides the sixteen *foundation-bursaries* belonging to this college, there are twenty-three others, established at different times by different benefactors, and in the gift of different patrons. Of these there are five very considerably superior in value to the rest, in the gift of Sir

Alexander Ramsay, Bart. of Balmain. They are twenty guineas each per annum, and may be held for nine years, the holder having it besides in his option, for the last four years, to study at any of the Scottish universities he may find most convenient, provided he continue to pursue one of the three learned professions, divinity, law, or physic.

The following list exhibits at one view all the bursaries belonging to this college, with their names, patrons, and the value of each.

BURSARIES BELONGING TO THE UNITED COLLEGE.

No.	Names.	Patrons.	Value of each.
5.	Ramsay,	Sir Alexander Ramsay,	L. 21 0 0
3.	Wilkie,	Wilkie of Foulden,	11 2 2½
2.	Grant,	Sir James Grant,	10 0 0
3.	Bayne,	Mr. Ferguson of Raith,	10 0 0
2.	Malcolm,	{ Sir James Malcolm, Malcolm of Balbeadie Fotheringham of Pourie Principal of the Unit. Col. }	100 merks Scots.
1.	Moncreiffe,	Sir Thomas Moncreiffe,	100 merks Scots.
1.	Lawson,	Town Council of Dundee,	100 merks Scots.
1.	Glendee,	Mrs. Birrel and Mrs. Norie,	L. 6 0 0
1.	Pat. Yeamen,	Rait of Arniston,	14 0 0
1.	Alex. Yeamen,	United College,	8 4 11½
2.	Guild,	Town-Council of Dundee,	6 0 0
1.	Cupar,	Town-Council of Cupar,	4 bolls wheat.
16.	Foundation-bursaries,	{ Determined by Competi- tion,	{ board for four years during the session.

The classes at present taught in this college, with the days and hours of their meeting, are as follows: viz. The first or *public* Latin class meets every lawful day, except Saturday, at eight in the morning and at eleven in the forenoon; and on Saturday it meets at eight in the morning only. The second or *private* Latin meets every lawful day, except Saturday, at one in the afternoon. The first or *public* Greek meets at ten and two on Mondays, Wednesdays and Fridays, and on the other three lawful days of the week only at the hour of ten. The second or *public* Greek meets every lawful day, except Saturday, at eight in the morning. The Rhetoric-and-Logic class, every lawful day except Saturday, at eleven; and the Natural Philosophy the same. The Moral Philosophy is at ten, on the same days. There are two public Mathematical classes, and commonly a private one. The first meets at twelve, the second at nine in the morning, and

the third or private, or, as it is frequently called from the object of it, the practical, at two in the afternoon, every lawful day except Saturday. The Civil History is at two o'clock on Tuesdays and Thursdays. The Professor of Medicine teaches no class, the number of students in that department being too few to render it worth his while. The vicinity of the celebrated medical school of Edinburgh is, no doubt, one great cause of this, for the superior attraction of such a body must draw every student of medicine to the other side of the Forth. There are likewise two French classes taught in the college.

The session lasts about six months, commencing towards the end of October, and terminating in the first week of May. About the middle of last century, the average number of students was nearly seventy:—twenty years ago it was upwards of one hundred:—at present it is about seventy.

ART. XII. *The History of Liverpool, from the Earliest Records to the Year 1808, Ornamented with Views of its Public Buildings and a Map of the Town.* 4to.

OF this work only the first half that the letter press appears chiefly volume has hitherto come under intended as a vehicle for the wooden our inspection; we shall say no cuts which are numerous and well more of it therefore at present than executed.

CHAPTER VIII.

POETRY.

THE strongest writer whom it falls to our lot to mention in the poetical department of this year, is Mr. Crabbe. Feeling, energy, originality, minute observation, and vivid picture, are the characteristics of his style. He will be studied and admired by all qualified and not over-delicate judges; but it is not probable that he will make many imitators. Imitation of an individual, in fact, was never less the mode than at present. The multitude and variety of models in every class, the want of any one man of talents sufficiently commanding to assume the dictatorship of poetry, and perhaps also that keenness of criticism which a refined and fastidious age delights to foster, have all contributed to emancipate the lower order of versemen from a servile obsequiousness to any single master. A genuine poet, animated by the lofty consciousness of genius, will ever scorn to be deterred from hazarding a new manner, even by the strongest conviction that in so doing he offers a more conspicuous mark to the shafts of ridicule—but an inferior writer, who is too dull to have any peculiarities of his own, is now generally too wise to adopt those of another, how much soever his superior—Since “The loves of the Triangles,” who has dared to copy Darwin?

The middling rhymers of the present year therefore, have mostly contented themselves with writing as well as they could on the established principles of orthodox English poetry—no new heresies have arisen amongst them, dulness is their only prevailing sin; a sin from which not even orthodoxy can preserve. It may be thought singular that the only exception to these remarks is afforded by one of those people who style themselves, self-taught poets, or *bards*, and who have lately become very numerous. Had not the lyre of Walter Scot been heard, James Hogg would still have lain a silent unawakened echo.

Of Mr. Wordsworth's poems, those of Mrs. Charlotte Smith, the three scriptural epics, and several other articles on which we have bestowed considerable attention, it is needless here to speak—On the whole we think we may fairly gratify readers and authors with the assertion that poetical taste and talent do not appear to be on the decline amongst us.

ART. I. *Poems by the Rev. GEORGE CRABBE. L.L.B. 8vo. pp. 256.*

THIS volume possesses in a high degree what is now certainly the rarest of poetical excellences—originality. Great indeed are its merits, its imperfections also are considerable; on both accounts it may be regarded as an excellent *study*, and therefore entitled to our particular attention. Three of the poems it contains “The Library,” “The Village,” and “The Newspaper,” were first published almost five and twenty years ago—the rest are new. All the former ones, and especially “the Village,” were read, admired, and applauded in their day, by the best judges of poetical composition; but that they never obtained the popularity they deserved, may be fairly inferred from the circumstance of their never being reprinted in a collective form till now. An unrivalled vividness, and a certain painful truth of painting, characterise “the Village.” In plan, and still more in versification, this poem resembles that of Goldsmith—but here the likeness ends. Goldsmith saw his subject like a theorist as well as a poet—even the melancholy he excites is of a pleasing kind, and he lends a grace to his rustics themselves. Very different were the views and the situation of Mr. Crabbe. An actual and feeling spectator of the real sufferings of the poor in a dreary and inhospitable tract of the Suffolk coast, he snatches the pencil in a mingled emotion of pity and indignation,

“to paint the cot,
“As truth will paint it, and as Bards will
not.”

His lines are not inferior in harmony, and certainly not in spirit nor in feeling, to any contained in the “Deserted Village;” but in fancy and elegance they cannot vie with that delightful poem. Mr. Crabbe is a kind of

Dutch painter, who draws nothing that he does not, and any thing that he does see, which is capable of affording a picture, and a moral. The parish work-house—the dying pauper—the apothecary—and the parson, are the sketches of a master hand, and have no fault but that of being too real. We forbear to quote what many of our readers must have seen, and can scarcely have forgotten. The piece entitled “The Parish Register,” which is the longest of the present volume, bears some relation by its subject to the poem we have just been noticing, but it is on the whole less gloomy, less poetical, has no general plan, fewer general reflections, and more depth of thought; in short it is the work of an older man. The experience of twenty years spent in a more agreeable part of the country, seems to have softened down the acuteness of those feelings that inspired “the Village;” and its author now appears the calm and impartial biographer of his parish. Taking his register for his text book, he divides his subject into three books of “Births,” “Marriages,” and “Deaths,” and after presenting to our view two very accurate and well-contrasted pictures of the cottage of the sober and industrious peasant, and that of his idle and vicious neighbour, with groups of their several inhabitants, he proceeds with his portraits. Of these some are pathetic, some humorous, all show a lively conception and extensive knowledge of character, and none are void of interest. A few extracts will best display the general spirit in which they are executed.

“To name an infant, met our village-
sires,
Assembled all, as such event requires;
Frequent and full, the rural sages sate,
And speakers many, urg’d the long de-
bate,—

Some harden'd knaves, who rov'd the
country round,

Had left a babe within the parish bound,—
First, of the fact they question'd—"Was
it true?"

The child was brought—"What then re-
main'd to do?"

"Was't dead or living?" This was fairly
prov'd,

'Twas pinch'd, it roar'd, and every doubt
remov'd ;

Then by what name th' unwelcome guest
to call,

Was long a question, and it pos'd them
all ;

For he who lent a name to babe unknown,
Censorious men might take it for his own ;
They look'd about, they ask'd the name
of all,

And not one *Richard* answer'd to the call ;
Next they enquir'd the day, when passing
by,

Th' *unlucky* peasant heard the stranger's
cry ;

This known ; how food and raiment they
might give,

Was next debated—for the rogue would
live ;

At last with all their words and work
content,

Back to their homes, the prudent *Ves-*
try went,

And *Richard Monday* to the workhouse
sent."

There was he pinch'd and pitied, thump'd
and fed,

And duly took his beatings and his bread ;
Patient in all controul, in all abuse,

He found contempt and kicking have their
use :

Sad, silent, supple ; bending to the blow,
A slave of slaves, the lowest of the low ;

His pliant soul gave way to all things base,
He knew no shame, he dreaded no dis-
grace ;

It seem'd, so well his passions he suppress'd,
No feeling stirr'd his ever-torpid breast ;

Him, might the meanest pauper bruise and
cheat,

He was a foot-stool for the beggar's feet ;
His were the legs that ran at all com-
mands ;

They us'd, on all occasions, *Richard's*
hands ;

His very soul was not his own ; he stole
As others order'd, and without a dole ;

In all disputes, on either part he lied,
And freely pledg'd his oath on either
side ;

In all rebellions, *Richard* join'd the rest,
In all detections, *Richard* first confest ;

Yet though disgrac'd, he watch'd his time
so well,

He rose in favour, when in fame he fell ;
Base was his usage, vile his whole employ,

And all despis'd and fee'd the pliant boy ;
At length, "'tis time he should abroad
be sent,"

Was whisper'd near him,—and abroad he
went ;

One morn they call'd him, *Richard* an-
swer'd not,

They doom'd him hanging, and in time
forgot,—

Yet miss'd him long, as each throughout
the clan

Found he "had better spar'd a better
man."

Now *Richard's* talents for the world
were fit,

He'd no small cunning and had some
small wit ;

Had that calm look that seem'd to all
assent,

And that complacent speech, that nothing
meant ;

He'd but one care and that he strove to
hide,

How best for *Richard Monday* to pro-
vide ;

Steel, through opposing plates the Magnet
draws,

And steely atoms culls from dust and
straws ;

And thus our Hero, to his interest true,
Gold through all bars and from each trifle
drew ;

But still more sure about the world to go,
This Fortune's child, had neither friend
nor foe.

Long lost to us, at last our man we
trace.

Sir *Richard Monday*, died at Monday-
place ;

His Lady's worth, his Daughter's we
peruse,

And find his Grandsons all as rich as
Jews ;

He gave reforming Charities a sum,
And bought the blessings of the blind
and dumb ;

Bequeath'd to missions money from the
stocks,

And Bibles issu'd from his private box ;

But to his native place, severely just,
 He left a pittance bound in rigid trust ;
 Two paltry pounds on every quarter's-
 day,
 (At church produc'd) for forty loaves
 should pay ;
 A stinted gift, that to the parish shows,
 He kept in mind, their bounty and their
 blows."

" Two Summers since, I saw at Lam-
 mas Fair,
 The sweetest Flower that ever blossom'd
 there ;
 When PHÆBE DAWSON gaily cross'd the
 Green,
 In haste to see, and happy to be seen ;
 Her Air, her Manners, all who saw, ad-
 mir'd ;
 Courteous though coy, and gentle though
 retir'd ;
 The Joy of Youth and Health her Eyes
 display'd,
 And Ease of Heart, her every Look con-
 vey'd ;
 A native Skill her simple Robes express'd ;
 As with untutor'd Elegance she dress'd ;
 The Lads around, admir'd so fair a Sight,
 And PHÆBE felt, and felt she gave, De-
 light.
 Admirers soon of every Age she gain'd,
 Her Beauty won them, and her Worth re-
 tain'd ;
 Envy itself, could no Contempt display,
 They wish'd her well, whom yet they
 wish'd away ;
 Correct in Thought, she judg'd a Servant's
 Place
 Preserv'd a rustic Beauty from Disgrace ;
 But yet on Sunday-Eve in Freedom's
 Hour,
 With secret Joy she felt that Beauty's
 Power ;
 When some proud Bliss upon the Heart
 would steal,
 That, poor or rich, a Beauty still must
 feel.—
 At length, the Youth ordain'd to move
 her breast,
 Before the Swains with bolder Spirit
 press'd ;
 With looks less timid, made his Passion
 known,
 And pleas'd by Manners, most unlike her
 own ;
 Loud though in Love, and confident
 though young ;
 Fierce in his Air, and voluble of Tongue ;

By trade a Tailor, though, in scorn of
 Trade,
 He serv'd the Squire and brush'd the Coat
 he made ;
 Yet now, would PHÆBE her Consent
 afford,
 Her Slave alone, again he'd mount the
 Board ;
 With her should Years of growing Love
 be spent,
 And growing Wealth :—she sigh'd and
 look'd Consent.
 Now, through the Lane, up hill, and
 cross the Green,
 (Seen but by few and blushing to be
 seen—
 Dejected, thoughtful, anxious, and afraid,)
 Led by the Lover, walk'd the silent Maid :
 Slow through the Meadows rov'd they,
 many a Mile,
 Toy'd by each Bank and trifled at each
 Stile ;
 Where as he painted every blissful View,
 And highly colour'd what he strongly
 drew,
 The pensive Damsel, prone to tender
 Fears,
 Dimm'd the false Prospect with prophetic
 Tears :
 Thus pass'd th' allotted Hours, till linger-
 ing late,
 The Lover loiter'd at the Master's Gate ;
 There he pronounc'd Adieu ! and yet
 would stay,
 Till chidden—sooth'd—intreated—forc'd
 away ;
 He would of Coldness, though indulg'd,
 complain,
 And oft retire and oft return again ;
 When, if his Teasing vex'd her gentle
 Mind,
 The Grief assum'd, compell'd her to be
 kind !
 For he would Proof of plighted Kindness
 crave,
 That she resented first, and then forgave,
 And to his Grief and Penance yielded
 more,
 Than his Presumption had requir'd be-
 fore :
 Ah ! fly Temptation, Youth, refrain ;
 refrain,
 Each yielding Maid and each pre-
 suming Swain !
 Lo ! now with red rent "Cloak and
 and Bonnet black,
 And torn green Gown, loose hanging at
 her Back,

One who an Infant in her Arm sustains,
 And seems in patience striving with her
 Pains;
 Pinch'd are her Looks, as one who pines
 for Bread,
 Whose Cares are growing and whose
 Hopes are fled;
 Pale her parch'd Lips, her heavy Eyes
 sunk low,
 And Tears unnotic'd from their Channels
 flow;
 Serene her Manner, till some sudden Pain,
 Frets the meek Soul, and then she's calm
 again;—
 Her broken Pitcher to the Pool she takes,
 And every Step with cautious terror
 makes;
 For not alone that Infant in her Arms,
 But nearer Cause, maternal Fear alarms;
 With Water burthen'd, then she picks her
 Way,
 Slowly and cautious in the clinging Clay;
 Till in Mid-Green she trusts a Place un-
 sound,
 And deeply plunges in th' adhesive
 Ground;
 From whence her slender Foot with Pain
 she takes,
 While Hope the Mind as Strength the
 Frame forsakes:
 For when so full the Cup of Sorrow grows,
 Add but a Drop, it instantly o'erflows.—
 And now her Path, but not her Peace she
 gains,
 Safe from her Task, but shivering with
 her Pains;—
 Her Home she reaches, open leaves the
 Door,
 And placing first her Infant on the Floor,
 She bares her Bosom to the Wind, and
 sits,
 And sobbing struggles with the rising
 Fits;
 In vain, they come, she feels th' inflating
 Grief,
 That shuts the swelling Bosom from Re-
 lief;
 That speaks in feeble Cries a Soul distrest,
 Or the sad Laugh that cannot be repress;
 The Neighbour-Matron leaves her Wheel,
 and flies
 With all the Aid her Poverty supplies;
 Unfee'd, the Calls of Nature she obeys,
 Not led by Profit, not allur'd by Praise;
 And waiting long, till these Contentions
 cease,
 She speaks of Comfort, and departs in
 Peace.

Friend of Distress! the Mourner feels
 thy Aid,
 She cannot pay thee, but thou wilt be paid.
 But who this Child of Weakness, Want,
 and Care?
 'Tis PHOEBE DAWSON, Pride of LAM-
 MAS-FAIR;
 Who took her Lover for his sparkling
 Eyes,
 Expressions warm, and Love-inspiring
 Lies:
 Compassion first assail'd her gentle Heart,
 For all his Suffering, all his Bosom's
 Smart:
 "And then his Prayers! they would a
 Savage move,
 "And win the coldest of the Sex to
 Love:"—
 But ah! too soon his Looks Success de-
 clar'd,
 Too late her Loss the Marriage Rite re-
 pair'd;
 The faithless Flatterer then his Vows
 forgot,
 A captious Tyrant or a noisy Sot:
 If present, railing, till he saw her pain'd;
 If absent, spending what their Labours
 gain'd;
 Till that fair Form in Want and Sickness
 pin'd.
 And Hope and Comfort fled that gentle
 Mind.
 Then fly Temptation, Youth; re-
 sist, refrain!
 Nor let me preach for ever and in
 vain!"

"Next to these Ladies, but in nought
 allied,
 A noble Peasant, ISAAC ASHFORD, died.
 Noble he was, contemning all Things
 mean,
 His Truth unquestion'd, and his Soul se-
 rene:
 Of no Man's presence, ISAAC felt afraid;
 At no Man's question, ISAAC look'd dis-
 may'd:
 Shame knew him not, he dreaded no Dis-
 grace;
 Truth, simple Truth was written in his
 Face:
 Yet while the serious Thought his Soul
 approv'd,
 Cheerful he seem'd, and Gentleness he
 lov'd:
 To Bliss domestic he his Heart resign'd,
 And with the firmest, had the fondest
 Mind:

Were others joyful, he look'd smiling on,
And gave Allowance where he needed
none;

Good he refus'd with future Ill to buy,
Nor knew the Joy, that caus'd Reflection's
Sigh;

A Friend to Virtue, his unclouded Breast
No Envy stung, no Jealousy distress'd,
(Bane of the Poor! that wounds their
weaker Mind,

Who miss one Comfort, that their Neigh-
bours find:)

Yet far was he from Stoic-pride remov'd;
He felt, with many, and he warmly lov'd:
I mark'd his Action, when his Infant died,
And an old Neighbour for Offence was
tried;

The still Tears, stealing down that fur-
row'd Cheek,

Spoke Pity, plainer than the Tongue can
speak.

If Pride were his, 'twas not their vulgar
Pride,

Who, in their base Contempt, the Great
deride;

Nor Pride in Learning, though my Clerk
agreed,

If Fate should call him, ASHFORD might
succeed;

Nor Pride in rustic Skill, although he
knew,

More skilful none, and skill'd like him,
but few:—

But if that Spirit, in his Soul, had place,
It was the jealous Pride that shuns Dis-
grace:

A Pride in honest Fame, by Virtue gain'd,
In sturdy Boys to virtuous Labours train'd;
Pride, in the Power that guards his Coun-
try's Coast,

And all that Englishmen enjoy and boast;
Pride, in a Life that Slander's Tongue
defy'd,

In fact, a noble Passion, misnam'd *Pride*.

"I feel his Absence in the Hours of
Prayer,

And view his Seat, and sigh for ISAAC
there;

I see no more, those white Locks thinly
spread,

Round the bald polish of that honour'd
Head;

No more that awful Glance, on playful
Wight

Compell'd to kneel and tremble at the
Sight;

To fold his Fingers all in dread the while,
Till Mister ASHFORD soften'd to a Smile;

No more that meek, that suppliant Look
in Prayer,

Nor that pure Faith, that gave it force—
are there:—

But he is blest, and I lament no more,
A wise good Man contented to be poor."

The death of Old Dibble the
sexton; sketches of the five rectors
whom he had seen in his day; and
a few appropriate reflections, con-
clude the piece.

Different readers will estimate
very differently the value of this
singular composition. Some will

— "view with a disdainful smile
"The short and simple annals of the poor."

Many will be inclined to refuse
it the title of poetry, and the au-
thor himself appears, by disclaiming
the assistance of the muse to coun-
tenance such a sentence.

"No Muse I ask, before my view to
bring

The humble actions of the swains I sing.—
How pass'd the youthful, how the old
their days,

Who sank in sloth, and who aspir'd to
praise;

Their tempers, manners, morals, customs,
arts,

What parts they had, and how they em-
ploy'd their parts;

By what elated, sooth'd, seduc'd, deprest,
Full well I know—these Records give the
rest."

But be this as it may, the student
of life and manners can scarcely

fail to be interested by the strong
and faithful delineations here offer-
ed to his inspection, and the palled

seeker after novelty will prefer
their stimulant originality to the in-
sipid elegance of many more am-
bitious votaries of the muses. To

us it appears, that in the estimable
branch of moral painting, the three

specimens here selected are nearly
perfect; and we are inclined to

rank the master pieces in every
branch above second-rate perform-
ances in any. The "Parish Re-

gister" contains several other por-
traits equal to these; with some of

inferior merit, and a few which savour a little of that coarseness which the *rusticated* portion of our gentry and clergy find it so difficult to avoid contracting among clowns and cattle. The dramatic portions of this piece are not well managed; the speeches put into the mouths of peasants are not in *their* language, but this is a fault seldom shunned without incurring greater faults. A few slips of grammar, and some careless lines may also be remarked. Mr. C. is, we believe, the first poet who has snatched a simile from the wonderful experiments of Galvani—we wish he had not allowed himself so awkward a contraction of the name of that philosopher.

“ So two dead Limbs, when touch'd by
Galvan's Wire,
 Move with new Life and feel awaken'd
 Fire;
 Quivering awhile, their flaccid Forms re-
 main,
 Then turn to cold Torpidity, again.”

If Mr. Crabbe has descended in the piece just criticised to a kind of *pedestrian* style, it is not for want of the power to support a higher. His three earlier poems are always elegantly, and sometimes even richly versified, and several of his later ones unite dignity with spirit. The piece entitled “*Reflections*,” &c. which turns on the changes produced in the character and disposition by the approach of old age—the melancholy fact that experience comes too late, and the argument for a future state thence to be deduced, is truly admirable. We must indulge our readers with a few stanzas, though sensible how much they lose by being detached.

“ When all the fiercer Passions cease,
 (The Glory and Disgrace of Youth).
 When the deluded Soul in Peace,
 Can listen to the Voice of Truth;

When we are taught, in whom to trust,
 And how to spare, to spend, to give;
 (Our Prudence kind, our Pity just)
 'Tis then we rightly learn to live.

Its Weakness when the Body feels,
 Nor Danger in Contempt defies;
 To Reason, when Desire appeals,
 When on Experience Hope relies;
 When every passing Hour we prize,
 Nor rashly on our Follies spend,
 But use it as it quickly flies,
 With sober Aim to serious End:
 When Prudence bounds our utmost Views,
 And bids us Wrath and Wrong forgive;
 When we can calmly gain or lose,
 'Tis then we rightly learn to live.

By long Experience taught, we now
 Can rightly judge of Friends and Foes
 Can all the Worth of these allow,
 And all their Faults discern in those;
 Relentless Hatred, erring Love,
 We can for sacred Truth forego;
 We can the warmest Friend reprove,
 And bear to praise the fiercest Foe:
 To what effect? our Friends are gone,
 Beyond Reproof, Regard, or Care;
 And of our Foes remains there one,
 The mild relenting Thoughts to share?
 Now 'tis our Boast that we can quell
 The wildest Passions in their Rage;
 Can their destructive Force repel,
 And their impetuous Wrath assuage:
 Ah! Virtue, dost thou arm when now,
 This bold rebellious Race are fled;
 When all these Tyrants rest, and thou
 Art warring with the mighty Dead?
 Revenge, Ambition, Scorn, and Pride,
 And strong Desire and fierce Disdain,
 The Giant-Brood by thee defied,
 Lo! Time's resistless Strokes have slain.”

“ Sir Eustace Grey,” is a very striking poem to which we do not recollect any counterpart. It is in the form of a dialogue held in a madhouse between the physician, a visitor, and one of the patients; and opens with a rapid glance at the wretched objects around.

“ VISITOR.

“ I'll know no more;—the Heart is t
 By Views of Woe, we cannot heal;
 Long shall I see these things forlorn
 And oft again their Grievs shall see
 As each upon the Mind, shall stea

That wan Projector's mystic Style,
That lumpish Idiot leering by,
That peevish Idler's ceaseless wile,
And that poor Maiden's half-form'd
Smile,
While struggling for the full-drawn Sigh !
I'll know no more.

PHYSICIAN.

Yet turn again ;
Then speed to happier Scenes thy Way,
When thou hast view'd, what yet remain,
The ruins of Sir Eustace Grey,
The Sport of Madness, Misery's Prey :
But he will no Historian need,
His Cares, his Crimes will he display,
And shew, (as one from Frenzy freed)
The proud-lost Mind, the rash-done
Deed.

That Cell, to him is *Greyling Hall* :—
Approach ; he'll bid thee welcome there ;
Will sometimes for his Servant call,
Will sometimes point the vacant Chair,
And will, with free and easy air,
Appear attentive and polite ;
Will veil his Woes in Manners fair,
And Pity with Respect excite."

Sir Eustace now begins his story. He describes himself as having once been the happiest and most prosperous of men, blessed with youth, health, riches, favour—a lovely wife, a noble friend, and two sweet children. So much good fortune, he says, made him proud to madness, he forgot his maker, and judgments follow—His false friend becomes the seducer of his wife—he learns his disgrace, and plunges his sword into the heart of the offender—his wife dies—his children, in whom he might still have found comfort, are snatched away, and he is left alone in the world. Thus far he keeps to his real story, except a few incoherent words of rage there is nothing to mark the malady of Sir Eustace. All this is true to nature ; and the madman is now made to break out with the most striking effect. Two fiends, he says, were appointed to torment him for his pride and impiety, and he proceeds to describe with all the vividness of a heated imagina-

tion the strange sufferings they inflicted upon him.

" They hung me on a Bough, so small,
The Rook could build her Nest no
higher ;
They fix'd me on the trembling Ball,
That crowns the Steeple's quiv'ring
Spire ;

They set me where the Seas retire,
But drown with their returning Tide,
And made me flee the Mountain's Fire,
When rolling from its burning Side,"

" I've furl'd in Storms the flapping Sail,
By hanging from the Top-mast head ;
I've serv'd the vilest Slaves in Jail,
And pick'd the Dunghill's Spoil for
Bread ;

I've made the Badger's Hole my Bed,
I've wander'd with a Gipsy Crew,
I've dreaded all the Guilty dread,
And done what they would fear to do.

On Sand where ebbs and flows the Flood,
Midway they plac'd and bade me die,
Propt on my Staff, I stoutly stood
When the swift Waves came rolling by ;
And high they rose, and still more high,
Till my Lips drank the bitter Brine ;
I sobb'd convuls'd, then cast mine Eye
And saw the Tide's reflowing Sign.

And then, my Dreams were such as nought
Could yield but my unhappy Case ;
I've been of thousand Devils caught,
And thrust into that horrid Place,
Where reign Dismay, Despair, Disgrace ;
Furies with iron Fangs were there,
To torture that accursed Race,
Doom'd to Dismay, Disgrace, Despair.

Harmless I was ; yet hunted down
For Treasons, to my Soul unfit ;
I've been pursued through many a Town,
For Crimes that petty Knaves commit ;
I've been adjudg'd I have lost my Wit,
Because I preach'd so loud and well,
And thrown into the Dungeon's Pit,
For trampling on the Pit of Hell.

Such were the Evils, Man of Sin,
That I was fated to sustain ;
And add to all, without—within,
A Soul defil'd with every Stain,
That Man's reflecting Mind can pain ;
That Pride, Wrong, Rage, Despair can
make ;

In fact, they'd nearly touch'd my Brain,
And Reason on her Throne would
shake."

We can sometimes perceive where our author has been feeding his fancy, and a few slight coincidences might be pointed out, but none that can rob him of the admiration due to the real genius which inspires these bold conceptions. The exclamation—

“ In fact they'd nearly touch'd my brain,”—

Is a fine stroke of nature. After several years of trouble, the poor maniac was so fortunate as to imagine he heard the *call* of a merciful saviour—his horrors subsided, and he became “ A phrensied child of grace.” He recites a beautiful, but enthusiastical kind of hymn, (the structure of which is very ingenious) and declares himself certain of his own election—then a gust of former feelings coming across him, he laments his present poor and destitute condition, expresses himself obliged to his friends for their visit and hopes

“ To thank their love at Greyling Hall.”

The merit of this poem has detained us so long that we are obliged to pass by several pieces of various excellence, but “ The Hall of Justice,” is one which must not be overlooked. In structure it resembles Sir Eustace; being also in the form of a dialogue, in a lyric measure, between a magistrate and a poor gypsy woman, who relates her own story—a tale of vice and

misery unfortunately too credible. The sentiments in some parts bear a resemblance to those of Mr. Wordsworth's “ Female Vagrant” but the incidents are totally different, and the expression is more concise and energetic, the conclusion too is satisfactory—the poor creature is one whom circumstances had made

“ The slave, but not the friend of vice.”

She had still that kind and degree of moral feeling which is denied we believe, to none of God's creatures who do not themselves take pains to smother it.

True, I was not to Virtue train'd,
Yet well I knew my Deeds were ill;
By each Offence my Heart was pain'd,
I wept, but I offended still;
My better Thoughts my Life disdain'd,
But yet the viler led my Will.

In the benevolent magistrate she finds a humane protector, and the best of advisers. He gently reproves the vehemence of her despair, reminds her of the ransom paid for the sins of all; and points out the path of repentance and hope. On the whole this is one of the most interesting pieces in the volume, and is marked throughout with the strong stamp of a writer, little formed indeed to amuse or to captivate; but powerful to strike, to impress, to instruct, and sometimes to sadden and to humble the heart that can feel, and the mind that can reflect.

ART. II. *Poems in two Volumes, by WILLIAM WORDSWORTH, Author of the Lyrical Ballads.* 2 vols. 12mo.

MR. Wordsworth is a writer whose system and practice of poetry are both so entirely his own, that in order to appreciate as fairly as we wish to do, the value of these volumes, it will be necessary for us to enter somewhat at length into a discussion of the theory of the art. His own theory of it the author

has given in the preface to a former work, published before this review existed; and as we do not perceive that his style of writing has since undergone any material alteration, we shall refer to it without scruple, as containing the principles upon which the poems immediately before us have been composed.

On glancing the eye over Mr. Wordsworth's poems, the first thing that strikes the reader is, the extreme simplicity of their language: he may peruse page after page without meeting with any of those figures of speech which distinguish we do not say verse from prose, but a plain style from one that may be called cultured, or ornate. Should he however attribute this peculiarity to indolence or deficiency of skill, Mr. W. would complain of injustice, for he has anticipated the charge, and in the preface to "*Lyrical Ballads*" has endeavoured to repel it. The highly metaphysical language employed in this preface, and the spirit of mysticism by which it is pervaded, render it somewhat difficult of comprehension, but this, as well as we can collect, is the substance of that portion of it which is to our present purpose.

It was his intention, he says, in his poems to take incidents and situations from humble life, and describe them in the real language of men in that class, only freed from its grosser vulgarisms. He has preferred such incidents and situations, because the feelings of persons in low life are stronger, less complex, and therefore more easy to be developed, than those of persons who move in a wider circle—their language he has preferred for similar reasons, and also because he thought that any departure from nature in this respect must weaken the interest of his poems, both as being a departure from nature, and because the language which the imagination of even the greatest poet suggests to him, must, in liveliness and truth, fall far short of that which is uttered by men in real life, and under the pressure of actual passions. All that is called poetic diction, he therefore despises, and has shunned with the same care that others seek it, convinced that

a poet may give all the pleasure he wishes to do without its assistance. At the same time he has "endeavoured to throw over his draughts a certain colouring of the imagination, whereby ordinary things should be presented to the mind in an unusual way, and further, and above all, to make these incidents and situations interesting by tracing in them, truly though not ostentatiously, the primary laws of our nature chiefly as far as regards the manner in which we associate ideas in a state of excitement." This last expression savours to us of a jargon with which the public has long been surfeited, and it is evident that not a position is here advanced which might not easily be combated; but as the practical success of a poet is the true test of the justness of his principles, we shall reserve our remarks on this head till we come to extracts. Anticipating an obvious question, why with his sentiments did he write in rhyme and measure? Mr. W. now proceeds sensibly enough to defend his practice in this respect on the ground of the pleasure which the experience of ages has proved these devices to be capable of affording—he adds, that "from the tendency of metre to divest language in a certain degree of its reality, and throw a kind of half consciousness of unsubstantial existence over the whole composition, there is little doubt that more painfully pathetic incidents and situations may be endured in verse, especially in rhymed verse, than in prose"—He brings in proof, "the reluctance with which we recur to the more distressing parts of the *Gamester* and *Clarissa Harlowe*, while *Shakespeare's* writings in the most pathetic scenes never act upon us as pathetic beyond the bounds of pleasure." Is not Mr. W. aware that these very arguments might equally be urged in favour of that

poetic diction which he is so anxious to banish from his pages, and that the same instances might be adduced in its support that he here brings in favour of metre? It is not poetical diction, much more than mere verse, which produces the difference here pointed out between the writings of Shakespeare, and those of More and Richardson? But Mr. W. is persuaded that he has absolutely established it as a principle that in the dramatic parts of his compositions a poet should employ no other language than such as nature would suggest to his characters, (which after all is a very vague direction, since nature is by no means uniform in her promptings of this kind, and education and local circumstances produce endless diversities of style and expression,) and he endeavours to show that even where the poet speaks in his own character, he should employ no other diction than that of good and select prose. He begins by defining a poet as a man "endued with more lively sensibilities, more enthusiasm and tenderness, who has a greater knowledge of human nature, and a more comprehensive soul, than are supposed to be common among mankind," and in fine, as one chiefly distinguished from others, "by a greater promptness to think and feel without immediate external excitement, and a greater power in expressing such thoughts and feelings as are thus excited in him." These "passions and thoughts, and feelings," he affirms to be the same as those of other men; but even if they were not, he proceeds to insist, that as a poet does not write for poets, but for men in general, in order to excite rational sympathy, he must still express himself as other men do. Now it appears to us in the first place, that this definition of a poet is both imperfect and incorrect. It is only that of a person

of strong sympathies, who possesses in an unusual degree the power of imagining and describing the feelings of other human beings. A good novel writer must be all this—a descriptive or lyric poet, though perfect in his kind, need not. But one who really deserves the name of a poet, must certainly add another faculty which is not even hinted at in this definition—we scarcely know how to name it, but it is that kind of fancy, akin to wit, which "glancing from heaven to earth, from earth to heaven," pervading, as it were, the whole world of nature and of art, snatches from each its beauteous images combines, adapts, arranges them by a magic of its own, peoples with them its new creations, and at length pours forth in one striking, brilliant, yet harmonious whole.

This faculty, which Mr. W. overlooks, is doubtless the true parent of that diction which he despises; nor will either the frigid reasonings of metaphysicians, or the still more frigid caricatures and miserable apings of mere versifiers, ever deter the genuine poet from employing it; it is his native tongue, and he must speak it, or be dumb. It is idle and sophistical to contend that because he does not write to poets he must not write like a poet. Many there are who are capable of being moved to rapture by a picture of Raphael or Titian, though they themselves could never guide a pencil—many there are who can follow with their eye the boldest soarings of the Theban eagle, though nature has not lent to them even the rudiments of a wing. If men in general are to be supposed incapable of understanding any expressions but what they would themselves have used in similar circumstances, rich and figurative diction must indeed, on most occasions be proscribed, but let it be remembered that such an inter-

diction would curtail the eloquence of Burke no less than the poetry of Shakespeare ; so sweeping a clause is this, so fatal to the scintillations of wit, and the sports of fancy. Our author afterwards speaks of poetry as a thing too high and sacred to be profaned by the addition of trifling ornaments of style : we cannot well understand what his notion of poetry is, after all, for he here plunges into the very depths of mysticism, but we suppose Virgil and Milton must have had some idea of its power and dignity, and it does appear to us somewhat ridiculous, not to say arrogant, in Mr. Wordsworth, to imagine that he has discovered any thing, either in the trivial incidents which he usually makes the subjects of his narrations, or in the moral feelings and deductions which he endeavours to associate with them, too sublime for the admission of such decorations as these masters have not deemed derogatory from the highest themes they ever touched. But we believe one great source of what we consider as the errors of this writer to be his failing to observe the distinction between rhetorical and poetical diction ; the former it is that offends ; but in his blind zeal he confounds both under the same note of reprobation. He quotes Dr. Johnson's paraphrase of, "Go to the ant thou sluggard," and justly stigmatizes it as "a hubbub of words ;" but is this a specimen of poetical diction ? Surely not. It contains not one of those figures of speech, — similes, metaphors, allusions, and the like — which take their birth from that inventive, or combining, faculty which we mentioned above, but is tediously lengthened out by that accumulation of idle epithets, frivolous circumstances, and pompous and abstract terms, with which the rhetorician never fails, in prose or verse, to load his feeble and high sounding pages.

It is this, this spirit of paraphrase and periphrasis, this idle parade of fine words, that is the bane of modern verse writing ; let it be once thoroughly weeded of this, and it will be easy for the pruning hand of taste to lop away any redundancy of metaphor, personification, &c. which may still remain. Thus much for the system of Mr. Wordsworth, which appears to us a frigid and at the same time an extravagant one ; we now proceed to examine what its practical application has produced ; and whether our author has succeeded according to his intention, by giving us in plain rhymed and measured prose, matter so valuable and interesting as to be capable of affording pleasure equal, or superior, to that usually produced by poems of a similar class composed in a more ornate and polished style. We shall also examine how far the principle of association, on which many of the pieces are composed, appears to have been productive of beauties or defects.

The contents of these volumes may mostly be reduced under the following heads. Ballads, and narratives of incidents apparently from real life. Addresses to various natural objects — the sky-lark, daisy, &c. Sonnets. An ode or two. Certain little pieces entitled, "Moods of my own mind," and a few others of the sentimental and descriptive kind. From the narrative pieces we may select the following.

" FIDELITY.

" A barking sound the Shepherd hears,
A cry as of a Dog or Fox ;
He halts, and searches with his eyes
Among the scatter'd rocks :
And now at distance can discern
A stirring in a brake of fern ;
From which immediately leaps out
A Dog, and yelping runs about.

The Dog is not of mountain breed ;
 It's motions, too, are wild and shy ;
 With something, as the Shepherd thinks,
 Unusual in it's cry :
 Nor is there any one in sight
 All round, in Hollow or on Height ;
 Nor shout, nor whistle strikes his ear ;
 What is the Creature doing here ?

It was a Cove, a huge Recess,
 That keeps till June December's snow ;
 A lofty Precipice in front,
 A silent Tarn* below !
 Far in the bosom of Helvellyn,
 Remote from public Road or Dwelling,
 Pathway, or cultivated land ;
 From trace of human foot or hand.

There, sometimes does a leaping fish
 Send through the Tarn a lonely chear ;
 The Crag repeat the Raven's croak,
 In symphony austere ;
 Thither the Rainbow comes, the Cloud ;
 And Mists that spread the flying shroud ;
 And Sun-beams ; and the sounding blast,
 That, if it could, would hurry past,
 But that enormous Barrier binds it fast.

Not knowing what to think, a while
 The Shepherd stood : then makes his way
 Towards the Dog, o'er rocks and stones,
 As quickly as he may ;
 Nor far had gone before he found
 A human skeleton on the ground,
 Sad sight ! the Shepherd with a sigh
 Looks round, to learn the history.

From those abrupt and perilous rocks,
 The Man had fallen, that place of fear !
 At length upon the Shepherd's mind
 It breaks, and all is clear :
 He instantly recall'd the Name,
 And who he was, and whence he came ;
 Remember'd, too, the very day
 On which the Traveller pass'd this way.

But hear a wonder now, for sake
 Of which this mournful Tale I tell !
 A lasting monument of words
 This wonder merits well.
 The Dog, which still was hovering nigh,
 Repeating the same timid cry,
 This Dog had been through three months'
 space
 A Dweller in that savage place.

Yes, proof was plain that since the day
 On which the Traveller thus had died
 The Dog had watch'd about the spot,
 Or by his Master's side :
 How nourish'd here through such long
 time
 He knows, who gave that love sublime,
 And gave that strength of feeling, great
 Above all human estimate."

Here Mr. W. has certainly been fortunate in his subject ; the incident is affecting, the scenery picturesque, but has he made a good poem of it, even on his own principles ? Surely not. The language is not only prosaic, but generally flat, and in some parts absolutely mean ; as in the two last lines of the first verse. The elipsis, "For sake of which" is a vulgarism which cannot but offend the cultivated reader ; and to call the noise of a fish leaping "a lonely chear," is certainly an absurdity which could never pass in prose—but, what is worse still, is the coldness and tameness of the sentiments ; on the unfortunate man, scarcely one expression of commiseration is bestowed ; and even the dog, the hero of the tale, is presented to the mind in so unimpassioned a manner that he excites little or no interest. On the whole, in verse or prose, we know not how the tale could have been more flatly related. But let us take another.

" ALICE FELL.

" The Post-boy drove with fierce career,
 For threat'ning clouds the moon had
 drown'd ;
 When suddenly I seem'd to hear
 A moan, a lamentable sound.

As if the wind blew many ways
 I heard the sound, and more and more :
 It seem'd to follow with the Chaise,
 And still I heard it as before.

* Tarn is a small Mere or Lake mostly high up in the mountains.

At length I to the Boy call'd out,
He stopp'd his horses at the word :
But neither cry, nor voice, nor shout,
Nor aught else like it could be heard.

The Boy then smack'd his whip, and fast
The horses scamper'd through the rain ;
And soon I heard upon the blast
The voice, and bade him halt again.

Said I, alighting on the ground,
" What can it be, this piteous moan ?"
And there a little Girl I found,
Sitting behind the Chaise, alone.

" My Cloak !" the word was last and
first,

And loud and bitterly she wept,
As if her very heart would burst ;
And down from off the Chaise she leapt.

" What ails you, Child ?" she sobb'd,
" Look here !"

I saw it in the wheel entangled,
A weather beaten Rag as e'er
From any garden scare-crow dangled.

'Twas twist'd betwixt nave and spoke ;
Her help she lent, and with good heed
Together we released the Cloak ;
A wretched, wretched rag indeed !

" And whither are you going, Child,
To night along these lonesome ways ?"
" To Durham." answer'd she half wild—
" Then come with me into the chaise."

She sate like one past all relief ;
Sob after sob she forth did send
In wretchedness, as if her grief
Could never, never, have an end.
" My Child, in Durham do you dwell ?"
She check'd herself in her distress,
And said, " My name is Alice Fell ;
I'm fatherless and motherless.

And I to Durham, Sir, belong."
And then, as if the thought would choke
Her very heart, her grief grew strong ;
And all was for her tatter'd Cloak.

The chaise drove on ; our journey's end
Was nigh ; and, sitting by my side,
As if she'd lost her only friend
She wept, nor would be pacified.

Up to the Tavern-door we post ;
Of Alice and her grief I told ;
And I gave money to the Host,
To buy a new Cloak for the old.

" And let it be of duffil grey,
As warm a cloak as man can sell !"
Proud Creature was she the next day,
The little Orphan, Alice Fell !

Mr. W. piques himself upon having had in view an end, a purpose, in all his narratives ; but we confess if he has had one here, it is more than we can discover. The same remark applies to the "Beggars," and though the "Sailor's mother," and the piece termed "Resolution and Independance," have a more obvious drift, they still appear to us feeble, unimpressive, and intolerably prolix. The Blind Boy is a pretty tale for children ; but little more. We cannot consider Mr. W. as much more fortunate in those addresses to natural objects where he attempts something more fanciful ; though still in the same plain language.

" TO A SKY-LARK.

" Up with me ! up with me into the
clouds !

For thy song, Lark, is strong ;
Up with me, up with me into the clouds !
Singing, singing,

With all the heav'ns about thee ringing,
Lift me, guide me, till I find

That spot which seems so to thy mind !
I have walk'd through wildernesses dreary,
And today my heart is weary ;
Had I now the soul of a Faery,
Up to thee would I fly.

There is madness about thee, and joy di-
vine

In that song of thine ;
Up with me, up with me, high and high,
To thy banqueting-place in the sky !

Joyous as Morning,
Thou art laughing and scorning ;
Thou hast a nest, for thy love and thy
rest :

And, though little troubled with sloth,
Drunken Lark ! thou would'st be loth
To be such a Traveller as I.

Happy, happy Liver !
With a soul as strong as a mountain River,
Pouring out praise to the Almighty Giver,
Joy and jollity be with us both !
Hearing thee, or else some other,

As merry a Brother,
I on the earth will go plodding on,
By myself, cheerfully, till the day is done."

We may here take occasion to
remark that these pieces in gene-

ral are extremely ill rhymed. Forced, imperfect, and double rhymes abounding to an offensive and sometimes ludicrous degree. We may also observe, that one who trusts so much to mere metre, should take a little more pains with it, and not shock our ears with such lines as,

"And though little troubled with sloth,
"Drunken Lark thou would'st be loth."

"Louisa," exhibits some beautiful ideas disguised in quaint and ridiculous language.

"LOUISA.

"I met Louisa in the shade;
And, having seen that lovely Maid,
Why should I fear to say
That she is ruddy, fleet, and strong;
And down the rocks can leap along,
Like rivulets in May?"

And she hath smiles to earth unknown;
Smiles, that with motion of their own
Do spread, and sink, and rise;
That come and go with endless play,
And ever, as they pass away,
Are hidden in her eyes.

She loves her fire, her Cottage-home;
Yet o'er the moorland will she roam
In weather rough and bleak;
And when against the wind she strains,
Oh! might I kiss the mountain rains
That sparkle on her cheek.

Take all that's mine "beneath the moon,"
If I with her but half a noon
May sit beneath the walls
Of some old cave, or mossy nook,
When up she winds along the brook,
To hunt the waterfalls."

The Sonnets, a portion of which are dedicated to liberty, are formed on the model of Milton's and have a certain stiffness—but they hold a severe and manly tone which cannot be in times like these too much listened to—they bear strong traces of feeling and of thought, and convince us that on worthy subjects this man can write worthily.

"It is not to be thought of that the Flood

Of British freedom, which to the open Sea
Of the world's praise from dark antiquity
Hath flowed, "with pomp of waters, un-
withstood,"

Road by which all might come and go that would,

And bear out freights of worth to foreign lands;

That this most famous Stream in Bogs and Sands

Should perish; and to evil and to good
Be lost for ever. In our Halls is hung

Armoury of the invincible Knights of old;
We must be free or die, who speak the tongue

That Shakespeare spake; the faith and morals hold

Which Milton held. In every thing we are sprung

Of Earth's first blood, have titles manifold."

"There is a bondage which is worse to bear

Than his who breathes, by roof, and floor,
and wall,

Pent in, a Tyrant's solitary Thrall:

'Tis his who walks about in the open air,
One of a Nation who, henceforth, must wear

Their fetters in their Souls. For who could be,

Who, even the best, in such condition,
free,

From self-reproach, reproach which he must share

With Human Nature? Never be it ours,
To see the Sun how brightly it will shine,

And know that noble Feelings, manly Powers,

Instead of gathering strength must droop
pine,

And Earth with all her pleasant fruits and flowers

Fade, and participate in Man's decline."

"England! the time is come when thou shouldst wean

Thy heart from its emasculating food;

The truth should now be better understood;

Old things have been unsettled; we have seen

Fair seed-time, better harvest might have been

But for thy trespasses ; and, at this day,
If for Greece, Egypt, India, Africa,
Aught good were destined, Thou wouldst step between.

England ! all nations in this charge agree :
But worse, more ignorant in love and hate,
Far, far more abject is thine Enemy :
Therefore the wise pray for thee, though the freight

Of thy offences be a heavy weight :
Oh grief ! that Earth's best hopes rest all with Thee !"

One of the Odes to Duty, is a meanly written piece, with some good thoughts, the other is a highly mystical effusion, in which the doctrine of pre-existence is maintained. The pieces entitled Moods of my own Mind, are some of them very happy, some quite the reverse. When a man endeavours to make his reader enter into an association that exists in his own mind between daffodils waving in the wind, and laughter—or to teach him to see something very fine in the fancy of crowning a little rock with snow-drops ; he fails, and is sure to fail ; for it would be strange indeed if any one besides himself ever formed associations so capricious and entirely arbitrary. But when he takes for his theme the youthful feelings connected with the sight of a butterfly, and the song of the cuckoo, he has struck a right key, and will wake an answering note in the bosoms of all who have mimicked the bird or chased the insect. There is an exquisiteness of feeling in some of these little poems that disarms criticism.

" TO A BUTTERFLY.

" Stay near me—do not take thy flight !
A little longer stay in sight !
Much converse do I find in Thee,
Historian of my Infancy !
Float near me ; do not yet depart !
Dead times revive in thee :
Thou bringst, gay Creature as thou art !
A solemn image to my heart,
My Father's Family !

Oh ! pleasant, pleasant were the days,
The time, when in our childish plays
My Sister Emmeline and I
Together chased the Butterfly !
A very hunter did I rush
Upon the prey :—with leaps and springs
I follow'd on from brake to bush ;
But She, God love her ! feared to brush
The dust from off its wings."

" TO THE CUCKOO.

" O blithe New-comer ! I have heard,
I hear thee and rejoice :
O Cuckoo ! shall I call thee Bird,
Or but a wandering Voice ?
While I am lying on the grass,
I hear thy restless shout :
From hill to hill it seems to pass,
About, and all about !
To me, no Babler with a tale
Of sunshine and of flowers,
Thou tellest, Cuckoo ! in the vale
Of visionary hours.
Thrice welcome, Darling of the Spring !
Even yet thou art to me
No Bird ; but an invisible Thing,
A voice, a mystery.
The same whom in my School-boy days
I listen'd to ; that Cry
Which made me look a thousand ways ;
In bush, and tree, and sky.
To seek thee did I often rove
Through woods and on the green ;
And thou wert still a hope, a love ;
Still long'd for, never seen !
And I can listen to thee yet ;
Can lie upon the plain
And listen, till I do forget
That golden time again.
O blessed Bird ! the earth we pace
Again appears to be
An unsubstantial, faery place ;
That is fit home for Thee !"

There are likewise some " Elegiac Stanzas" of great pathos, and a perfectly original turn, which increase our regret at the quantity of mere gossip that this author has allowed to escape him.

We have now bestowed upon these volumes a survey more detailed and laborious than our usual practice, or, in some respects, their importance, might seem to require ;

but we were anxious to combat a system which appears to us so injurious to its author, and so dangerous to public taste.

Mr. W. doubtless possesses a reflecting mind, and a feeling heart; but nature seems to have bestowed on him little of the fancy of a poet, and a foolish theory deters him from displaying even that little. In addition to this, he appears to us to starve his mind in solitude.—Hence the undue importance he attaches to trivial incidents—hence the mysterious kind of view that he takes of human nature and human life—and hence, finally, the unfortunate habit he has acquired of attaching exquisite emotions to

objects which excite none in any other human breast. He says himself in the concluding verse of his volumes,

“Thanks to the human heart by which we live,

“Thanks to its tenderness, its joys, its fears,

“To me the meanest flower that blows doth give,

“Thoughts that do often lie too deep for tears.”

This is all very well; these are pleasures that we cannot estimate, and of which we should be sorry to deprive a humble recluse; we only wish to hint, that a lasting poetical reputation is not to be built on foundations so shadowy.

ART. III. *Hours of Idleness, a Series of Poems, Original and Translated. By GEORGE GORDON, Lord Byron, a Minor.* small 8vo. pp. 187.

THE very modest preface which introduces these poems concludes, after expressing the hopes and fears of a young author, as follows.

“The opinion of DR. JOHNSON on the Poems of a noble relation of mine,* “That when a man of rank appeared in the character of an author, his merit should be handsomely acknowledged,” can have little weight with verbal, and still less with periodical censors, but were it otherwise, I should be loth to avail myself of the privilege, and would rather incur the bitterest censure of anonymous criticism, than triumph in honours granted solely to a title.”

The spirit of this sentence pleases us, it shows a sensible and manly pride unsubdued as yet by vulgar adulation. With regard to the sentiment of Dr. Johnson, we are inclined to make this distinction. The merit of *the work itself* ought certainly to be appreciated (and always will be by us) without the slightest reference to the rank of its author: but in cases like that before us, the merit of *the man* ought indeed to be “handsomely

acknowledged.” Between the amateur, even the feeblest, of literature, and the amateur of boxing and horse-racing, the merest stringer of rhymes, and the mere loungeur and layer of wagers, the distance is so incalculably great, the advantage on the side of the former, both to himself and to society at large, so clear, and so important, that whenever a young nobleman shows himself disposed to employ his “Hours of Idleness” in paying his humble devoirs to any of the Nine, whether with or without success, we shall certainly be disposed to yield him all praise and honour. The poems before us give proof of very promising talents, the age of the author at the time of writing them considered. Though somewhat incorrect, they are not tame, though juvenile, they are neither extravagant, nor altogether trite. The translations and imitations are usually elegant, but paraphrastic and deficient in vigour. The original pieces are better, especially those

* The Earl of Carlisle, whose works have long received the meed of public applause; to which, by their intrinsic worth, they were well entitled.

which may be supposed to express the real sentiments of the writer.

There is both sense and spirit in the following sarcastic piece, and a vein of free sentiment runs through it which is highly creditable to a very young man and a peer.

THOUGHTS SUGGESTED BY A COLLEGE
EXAMINATION.*

" High in the midst, surrounded by his
peers,
MAC-^{us} his ample front sublime uprears ;
Plac'd on his chair of state, he seems a
God,
While Sophs and Freshmen tremble at his
nod.
As all around sit wrapt in speechless gloom,
His voice, in thunder, shakes the sounding
dome ;
Denouncing dire reproach to luckless fools,
Unskill'd to plod in mathematic rules.
Happy the youth ! in Euclid's axioms
tried,
Though little vers'd in any art beside ;
Who, scarcely skill'd an English line to
pen,
Scans Attic metres, with a critic's ken.
What ! though he knows not how his fa-
thers bled ;
When civil discord pil'd the fields with
dead ;
When Edward bade his conquering bands
advance,
Or Henry trampled on the crest of France ;
Though, marv'ling at the name of Magna
Charta,
Yet, well he recollects the laws of Sparta ;
Can tell what edicts sage Lycurgus made,
Whilst Blackstone's on the shelf, neglected
laid :
Of Grecian dramas vaunts the deathless
fame,
Of Avon's bard, rememb'ring scarce the
name.

Such is the youth, whose scientific pate,
Class honours, medals, fellowships, await ;

* No reflection is here intended against the person mentioned under the name of Magnus. He is merely represented, as performing an unavoidable function of his office: indeed, such an attempt could only recoil upon myself ; as that gentleman is now as much distinguished by his eloquence, and the dignified propriety with which he fills his situation, as he was in his younger days, for wit and conviviality.

† † Celebrated Critics.

† The present Greek Professor at Trinity College, Cambridge ; a man whose powers of mind, and writings, may perhaps justify their preference.

Or, even, perhaps, the declamation prize,
If, to such glorious height, he lift his eyes.
But, lo ! no common orator can hope,
The envied silver cup within his scope :
Not that our heads much eloquence re-
quire,

Th' ATHENIAN's glowing style, or Tul-
ly's fire.

A manner clear or warm is useless since
We do not try, by speaking, to convince ;
Be other orators of pleasing proud,
We speak, to please ourselves, not move the
crowd :

Our gravity prefers the muttering tone,
A proper mixture of the squeak and groan ;
No borrow'd grace of action, must be
seen,

The slightest motion would displease the
dean ;

Whilst ev'ry staring graduate would prate,
Against what he could never imitate.

The man, who hopes t' obtain the pro-
mis'd cup,

Must in one posture stand, and ne'er look
up ;

Nor stop, but rattle over every word,
No matter what, so it can *not* be heard :
Thus let him hurry on, nor think to rest ;
Who speaks the fastest's sure to speak the
best :

Who utters most within the shortest space,
May, safely, hope to win the wordy race.

The sons of science, these, who thus
repaid,

Linger in ease, in Granta's sluggish shade ;
Where on Cam's sedgy banks supine th

lie,
Unknown, unhonour'd live,—unwept for,
die ;

Dull as the pictures, which adorn their
halls,
They think all learning fix'd within their
walls ;

In manners rude, in foolish forms precise,
All modern arts, affecting to despise ;

Yet prizing BENTLEY's,† BRUNCK's,†
or FORSON's‡ note,
More than the verse, on which the critic
wrote ;

With eager haste, they court the lord of
 power,
 Whether 'tis PITT or P—TTY rules the
 hour : *
 To him, with suppliant smiles, they bend
 the head,
 While distant mitres, to their eyes are
 spread ;
 But, should a storm o'erwhelm him with
 disgrace,
 They'd fly to seek the next, who fill'd his
 place.
 Such are the men, who learning's treasures
 guard,
 Such is their practice, such is their re-
 war ;
 This much, at least, we may presume to say ;
 The premium can't exceed the price they
 pay." 1806.

But the best poem in the volume
 is one which fills us with melanco-
 ly. Whether or not it is the real
 history of the author, is not for us
 to pronounce ; but certain we are
 that it is that of many a man.

We would not be thought to en-
 courage confessions of libertinism,
 for certain it is that unreluctant
 avowal of criminality is the token
 of incorrigibleness, rather than the
 herald of reformation. But what-
 ever may be the effect of stanzas
 like these on the mind of the au-
 thor, supposing them prompted by
 real circumstances, we deem them
 capable of producing in the minds
 of the young and innocent, reflec-
 tions humbling indeed, but salu-
 tary.

" TO —

" Oh ! had my Fate been join'd with
 thine,
 As once this pledge appear'd a token ;
 These follies had not, then, been mine,
 For, then, my peace had not been
 broken.

2.

To thee, these early faults I owe,
 To thee, the wise and old reproving ;
 They know my sins, but do not know,
 'Twas thine to break the bonds of loving.

* Since this was written Lord H. P—y, has lost his place, and subsequently, (I
 had almost said CONSEQUENTLY) the honour of representing the University ; a fact
 so glaring requires no comment.

3.

For, once, my soul like thine was pure,
 And all its rising fires could smother ;
 But, now, thy vows no more endure,
 Bestow'd by thee upon another.

4.

Perhaps, his peace I could destroy,
 And spoil the blisses that await him ;
 Yet, let my Rival smile in joy,
 For thy dear sake, I cannot hate him.

5.

Ah ! since thy angel form is gone,
 My heart no more can rest with any ;
 But what is sought in thee alone,
 Attempts, alas ! to find in many.

6.

Then, fare thee well, deceitful Maid,
 'Twere vain and fruitless to regret thee ;
 Nor Hope, nor Memory yield their aid,
 But Pride may teach me to forget thee.

7.

Yet all this giddy waste of years,
 This tiresome round of palling pleasures ;
 These varied loves, these matron's Fears,
 These thoughtless strains to Passion's
 measures,

8.

If thou were mine, had all been hush'd :
 This cheek now pale from early riot ;
 With Passions hectic ne'er had flush'd,
 But bloom'd in calm domestic quiet.

9.

Yes, once the rural Scene was sweet,
 For Nature seem'd to smile before thee ;
 And once my Breast abhor'd deceit,
 For then it beat but to adore thee.

10.

But, now, I seek for other joys,
 To think, would drive my soul to mad-
 ness ;
 In thoughtless throngs, and empty noise,
 I conquer half my Bosom's sadness.

11.

Yet, even in these, a thought will steal,
 In spite of every vain endeavour ;
 And fiends might pity what I feel,
 To know, that thou art lost for ever."

ART. IV. *Saul; a Poem in Two Parts.* By WILLIAM SOTHEBY, Esq. 4to. pp. 190.

THIS poem which embraces only the disgraceful conclusion of Saul's career, with the splendid commencement of that of David, might with at least equal propriety, bear for its title the name of the latter. He is undoubtedly its hero, and there is enough in his character to render him worthy of such a distinction. Dr. Johnson had thought proper to remark, in speaking of Cowley's *Davideis*, that, "It is not only when the events are confessedly miraculous, that fancy and fiction lose their effect: the whole system of life, while the Theocracy was yet visible, has an appearance so different from all other scenes of human action, that the reader of the sacred volume habitually considers it as the peculiar mode of existence of a distinct species of mankind, that lived and acted with manners uncommunicable; so that it is difficult even for imagination to place us in the state of them whose story is related, and by consequence their joys and griefs are not easily adopted, nor can the attention be often interested in any thing that befalls them." This strange sentiment, in which few will concur, (since even the second person of the trinity, in his human nature, is capable of calling forth so many of our human sympathies) is peculiarly inapplicable to the character and adventures of David, one of the most *picturesque* figures, to speak in modern phrase, upon the canvass of history. There is not one event of his life that can properly be called miraculous, though some circumstances are said to have been predicted, and a peculiar providence on some occasions, to have guided him. But no character upon record is more natural, more credible, or gives us more the idea of a picture from the life than that

drawn of David in the Jewish scriptures. He is eminently the *man*, the hero of a half civilized age and country. Ardent, generous, brave, affectionate, and accessible to the strongest sentiments of remorse, but at the same time, revengeful, sometimes cruel, inclined to licentiousness, and little regardful of the rights of persons and property. He was as much the child of natural impulse, as little the pupil of an artificial rule of life, the creature of a "peculiar mode of existence," as any personage of the *Iliad*. He is, we think, precisely of that class of beings in whom poetry delights. But the misfortune of it is that the Jewish monarch of 1000 years before the Christian era, acted with one spirit, and the English poet of 1800 years after it, writes with quite another. It is to this circumstance chiefly that we attribute the want of interest in the poem before us, and in so many others which have for their subject the deeds of ancient days. Either because they were not immediately connected with the history of Saul, or because they did not suit his view of that of David, Mr. Sotheby has omitted the whole story of Nabal and Abigail, the expedition of David, his "rode," as king Achish calls it, against the Geshurites, &c. and his pursuit and massacre of the plunderers of Ziglag, with his division of the spoil. This is pity. These incidents in the hands of such a bard as Walter Scot, would have equalled the exploits of any border chieftain; and it is surely a false delicacy if that were the motive, to pass over in silence facts which the sacred historian tells quite plainly and without gloss or palliation.

But to proceed to a closer survey of the work before us. The

original history on which it is founded, is as remarkable for its conciseness, as for its dramatic sprightliness of narration. All, and more than all the events of the poem are contained in 17 short chapters of the 1st book of Samuel. Mr. Sotheyby has therefore thought himself obliged to paraphrase, as in the following passage.

And David enter'd,—Saul with stern regard
Survey'd him, and his beauteous form, so fair,
And the fresh bloom soft-mantling on his cheek,
And all the natural graces that compose
Life's lovely prime. On these Saul's, stern regard
Dwelt. Then indignant :
 'Rests it youth! on thee
'The Hope of Israel?
 'Israel knows me not,
Yet would I fain go forth.'
 'Thou com'st belike,
'Led on by lust of wealth; or, haply, flush'd
'With banqueting, amid the fumes of wine,
'In heated fancies; or, as chiefly suits
'Thy season, and fair semblance, by th'allure
'Of beauty tempted."—On the youth's chaste cheek
Deep blushes glow'd; his heart displeasure felt.
Him Jonathan prevented: 'Sire, alone
'This youth dares face the Philistine.
The Lord,
'The God of Battle, sends th'avenger forth.'
The Monarch, troubled: 'Has thy arm assay'd
'The battle proof?'
 'Of war I nothing know.
'The rather, Heav'n may aid me in just cause.'
'Hast thou ere seen the Champion? or, but caught
'From far, the terror of his voice?'
 'I heard
'His voice: it breath'd defiance against God.
'His stature I regarded not.'
 Saul paus'd;
Then graciously, with milder voice address'd

The shepherd Youth; 'Wage not the hazardous fight:
'In peace depart. I speak it not in scorn:
'Brave Youth! retire; and with thy presence greet
'Thy father's household. Not unhonour'd go;
'Be thine, this purple mantle. Ye proclaim
'The King thus honour'd him. In peace depart!"
'Be honour mine, then only, when the Lord
'Vouchsafes deliverance.'
 'Hast thou then no fear?'
'None. I have set my trust in God the Lord.
'He is alone Almighty. Of my sire,
'Jesse, a Bethlehemite, of Judah's tribe,
'Are many born, and I, his youngest child.
'My brethren serve in war. At home my charge
'To tend my father's flock. On my lone watch
'It chanc'd, oh King! a lion and a bear
'Seiz'd of my fold a lamb. Arm'd with my crook,
'I follow'd, and I smote them, and brought back
'The suckling from their jaws; and when the beasts
'Rose up against me in their wrath, I caught
'Each by the throat, and slew him. Thus they fell
'Beneath thy Servant's hand. So, by my hand,
'He who defies the armies of our God,
'The uncircumcised, the Philistine shall fall
'As one of those. The Lord, who from their jaws
'Delivered me, Jehovah, from the hand
'Will save me of the Philistine.'
 'Go forth,
'Brave Youth! with thee, Jehovah! Arm'd like Saul
'Confront the Champion. At thy sight, so mail'd,
'The Philistine shall tremble.' And the King,
Exultant, o'er the Peasant proudly fixt,
With his own hand, the beaver, and made smooth
The plume o'ershadowing, with wrought cushions sheath'd

His thighs, and clasp'd the habergeon
and targe;
And gracefully, athwart his shoulders,
slung
His battle sword, with richest baldric
grac'd;
And show'd the youth how best to poise,
ere launch'd
His ponderous spear, how wield the
buckler's weight.

Vain confidence! The shepherd Swain,
unus'd

To war accoutrements, beneath them
sank

Encumber'd. All the pomp of Saul, the
plume,

Embroider'd baldric, and o'ershadowing
helm,

Spear, and bright falchion, all was laid
aside.

The fearless youth, his thighs from cuishes
freed,

His ringlets floating from the unclasp'd
helm:

The vigour and swift motion of his arm
Eas'd of the buckler, in his native
strength

Issued; rejoicing! Thus the courser,
loos'd

From harness, and the chariot's iron yoke,
Bounds up, and in the freedom of the
plain

That spreads beforehim, with broad nos-
tril rais'd

Drinks in the breeze; and, waving wide,
on stretch

Of speed, the full luxuriance of his
mane,

With loud neigh challenges to race the
winds.

The Youth went forth, with weapon of
offence

None, save the shepherd's sling, and, in
his hand,

The shepherd's crook. From the clear
brook, on way

He chose five polish'd stones. These, in
his scrip,

Swung. Thus to Elah's vale the Shep-
herd past

Lone, amid Israel's multitude, a host
Dispirited. No voice their Champion
cheer'd.

Their hands were rais'd to Heav'n; and
tears of shame

Gush'd as the sword slept idly at their
side.

Goliath, sheath'd in mail, on Elah's
plain

Tow'r'd eminent. Before him labo'ring
went

The bearer of his shield. His host,
elate,

Stood on the height, clashing their arms,
and sent

From far, accompany'ng his course, loud
shout

Of joy, and triumph, and victorious
hymn

To Moloch:—but the Lord of Battle heard.
Now front to front they met: the Ga-
thite look'd

Around, nor foe discern'd, save that fair
Youth

With staff and sling. "Am I a dog (he
cry'd)

'That thus thou com'st before me?
Those I serve,

'The Gods I serve, confound thee.
The wild fowls

Of Heav'n, and beasts, shall banquet on
thy flesh."

The son of Jesse, answering: "Thou
com'st arm'd

'With sword, and spear and shield; but
I am come,

'Come in Jehovah's name, by thee de-
fy'd;

'And I will slay thee, Philistine, in sight
'Of either army. I will give, this day,

'The carcases of yon uncircumsis'd,
'To air and earth a banquet. All shall
know,

'All earth shall know the battle is the
Lord's,

'And that the living God in Israel reigns!
He spake; and, as the Philistine ad-
vanc'd,

Ran forward, whirl'd the stone, and full
in front

Smote. And the stone deep in his fore-
head sunk.

Dead, prone on earth Goliath thundering
fell:

And David, hastening, on the giant corse
Stood; and unsheathing the proud cham-
pion's sword,

Smote off his head, and rais'd in triumph,
wav'd

Aloft its ghastly horrors, dropping gore."

This is, on the whole extremely
good blank verse, and there is little
or nothing in it to be objected to

but this; that to paraphrase must be to enfeeble, and that after all the pains bestowed upon these verses, the prose is much more entertaining. There is another mode of clothing the nakedness of an ancient tale, to which Mr. S. resorts occasionally, and which shows more than ingenuity, if well executed, but it also requires superior talents, and a most correct judgment. It is that of supplying scenery, sentiments, and reflections, as thus,

"Yet once again still Bethlehem's sheltering vale

Conceals thee, son of Jesse! thou once more

In solitude, amid thy native haunts.

Seek'st the lone shepherd's hut, where cedars spread

Cool shade, and odoriferous almonds bloom.

How turns thy gaze to each familiar scene
Of peace and joy! where wont thy youth to rove

Through glen and winding vale, with harp and hymn,

In meditation by the voice of streams

In whisper of the winds: or high rocks heard

Thy song of rapture, on the topmost brow,

Where the illimitable glance drinks in

The marvels of creation. Ah! in vain

Thou view'st each blissful haunt: whether yon height

Of heathy uplands, or beneath their range,

Thy native dale; and its whole region sweet,

From its first sudden rise, a break between
The mountains, to its rocky close, at once

O'erseen: its thicket-tufted bourns, soft slopes,

And all their gentle windings: golden fields,

And fallow, and trim copse, and growth unshorn

Of larger shade luxuriant: and throughout,

Fresh flow of stream, that gathering up
the rills

Each side, along the verdant meadows,
pours

Swift current sparkling; and the cottage
roofs

Seen here and there: by these, the larger herd

At pasture, and the flocks on sunny
downs

Free-wandering. Ah! in vain thy favourite grot

Invites thee to repose. The fresh springs
gush

Pleasantly round; and sweet the noon-breeze sings

On the dark ivy mantling round the cave
Luxuriant. Minstrel! 'tis the grot,

wherein
Thy melody so oft with praise awoke

The dawn, and clos'd the evening shade
with song.

These, all, have ceas'd to breathe on thee
delight:

They sooth not woe like thine. Thou
mourn'st thy bride,

Disconsolate. Renown'd achievements
past,

Deep thoughts, and undefined, of days to
come,

Strange bodings of high destiny, and
hope

And aspiration of deeds unattain'd,
Perplex thy spirit."

This is a pleasing and poetical passage, one of the best in the book, but it is surely considerably too fine for the occasion. David was not a man to feel the loss of his bride so sentimentally, he married two more wives shortly after. In a character so well known it is difficult to tolerate any great violation of moral costume. In this extract our readers will probably remark the gross vulgarism of "each side," with as much surprise as we ourselves did. We expected that more would have been made of the love of Michal for David, but though the poet has evidently taken pains with this part, he seems to us to have failed. The circumstance of her putting the image in bed, to deceive the emissaries of her father, is only hinted at, and whatever a poem may gain in dignity by the concealment of these traits

of simple manners, it must always lose in interest in a tenfold ratio. With regard to events, Mr. S. has kept on the whole pretty close to history, but we remarked one transposition as singularly injudicious. The anointing of David by Samuel, is made to follow, instead of preceding, his victory over Goliath, and marriage with Michal, which completely destroys the marvellous of that prophetic impulse, or penetrating sagacity, which enabled the seer to distinguish in a humble, unknown, shepherd youth, a competitor capable of eclipsing the martial renown, and undermining the popularity of the king of the Israelites. We were the more surprised at this deviation, as Mr. Sotheby has usually endeavoured to throw all possible sacredness about the character of David, even at the

expence of obliterating some of its most distinguishing traits.

We are sorry to find so much fault with a writer whom we really esteem, but we must disapprove of some of the Proems with which every book is prefaced. One of these gives a view of the prosperity of England, and the death and funeral of Lord Nelson, another commemorates a private friend of the author's, and a third furnishes us with a complete list of Mr. Sotheby's publications. These things are all in bad taste, they carry the mind of the reader out of the proper subject of the poem, and do not bring him back in a frame of mind at all better fitted for its reception. O! that our author could find another Oberon to translate!

ART. V. *Beachy Head: with other Poems*, by CHARLOTTE SMITH. Now first published. 12mo. pp. 219.

IT is with a kind of melancholy pleasure that we prepare to pay a tribute of posthumous applause to the elegant genius of Mrs. Charlotte Smith. On the 28th of October last, the world was deprived of this delightful poet and interesting woman; long a sufferer from pain, sickness, and misfortune. As a descriptive writer, either in verse or prose, she was surpassed by few. Gifted in no ordinary degree, with taste, with fancy, and with feeling, she well knew how to select the most striking features from the face of nature; to add the accompaniments, and to lay on the tints best suited to the cast of sentiment in which it soothed her to indulge, and to extract from the whole food for a most delicious melancholy. Her stile was clear and flowing, her diction poetical, ornate, and usually pure, and unaffected. Her "Sonnets" were principally built on individual feeling. They are the breathings of sorrow, disappointment, and complaint.

"Qualis populea mœrens Philomela sub umbra.

—illa
Flet noctem ramoque sedens miserabile carmen

Integrat, et mœstis late loca questibus implet."

But it is to her praise that she was aware her "Tristia" might in time become fatiguing; and being aware of it, possessed sufficient vigour of mind to turn from fruitless lamentation to the useful and praiseworthy task of conveying agreeable instruction to the young, and elegant entertainment to the lovers of nature and the muse. Her "Conversations," we had the pleasure of noticing in a former article (Ann. Rev. Vol. III. p. 463.) two of the poems first published there "Flora," and "Studies by the Sea," are inserted in the present volume, and not improperly; they are highly beautiful pieces, and above the comprehension of children and very young persons, for whose use the former work was principally de-

signed. "Beachy Head" is a descriptive, historical, and sentimental poem in blank verse, with two or three small rhymed pieces interwoven. It was left incomplete, owing, it seems, to the "increasing debility of its author;" but what we have of it appears to have received nearly as much finishing as could have been intended: its merits are great and various. The following descriptive lines are traced by a pen neither less accurate nor less lively than that of Cowper himself.

"Where woods of ash, and beech,
And partial copses, fringe the green hill
foot,

The upland shepherd rears his modest home,
There wanders by, a little nameless stream
That from the hill wells forth, bright now
and clear,

Or after rain with chalky mixture gray,
But still refreshing in its shallow course,
The cottage garden; most for use design'd,
Yet not of beauty destitute. The vine
Mantles the little casement; yet the briar
Drops fragrant dew among the July flowers;
And pansies rayed, and freak'd and mot-
tled pinks

Grow among balm, and rosemary and rue:
There honeysuckles flaunt, and roses blow
Almost uncultured: Some with dark
green leaves

Contrast their flowers of pure unsullied
white;

Others, like velvet robes of regal state
Of richest crimson, while in thorny moss
Enshrined and cradled, the most lovely,
wear

The hues of youthful beauty's glowing
cheek.—

With fond regret I recollect e'en now
In Spring and Summer, what delight I felt
Among these cottage gardens, and how
much

Such artless nosegays, knotted with a rush
By village housewife or her ruddy maid,
Were welcome to me; soon and simply
pleas'd.

"An early worshipper at Nature's shrine,
I loved her rudest scenes—warrens, and
heaths,

And yellow commons, and birch-shaded
hollows,

And hedge rows, bordering unfrequented
lanes

Bowered with wild roses, and the clasp-
ing woodbine

Where purple tassels of the tangling vetch
With bittersweet, and bryony inweave,
And the dew fills the silver bindweed's
cups—

I loved to trace the brooks whose humid
banks

Nourish the harebell, and the freckled
pagil;

And stroll among o'ershadowing woods
of beech,

Lending in Summer, from the heats of
noon

A whispering shade; while haply there
reclines

Some pensive lover of uncultur'd flowers,
Who, from the tumps with bright green
mosses clad,

Plucks the wood sorrel, with its light thin
leaves;

Heart-shaped, and triply folded; and its
root

Creeping like beaded coral; or who there
Gathers, the cove's pride, anémones,
With rays like golden studs on ivory laid
Most delicate: but touch'd with purple
clouds,

Fit crown for April's fair but changeful
brow.

The Botanist will perceive that the writer of a passage like this must have been a respectable proficient in the more attractive part at least, of his engaging science. She was also a student in other branches of natural history; ornithology in particular. "A History of birds for the use of young people," from her pen, is announced as speedily to be published; and the delightful little poem we are about to quote, owes a great part of its merit to her accurate knowledge of the subject on which it treats, a rare merit in the works of poets and sentimental writers.

"THE SWALLOW.

THE gorse is yellow on the heath,
The banks with speedwell flowers are
gay,

The oaks are budding; and beneath,
The hawthorn soon will bear the wreath,
The silver wreath of May.

The welcome guest of settled Spring,
The Swallow too is come at last;
Just at sun-set, when thrushes sing,
I saw her dash with rapid wing,
And hail'd her as she pass'd.

Come, summer visitant, attach
To my reed roof your nest of clay,
And let my ear your music catch
Low twittering underneath the thatch
At the gray dawn of day.

As fables tell, an Indian Sage,
The Hindostani woods among,
Could in his desert hermitage,
As if 'twere mark'd in written page,
Translate the wild bird's song.

I wish I did his power possess,
That I might learn, fleet bird, from thee,
What our vain systems only guess,
And know from what wide wilderness
You came across the sea.

"I would a little while restrain
Your rapid wing, that I might hear
Whether on clouds that bring the rain,
You sail'd above the western main,
The wind your charioteer.

"In Afric, does the sultry gale
Thro' spicy bower, and palmy grove.
Bear the repeated Cuckoo's tale?
Dwells there a time, the wandering Rail
Or the itinerant Dove?

"Were you in Asia? O relate,
If there your fabled sister's woes—
She seem'd in sorrow to narrate;
Or sings she but to celebrate
Her nuptials with the rose?

"I would enquire how journeying long,
The vast and pathless ocean o'er,
You ply again those pinions strong,
And come to build anew among
The scenes you left before;

"But if, as colder breezes blow,
Prop'etic of the waning year,
You hide, tho' none know when or how,
In the cliff's excavated brow,
And linger torpid here;

"Thus lost to life, what favouring dream
Bids you to happier hours awake;
And tells, that dancing in the beam,
The light gnat hovers o'er the stream,
The May-fly on the lake?

"Or if, by instinct taught to know
Approaching dearth of insect food;
To isles and willowy aits you go,
And crouding on the pliant bough,
Sink in the dimpling flood:

How learn ye, while the cold waves boom
Your deep and ouzy couch above,
The time when flowers of promise bloom,
And call you from your transient tomb,
To light, and life, and love?

"Alas! how little can be known,
Her sacred veil where Nature draws;
Let baffled Science humbly own,
Her mysteries understood alone,
By Him who gives her laws.

We forbear further to expatiate
on the beauties of this elegant volume, or to anticipate more of its contents (which will doubtless soon become popular) than a few mournful stanzas of exquisite beauty, to which the death of their author will impart a higher and more painful interest.

"EVENING.

"OH! soothing hour, when glowing day,
Low in the western wave declines,
And village murmurs die away,
And bright the vesper planet shines;

"I love to hear the gale of Even
Breathing along the new-leaf'd copse,
And feel the freshening dew of Heaven,
Fall silently in limpid drops.

"For, like a friend's consoling sighs,
That breeze of night to me appears;
And, as soft dew from Pity's eyes,
Descend those pure celestial tears.

"Alas! for those who long have borne,
Like me, a heart by sorrow riven,
Who, but the plaintive winds, will mourn,
What tears will fall, but those of Heaven?"

ART. VI. *The Exodiad, a Poem. By the Authors of Calvary and Richard the First*
4to pp. 224.

PARTNERSHIPS in the *tea line*, the *tobacco line*, and the like, are very common, and often very profitable, but in the "*epic line*" (we

borrow the phrase from their own preface) this of Sir Bland Burgess and Mr. Cumberland "may very probably stand alone." We confess

however that this circumstance of novelty did not appear to us a very prepossessing one. It would be next to a miracle that two men of strong original genius should have moulded their styles and their sentiments into so exact a conformity, as would be necessary to preserve an appearance of unity throughout a great and laborious work, and that one age and country should produce two Miltons, was an honour and felicity by no means to be reckoned upon. In the present work the portions of the respective authors are nowhere pointed out, and such is the equality of execution that no token appears from which we should be warranted to infer that Sir B. B. is a better poet than Mr. C. or Mr. C. than Sir B. B.

In our account of Mr. Sotheby's Saul (p. 532 of the present volume) we have taken occasion to remark on Dr. Johnson's opinion of the unsuitness of scriptural subjects for poetical purposes; to the history of David we endeavoured to show that his objections do not apply; but against that of Moses as an epic subject, they may certainly be urged with great force. His life and actions are one continued miracle, and his character, in the light at least in which we view it, is one little calculated to excite a human interest. If indeed Moses were represented to us simply as a man of awakened feelings, energetic mind, and uncommon talents, whom the sight of their misery and degradation rouses to the great design of freeing his countrymen from bondage; and who pursues that design to its full accomplishment, human wisdom his sole adviser, and patriotism his inspiring God, who not only redeems his people from slavery, but gives it a settlement and a name among the nations of the earth; marshals its tribes under a wise and vigorous polity, and imposes on it a system of religious observances

and civil regulations which have influenced the belief and the practice, the secular establishments and the religious faith of the civilized world, down to the present day. What lawgiver—what patriot—what hero, could present a theme so noble as the Jewish Moses? But this is not the picture drawn of him in the pentateuch. We see there a man of timid, unambitious character educated in the arts of peace alone, and disqualified by nature for an orator, *found of God* as he feeds the sheep of Jethro in Midian. With difficulty is he roused, even by miracle, to the task that awaits him; under the immediate prompting of Deity, he demands of Pharaoh leave of absence for the Israelites under the false pretext of a sacrifice. Being refused, he has recourse to the signs and wonders which never fail to follow the simple waving of his gifted rod. What is undertaken at the immediate command of God, it of course requires neither wisdom to plan, nor courage to execute. The ambassador of heaven, ceases in some sort, to be a human agent: in lieu of the active virtues which suppose effort, struggle, bounded knowledge, and limited means, we are to seek in him for no other qualities than a fearless and implicit faith, and the most blind and unhesitating obedience. It is the only praise of man in such a case to become a willing instrument; but he ought also to be a dignified one; he should *look* the part; and whoever makes him the subject of the pencil or the pen, ought to throw if possible, a superhuman majesty about him; but this the original narrative does not. Moses, as viewed by the court of Pharaoh, is but the first magician; his sender indeed is Jehovah; but, in their effects, it is in degree, much more than in kind, that his power excels that of the Egyptian conjurors. Even after the great deli-

verance of the Israelites, and the passage of the Red Sea, the situation of Moses is much more perplexing than dignified. He is perpetually obliged to recal to the memory of the people those wonders that God had been pleased, by his means, to work for their deliverance; but still they murmur, mutiny, disbelieve; neither the miraculous gush of water, nor the nightly shower of manna, nor the cloud by day and the pillar of fire by night, subdue their headstrong incredulity. Moses does indeed find means to lead them on, notwithstanding, (a return being impracticable) and the seditious are constantly punished with death; but we are little interested, except in a religious point of view, in the fate of an ungrateful nation on whom so many favours are bestowed in vain; and the fate of Moses himself is as little *epic* as that of the meanest slave. It is adorned neither with the wreath of civic honour, the garland of victory, nor the thorny crown of martyrdom. With the promised land in sight but not attained, worn out with age and cares, he sinks by a common and inglorious death, like some poor nameless river in the desert, lost and buried in the thirsty sands before its sluggish stream could reach to mingle with the sea.

These four books of the Exodiad do not however carry us nearly so far as the death of Moses; the authors inform us that four more books will be requisite to complete their plan, in which they are proceeding with all speed. The poem opens with a muster of the Israelitish host immediately after the passage of the Red Sea. Moses gives thanks, and Miriam and her damsels dance and sing before the army. Korah endeavours to stir up a sedition, and Moses then, according to the usual *epic* practice, which in this instance corresponds with history, enters upon a recapitulatory narrative of

his mission. Korah holds a conference with Dathan and Abiram. The latter declares his disbelief of Moses in a forcible and animated speech, with which the book concludes. By a strange anachronism Abiram is made to speak of the *cabala* before even the books of Moses existed. Book second describes the march of the tribes to Marah, the miracle worked there, the supply of manna, and the transactions with the Amalekites down to their defeat. In the latter part of this book considerable additions are made to the original narrative, but not, as it appears to us, with the best effect; Joshua is properly the hero of it. The Israelitish host is described by Omar, a young Amalekite chief, who with his troop of horsemen, is lying in wait, like the Arabs of modern times to plunder any passing caravan. After a parley, which he concludes with a defiance, he hastens to acquaint his king with the approach of these strangers, and their request of a free passage through his country; the king rehearses in a long speech the story of Jacob and Esau; offers up human sacrifices to Chemos, and marches against the Israelites. The battle is described much at large, and with great effort and parade. The king of the Amalekites is magnified into a giant as big as Goliath that Joshua may have the more honour in slaying him, which he does in a long single combat described with the usual "pomp and circumstance" of *epic* verse. It would not be easy perhaps to single out any one passage of this book as a prominent instance of the violation of costume and historical probability, but the whole style of the narrative is incongruous with the simplicity of that early age, and there is a constant attempt to elevate the events to a dignity and importance which certainly never belonged to the real transactions of the Hebrews with

their Arabian or Canaanitish neighbours. Not only Amalek himself, but every thing about him is swelled into a Colossus. He indeed represents the Israelites as a crowd of runaway slaves who come

" Yet smarting with the scourge,
Their hands yet hard with labour, and
their limbs
Scarred with ignoble stripes."

but we see them a regular and disciplined army of well appointed warriors, who stand the shock of Arabian horse with the steadiness of the Roman legion, while Joshua gives his orders and instructions with the coolness and judgement of Julius Cæsar himself. This will never do; the old foundation is utterly inadequate to support so monstrous a superstructure; it must fall to the ground. What makes these absurdities still greater is, that the miraculous circumstance of Moses changing the fate of the battle at will by raising or dropping his hands, which is distinctly related, renders all exertions of human valour vain and futile.

But the next book offers an incident still more offensive. Joshua, being wounded in the fight, is supernaturally healed by Moses, a miracle not recorded in any part of the pentateuch, but for which see Homer, Virgil, Tasso, &c. &c. Next comes the building of the altar "Jehovah nissi," and the vow of perpetual hostility with the Amalekites. Korah then addresses one of the chiefs of the tribe of Reuben as follows:

" Warrior, you see how fast the nations
sink
Before our conqu'ring standard; you have
heard
The doom of Amalek, by him pronounc'd,
Who is our Israel's oracle, and seal'd
By Joshua on God's altar with an oath.
Not one must live of Esau's hapless race;
Nor age, nor sex, nor innocence can save:
But e'en the harmless nursing at the breast,
Must perish with the mother, dreadful doom!

If this be so as Moses hath decreed,
And general carnage is announc'd from
Heav'n,

Where shall we look for mercy? Have
these plains

Not drunk so deeply of their masters' blood,
But we must drain from infants their small
store,

And wring the last faint drop from wrinkled age,

To perfect a libation full and fit—

What shall I say? For God?—No, God
forbid!

For Moses, for a plume of deeper dye
To crown the helm of Joshua, and replace
That crest, which Amalek's keen falchion cleft?

The sentence I have heard, but tell me now,
For I am yet to learn, what is the sin
Of this unhappy people: in past time
Jacob did homage to them, brought them
gifts,

As to his brethren of the elder stock:
They envied not his store, they had enough,
And but for his entreaty had declin'd

The tributary offerings of his flock:

They were the stronger then; his wives,
his babes,

His all was in their pow'r; but they were
kind

And merciful, and to our fathers gave
That peace, which to their sons we now
deny.

What if the gods they worship be no gods,
They do but follow where their father strode,
And what they taught believe; if so they sin,
Then is obedience guilt. Moses to them
Is not a lawgiver, hath not divulg'd,
As unto us, his conference with God
At Horeb's mount; and if he had, per-
chance

He might have found them of less easy faith
Than we, the humblest of his subjects, are,
Not daring of ourselves to act, or speak,
Or think but as he wills, who makes re-
venge

A virtue, and to desolate mankind

A sacrifice acceptable to Heaven—"

Thus spake the glozing hypocrite, and
strove

With the vain mock'ry of compassion,
feign'd,

Not felt, to varnish o'er his rancour foul.—

" Father, replied the chief, with me and
some

Of Reuben's elder tribe, who weigh men's
words,

All is not oracle that Moses speaks.

When cruelty is sanctioned, I must doubt,
If what I'm taught to think that God abhors,
And human reason starts from, can be right;
Therefore my sword shall sleep within its
shell,

And Moses must not rail if I refuse
To stab the wretch, that kneels to me for life,
Or mingle blood of babes with mothers' milk,
Although some young idolater may live
To sacrifice to Chemos. If the will
Of God had been to exterminate the race,
His pestilence had swept them from the earth,
And cruelties more dire, than ere disgrac'd
The worshippers of Moloch had been spar'd.
I and my tribe without the barrier stood;
We heard the din of arms, but neither shar'd,
Nor saw the battle. We are not of those,
Whom Moses favours; Joshua hath his heart,
And Judah holds possession of the van.
I saw the corpse of Amalek exposed
Before the conqueror's tent: I envied not
His fame, nor Caleb's, nor the glorious
wounds

Of brave Elishama; alike conceal'd
The quarrel and the contest were from
me."—

It has been pretended that Satan is the hero of "Paradise Lost;" in like manner, to compare small things with great, may Korah be called the hero of the *Exodiad*; his speeches, and those of his seditious adherents are marked with a vigour which animates no other part of the work, owing possible to their expressing the natural feelings and passions of men, undistorted by miraculous interference. It might be objected that the human scruples felt or feigned by Korah, belong to a much more cultivated age than that of Moses; but this is a kind of moral anachronism which we are well inclined to pardon. Jethro now arrives with the wife and sons of Moses. The interview is described in an immoderately prolix and tedious manner, and excites not the least emotion.

After the dismissal of the Midianitish family, the approaching delivery of the law from Mount Sinai is announced, and here, if any where, we expected something of the sublime; but were miserably disap-

pointed. Our authors here creep timidly in the footstep of their bald original. The whole proclamation for the washing of garments and the preservation of a respectful distance is faithfully retailed; the shaking of the mountain, the thunder and lightning, and the terror are described; but surely not very poetically.

"Behold, encanopied clouds I
come,
That, when I speak, the congregated tribes
May hear my voice, and of the truth assured,
May know thee for my servant, and hence-
forth

For evermore believe thee. Hie thee hence
Unto the people; sanctify their hearts,
And let them wash their garments, and be
clean

Against the third day; for in that same day
In sight of all the host I will come down
Upon Mount Sinai, round whose hallow'd
base

Thou shalt set bounds, and proclamation
make

To all the people, that they take good heed
How they approach, or rashly tempt the
mount;

For he, that tempteth it, shall surely die.—
When thou shalt hear the cornet sounding
long,

Then may the tribes draw near unto the
mount."

"The mandate thus delivered, Moses
sought

The camp, and all, that was enjoin'd him,
told,

Warning the people to reserve themselves
Pure and expectant to behold the Lord
On the third day. To the minutest word
The strict command was fearfully obey'd:
When at the dawn of that important day
Anxious the people rose, and whilst all eyes
Were fixt upon the east, where Sinai's mount
Steep and yet dark in the horizon stood,
In fiery streams from forth the thund'ring
clouds

The flashing light'nings burst, the moun-
tain quak'd,

And the whole vault of Heaven was wrapt
in flame.

Then was the terror, then all Israel hid
Their faces, and the boldest of the host
Shook in their mailed habergeons for fear,
And trembling stood aloof. Still blaz'd the
mount,

And loud the elemental roar was heard
In bursts, that seem'd to shake the pillar'd
earth.

Then Korah shrunk into his inmost tent,"

The ten commandments are then
delivered in forty lines of blank
verse like the following.

" Father and mother, (for of them thou
art)

See that thou hold'st in honour, so will God
Give length of days to thee in Canaan's land."

" From murder, from adultery, from
theft

Be diligent to keep thy conscience free."

" Bear not false witness in thy neigh-
bour's wrong."

" Let not thine heart covet thy neigh-
bour's house,

His wife, his servant, whether man or maid,
His ox, his ass, or aught thy neighbour
hath.'—

The fourth book proceeds with
the march of the tribes to Kadesh-
barnea—They are impatient to at-

tempt the conquest of Canaan—
Moses addresses them—Korah an-
swers him, but finds himself de-
serted by his faction—The twelve
spies are elected and sent out.
Korah betakes himself to the de-
sert, invokes an evil spirit who ap-
pears, and tempted by him, makes
his vow before the altar of Chemos.
With this incident, which is only
new in the place where it is inserted,
the volume concludes.

The style of this work is pure,
the verse flowing, but by no
means rich in melody; except the
faults we have noticed, there is not
much to be censured in detail; but,
as a whole, it is dull, and prolix in
the extreme. With a certain class
it is possible however, that the Ex-
odiad may succeed as a *good book*,
which in a *technical* sense it may
fairly be entitled.

ART. VII. *Exodus; an Epic Poem: in Thirteen Books.* By CHARLES HOYLE, M. A.
of Trinity College, Cambridge; and Domestic Chaplain to his Grace the Duke of
Marlborough. 8vo. pp. 400.

IT is a very singular circumstance
that one year should have produced
two epic poems with the same title,
and it is no less singular, that one
should take up the subject just
where the other leaves it, at the
thanksgiving of the Israelites after
their passage of the Red Sea, and
the destruction of Pharaoh and his
host. Mr. Hoyle has chosen the
earlier portion of the history, which
appears to us the best fitted for
poetical purposes, on account of
the striking catastrophe with which
it concludes; still, for the reasons
we advanced in the last article, we
strongly object to Moses as the
hero of an epic, and to the epic
before us for many other reasons.
In the first place its imitation of
Milton is servile in many parts, and
especially in the machinery, to the
last degree. Secondly, those por-
tions of the work which are origi-
nal, are even worse than the bor-

rowed parts; they are neither po-
etical themselves, nor remind us of
any thing that is. Thirdly and
lastly, this poem consists of above
9000 lines of blank verse. It is
really lamentable to see so much
labour and learning as Mr. Hoyle
appears to possess, wasted upon an
undertaking so unpromising as an
epic poem, and to which his genius
is so utterly inadequate. One
extract we feel it due both to our
selves and our author to sub-
join. The Israelites having passed
the Red Sea, to the terror and
amazement of the Egyptians, Pha-
raoh encourages his host to follow.

" WHY quake ye helpless? Why on
prodigies
Gazes the prime of Egypt, as bereft
Of reason's aid? Long time have we con-
vers'd
Familiar with all wonder, yet retain
Our undiminish'd prowess to achieve
And justify great deeds, despite the threats

Of miracle or danger. Through mid sea
Flies Israel. Be it so. The gaping surge
If safe for them, is fordable and safe
For Egypt and revenge : nor gods nor fate
From pillage and from slaughter shall re-
deem

Th' already captiv'd mutiny. Arise,
Be men, and into yonder gulf career,
With Hebrew blood all ocean to defile.

" This heard, disquietude like ague
shook

The breast of Butis, trembling to debate
The tyrant's bidding, yet far worse oppress
With panic of resistless overthrow
Ambush'd amid the deep. Slow he ad-
vanc'd,

Unwilling, faint, and quivering as in life's
Last agony : then clasping Pharaoh's
knees,

And in prostration at the royal feet
Imploring, thus the time-worn sage began :

" Dread sovereign, though unmatchable
thy power

In earth's confine, yet seek not to provoke
Yon ghastly apparition of pale fire,
The God of Moses, sundering the sea,
And rocking the dry land. The dismal
hour

By Venephes foretold, e'en now o'erwhelms
Our daring, and for ever cuts us off
From life and blessed home. Like sooth-

sayer

Infallible he warn'd, and now receives
The recompence of prophecy ; for safe,
Though chain'd in dungeon, he suspires in
peace,

And, rescu'd from perdition, draws his
breath

Secure in native Egypt. We the while
Rush into delugé, and at once draw down
Inexorable ruin. Die then, die,
Gnashing his teeth cried Pharaoh, that ere
long

With Venephes in chambers of the grave
Meeting thou mayst exult and boast aloud
How Egypt fell. So bellow'd he, and
deep

Into the hoary head of Butis dash'd
His scymetar, then from before him spurn'd
The reeking corpse, and with infuriate step
Mounted his car, and on his princes call'd,
And bade them urge pursuit ; then to the
front

Lash'd on his bounding coursers, and self-
doom'd

Leap'd first into the chasm. Him every
chief,

With crowded ensigns, him each chario-
teer,

Horsemen and infantry, all Egypt's flower,
Followed in tumult emulous, like pomp
Of rampant bulls in hecatomb fast driven
From mead to slaughter. Oozy beds they
cross'd,

And tempted many a rude declivity
And treacherous sand ; while like a coved
roof

The sea bent over them, and far above
Was heard the roar of billows : grim ob-
scure

Of livid flame before them pacing, scarce
Reveal'd their hideous way ; and humid
chill

Beset them wandering as through vault and
gloom

Of winter's mausoleum, to explore
Some icy sepulchre, and falling prone
Leave there their bones : while in the long
canal

Scoop'd through the watery world, each
step and voice,

Pent up, and winding the drear aisle along,
Gave strange and stygian sound ; and all
the clash

And trampling of the host in echoes
knell'd,

Transform'd and aggravated into howl
Of tortur'd Erebus. So onward far'd
The worshippers of fiends, through diffi-
culty,

Toil, pain, and terror ; till the morning
watch

Wrath-laden rose. The God of Abraham
then

In vengeance from the pillar of the cloud
Look'd, and their squadrons troubled sore,
and scar'd

With storm and earthquake : thickly-flash-
ing fires

In fork'd artillery and wings of thunder
Flew crackling through their ranks ; disa-
bling steeds,

And scattering loose their broken chariot
wheels,

And lighting up with red continuous blaze
The slimy bottom, and th' abodes that
hold

Leviathan, the syrtes, pits, and rocks,
The fissur'd frith, th' immeasurable walls
Of curving ocean : grisly scene ; where
grinn'd

Death overhead, and underneath despair.
Then groan'd the bowels of th' abyss, the
womb

Of the great deep was shaken, and no heavens

Appear'd, but flaming canopy instead,
Of sulphurous sheen. Like those imagin'd domes

To great Alraschid told, where at a stroke
Petrific chastisement to marble turn'd
Th' accurs'd habitants ; so torpid gaz'd
The Memphisian bands, their only sign of life

And sense the ceaseless outcry vehement
Of fear and woe : till Pharaoh from the van,
Too late repenting, thus in haste exclaim'd :

“ Egyptians, hence : so fierce against us fight

The Hebrew deities. Revive, begone,
Fly swift ; in order or disorder fly.

“ He spake ; and in their uttermost distress

His summons, still with reverence heard,
recall'd

Their faculties, and rous'd to seek th' asyle

Of Migdol's castled shore. But as they turn'd,

Trampling each other in promiscuous press
And frantic agony, Jehovah gave

His fiat, and the watery parapet

Swell'd inward, and fell on them plumb :
with burst

Tenfold of thunder, sea o'erwhelming sea,
In horrible concussion shaking wide,
And deep, and inland far, the rock-built coasts

Of Araby and Mizraim : so by fire
Long undermin'd Vesuvio's crater falls,
And Capri and Miseno and remote
Calabria shake. In cataract the waves
Roll'd o'er the struggling ranks, nor car,
nor steed,

Nor swimmer's art avail'd ; at once the host

Was buried, and at once the funeral cry
In death was silenc'd : long their carcases,
Whelm'd by the ponderous billows, to and fro

In nether gulfs were tost, then upward borne

Cover'd the surface : chariots, bucklers,
robes,

Camel and dromedary, horses, arms,
Standards and spearmen, archers, cata-
phracts,

And counsellors and captains, and their king,

In mangled heaps ejected on the strand.”

ART. VIII. *The Poetical Register, and Repository of Fugitive Poetry, for 1805.*
Foolscape. pp. 510.

THE fifth volume of the Poetical Register is not materially either better or worse than its predecessors. In its small proportion of interesting matter, we distinguish a very peculiar and original piece, in which it is impossible not to recognize the vigorous hand of the author of *Gondalioch*.

“ EPISTLE,

“ *To the Author of ****** *****

“ Thou literary HARLEQUIN,
Whose mask brings safety to thy skin,
With patch'd, and parti-colour'd dress,
Made up of shreds of languages,
A Tailor's hell of common-places,
Hoarded for all convenient cases,
Remnants, and rags from 'hole of glory'
And lumber of the attic story,
The critics' cheap applause to win
By treasure of an asses' skin.

“ Thy pocket *Memory* serves to quote,
Thy wit enough to point a note,
Thy learning to make school-boys stare,
Thy spirit to lampoon a play'r.

ANN. REV. VOL. VI.

“ Resolv'd to vent satiric spite,
But pre-determin'd not to fight,
This *Tower of the Pigeon-Hole*
Seeks a dark place to save his poll,
Then darts his poison'd shaft below,
With little vigour in the bow.

“ Without one manly, gen'rous aim,
Thine is an *effervescent* fame :
Pungent, and volatile, and smart,
Distill'd from vitriol of the heart,
Thy verse throws round its spitter spatter
The acid flash of soda water.
No juice divine—no racy drop—
That flames, and mantles in the cup,
That shows the soil from whence it came
Warm'd with the pure Phœbean beam.

“ Will the soft wing of flying *Time*
Drop odour on such stinging rhyme?
“ O not for such the hallow'd bays,
To *Memory* dear when life decays ;
Not such the verse of taste and truth,
The violet sweet of primy youth,
Youth, that with flag of hope unfurl'd,
Walks forth amidst a garden world,
Beholds each blossom of delight,
Fair to the sense, and full in sight,

N D

While pleasure flows from ev'ry part,
And genial Nature swells the heart.

"Such scenes our youthful Bard annoy,
He blights each bursting bud of joy ;
The laurel round *his* temple strays,
To drop its *poison*, not its praise :
Such venom in the early page,
What will the virus be in *age* ?

"A Sat'rist in his vernal years,
Like the first foe to man appears,
When, on the tree of life, he sate
And croak'd out Eden's coming fate,
Her blossoms to be tempest-tost,
And Paradise for ever lost.

"Trust me, thy marriage with *this* Muse,
Not long will drop hyblean dews ;
Swiftly must change his honey'd moon,
Who woos and weds the low lampoon :
Swift shall this moon decrease and fall,
Succeeded by a moon of *gall*.
The bile, tho' *splendid*, by degrees,
Becomes the Cynic's sore disease,
Works to the heart, corrodes unseen,
And makes his breast a cave for spleen,
Till by a sort of moral trope,
The coxcomb turns a misanthrope,
His ruling maxim, and his fate,
Hated by all, and all to hate.

Where'er he comes, his atmosphere
Turns the sweet smile into a sneer ;
The quick and ardent spirit of love
Congeals, and can no longer move.
Chill'd to the source of genial heat,
The Pulse forgets its mirthful beat,
The flush of pleasure leaves the cheek,
The palsy'd tongue wants pow'r to speak.
The Graces quit their mazy dance,
And stand appall'd in speechless trance.
The voice of music, at its height,
Its airy wheel, and circling flight,
Drops disconcerted, and distress'd,
And sinks into its silent nest.
All Nature dreads the caustic power,
And Beauty closes up her flower.

"Take then, in time, the wiser part ;
Pluck this ill habit from thy heart ;
Cast off thy wreath of Aconite ;
From Cynic change to Parasite ;
In velvet sheath conceal thy claws ;
And, with soft flattery, pur applause ;
Employ thy pen in prattle-prattle,
And still be snake, but drown thy rattlé.
The Satirist still, with all his cant,
Has more or less of sycophant.
Come forth, and dare the searching sun,
Nor like the base assassin run,
Nor still remain, as now thou'rt seen,
The monster of a magazine :
(That grand menagerie of wit
& or all uncleanly creatures fit)

"So shalt Thou rise to worldly fame,
And borrow a sublimer name
Than now you share with *****'s Wife,
A POISONER of the BREAD of LIFE.
Ireland. D.

In the following little piece there
is so much elegance, and real tenderness,
that we should be glad to see the two first verses weeded of their mixed mythology.

"A DRINKING SONG.

BY W. R. SPENCER, ESQ.

"When the black-letter'd list to the Gods
was presented,

The list of what fate for each mortal
intends,

At the long string of ills the kind angel
relented,

And slipt in three blessings, Wife, Child,
dren, and Friends.

In vain angry Lucifer swore he was cheated,
That Justice Divine could not answer
its ends ;

The scheme of man's fall he maintain'd
was defeated,

For Earth became Heaven with Wife,
Children, and Friends.

If the stock of our bliss is in stranger
hands vested,

The fund, ill-secured, oft in bankruptcy
ends,

But the heart issues bills which are never
protested,

When drawn on the firm of Wife, Child,
dren and Friends.

Though Valour still glows in his life's
waning embers,

The death-wounded Tar, who his colour
defends,

Drops a tear of regret as he dying re-
members

How blest was his home, with Wife,
Children, and Friends.

The Soldier, whose deeds live immortal
in story,

Whom duty to far distant latitudes sends,
With transport would barter whole ages
of glory,

For one happy hour with Wife, Child,
dren, and Friends.

Though spice-breathing gales o'er his ca-
ravan hover,

And round him Arabia's whole fragrance
descends,

The Merchant still thinks on the wood-
bines that cover

The bower where he sat with Wife
Children, and Friends.

The day-spring of youth, if unclouded
by sorrow,

Alone on itself for enjoyment depends,
But drear is the twilight of age, if it borrow
No charms from the smile of Wife,
Children, and Friends.

Let the breath of the Muse ever freshen
and nourish

The laurel, which o'er her dead favour-
ite bends,

Over me wave the willow, which only can
flourish

When dew'd with the tears of Wife,
Children, and Friends.

Let us drink ! for my song growing gra-
ver and graver,

To subjects too solemn insensibly tends ;

Let us drink ! Pledge me high ! Love
and Virtue shall flavour

This glass which I fill to Wife, Chil-
dren, and Friends.

And if, in the hope this fair island to plunder,
The tyrant of France to invade us pre-
tends,

How his legions will shrink, when our
arm'd freemen thunder

The war-cry of Britons—' Wife, Chil-
dren, and Friends.' "

Why does not Mr. Spencer give
us a volume ? The whole of Mr.
Crabbe's " Village " is republished
here, just as he has himself given
a new and improved edition of all
his works.

ART. IX. *The Lay of an Irish Harp, or Metrical Fragments ; by Miss OWENSON.*
Foolscap. pp. 199.

A disgraceful farrago of passion-
ate, unfeminine, and scarcely de-
corous rant, disgusting affectation,
and the very quintessence of senti-
mental nonsense.

" CANZONA.

FRAGMENT XXXII.

" Oh ! should I fly from the world, Love,
to thee,

Would solitude render me dearer ?

Would our flight from the world draw thee
closer to me,

Or render thy passion sincerer ?

Would the heart thou hast touch'd more
tumultuously beat

Than when its wild pulse fear'd detec-
tion ?

Would the bliss unrestrain'd be more poi-
gnantly sweet

Than the bliss snatch'd by timid affec-
tion ?

II.

Though silence and solitude breathed all
around,

And each cold law of prudence was ba-
nish'd,

Though each wish of the heart and the
fancy was crown'd,

We should sigh for those hours that are
vanish'd.

When in secret we suffer'd, in secret were
blest,

Lest the many should censure our union ;
And an age of restraint, when oppos'd
and oppress,

Was repaid by a moment's communion.

III.

When virtue's pure tear dew'd our love's
kindling beam

It hallow'd the bliss it repented ;

When a penitent sigh breath'd o'er pas-
sion's wild dream

It absolv'd half the fault it lamented :

And how thrillingly sweet was each plea-
sure we stole,

In spite of each prudent restriction,

When the soul unrestrain'd met its warm
kindred soul,

And we laugh'd at the world's interdic-
tion !

IV.

Then fly, oh my love ! to the world back
with me,

Since the bliss it denies it enhances,

Since dearest the transient delight shar'd
with thee,

Which is snatch'd from the world's pry-
ing glances :

Nor talk thus of death till the warm thrill
of love

From each languid breast is retreating ;

Then may the life pulse of each heart cease
to move

When love's vital throb has ceas'd
beating."

It is scarcely worth while to re-
mark, that this precious book is
thickly bestown with French and
Italian quotations, scarcely a line of
which is rightly printed.

ART. X. *The Remains of Henry Kirke White, of Nottingham, late of St. John's College, Cambridge: with an Account of his Life, by* ROBERT SOUTHEY. 2 vols. small 8vo.

MR. WHITE was the author of a little volume, intitled "Clifton Grove, with other Poems," for an account of which see our second volume, p. 552. Those melancholy presages, which it is not superstition to deduce from a premature expansion of the mental powers, have in his instance been but too soon verified—the world was deprived of this very promising young man on the 19th of October, 1806, before he had yet completed his twenty-second year. "It was Henry's fortune, through his short life," says Mr. Southey, "as he was worthy of the kindest treatment, always to find it;" we may add, that even at his death this fortune has not forsaken him; since his fame has found an assertor no less zealous and sincere, than any whom his many virtues attached to his person. The biographical account prefixed to these volumes is one of the most interesting and affecting we ever remember to have perused; it is animated by that affectionate eloquence which is the free tribute of a kindred mind, commemorating departed genius. The "Remains" were selected by the editor from a large number of papers which proved the industry, no less than the talents of their author, and few pieces have been admitted, which are not in some point of view interesting.

Henry Kirke White, it appears, was the son of a butcher at Nottingham. He was early placed at the best school the town afforded, but his father, by way of compensating as it were, this advantage, obliged him to employ "one whole day of the week, and his leisure hours on the others, in carrying the butcher's basket." An insatiable thirst for reading distinguished him almost in infancy, and his talent for poetry soon began to display itself; at the age of thir-

teen he produced some little pieces which exceed in beauty almost all the juvenile poems we have seen. At fourteen he was placed with a stocking manufacturer, but such was his dislike to the drudgery of a merely mechanical employment, that at the end of a year his friends were induced to change his destination, by removing him to an attorney's office.

"On his thus entering the law, it was recommended to him by his employers, that he should endeavour to obtain some knowledge of Latin. He had now only the little time which an attorney's office, in very extensive practice, afforded; but great things may be done in 'those hours of leisure which even the busiest may create,'" and to his ardent mind no obstacles were too discouraging. He received some instruction in the first rudiments of this language, from a person who then resided at Nottingham under a feigned name, but was soon obliged to leave it, to evade the search of government, who were then seeking to secure him. Henry discovered him to be Mr. Cormick, from a print affixed to a continuation of Hume and Smollet, and published, with their histories, by Cooke. He is, I believe, the same person who wrote a life of Burke. If he received any other assistance, it was very trifling; yet, in the course of ten months, he enabled himself to read Horace with tolerable facility, and had made some progress in Greek, which indeed he began first. He used to exercise himself in declining the Greek nouns and verbs, as he was going to and from the office, so valuable was time become to him. From this time he contracted a habit of employing his mind in study during his walks, which he continued to the end of his life.

"He now became almost estranged from his family; even at his meals he would be reading, and his evenings were entirely devoted to intellectual improvement. He had a little room given him, which was called his study, and here his milk supper was taken up to him, for to avoid any loss of time, he refused to

* Turner's Preface to the History of the Anglo Saxons.

sup with his family, though earnestly intreated so to do, as his mother already began to dread the effects of this severe and unremitting application. The law was his first pursuit, to which his papers show he had applied himself with such industry, as to make it wonderful that he could have found time, busied as his days were, for any thing else. Greek and Latin were the next objects: at the same time he made himself a tolerable Italian scholar, and acquired some knowledge both of the Spanish and Portuguese. His medical friends say that the knowledge he had obtained of chemistry was very respectable. Astronomy and electricity were among his studies; some attention he paid to drawing, in which it is probable he would have excelled. He was passionately fond of music, and could play very pleasingly by ear on the pianoforte, composing the bass to the air he was playing; but this propensity he checked, lest it might interfere with more important objects. He had a turn for mechanics, and all the fittings up of his study were the work of his own hands."

So active a mind was not however to be satisfied with the mere acquisition of knowledge, however varied; and he exercised his genius in several original compositions in verse and prose, which appeared some of them in the *Monthly Preceptor*, and others in the *Monthly Mirror*. These latter attracted some attention, and obtained for him the acquaintance of Mr. Lofft and of Mr. Hill, proprietors of the *Monthly Mirror*.

"Their encouragement induced him, about the close of the year 1802, to prepare a volume of poems for the press. It was his hope that this publication might either, by the success of its sale, or the notice which it might excite, enable him to prosecute his studies at college, and fit himself for the Church. For though so far was he from feeling any dislike to his own profession, that he was even attached to it, and had indulged a hope that one day or other he should make his way to the Bar, a deafness, to which he had always been subject, and which appeared to grow progressively worse, threatened to preclude

all possibility of advancement; and his opinions, which had at one time inclined to deism, had now taken a strong devotional bias."

It was long before poor Henry was able to overcome the many obstacles which opposed themselves to his favourite wish of becoming a student at one of the universities, frequent disappointments, and an insatiable ardour for study, which induced him to deprive himself of his natural rest and necessary relaxation, undermined his health, and his constitution, naturally delicate, had already been shattered by several severe fits of illness, when he was at length enabled to begin his academical career as a sizar of St. John's college, Cambridge. For a year previously, he had placed himself under the tuition of the Rev. Mr. Grainger, where his progress had been so surprising, that immediately on going to Cambridge, he became as much distinguished for his classical knowledge as his genius."

"During his first term, one of the University Scholarships became vacant, and Henry, young as he was in College, and almost self-taught, was advised by those who were best able to estimate his chance of success, to offer himself as a competitor for it. He past the whole term in preparing himself for this, reading for College subjects in bed, in his walks, or, as he says, where, when, and how he could, never having a moment to spare, and often going to his tutor without having read at all. His strength sunk under this, and though he had declared himself a candidate, he was compelled to decline; but this was not the only misfortune. The general College examination came on; he was utterly unprepared to meet it, and believed that a failure here would have ruined his prospects for ever. He had only about a fortnight to read what other men had been the whole term reading. Once more he exerted himself beyond what his shattered health could bear; the disorder returned, and he went to his tutor, Mr. Catton, with tears in his eyes, and told him that he could not go into the Hall to be examined. Mr. Catton, how-

ever, thought his success here of so much importance, that he exhorted him, with all possible earnestness, to hold out the six days of the examination. Strong medicines were given him, to enable him to support it, and he was pronounced the first man of his year. But life was the price which he was to pay for such honours as this, and Henry is not the first young man to whom such honours have proved fatal. He said to his most intimate friend, almost the last time he saw him, that were he to paint a picture of Fame, crowning a distinguished under-graduate, after the Senate-house examination, he would represent her as concealing a Death's-head under a mask of beauty."

In the following year he was again pronounced first, at the great college examination. The highest hopes were entertained of him, and every university honour was thought to be within his reach. Mr. Catton treated him with fatherly kindness, and the college allowed him a mathematical tutor during the vacation; an unfortunate favour which probably hastened the lamentable catastrophe. His mind and body were both completely worn out by the intemperance of his application, and before the end of the year he sunk into the grave from pure exhaustion. The character of Mr. White was spotless; his disposition amiable to the highest degree. On all subjects, except that of religion, on which his sentiments were gloomy and fanatical, we agree with his biographer, that his good sense was as remarkable as his poetical genius. His letters, of which a considerable number appear, afford a highly interesting picture of one of the purest and finest of human minds. Two specimens shall suffice.

"TO WILLIAM ROUGH, ESQ.

"*Brigg, near Winterringham, July, 1805.*

"My dear Sir,

"I have just missed you at Lincoln, where I had some expectations of seeing you, and had not circumstances prevented, I had certainly waited there till to-morrow morning for that purpose. This letter,

which I wrote at Brigg, I shall convey to you at Kirton, by some person going to the session; many of whom, I have no doubt, are to be found in this litigious little town.

"Your mis-directed epistle, to my great sorrow, never reached my hands. As I was very anxious to get it, I made many enquiries at the post-offices round; but they were all in vain. I consider this as a real loss, and I hope you will regard me as still under the pressure of vexation, until I receive some substitute from your hands.

Had I any certain expectation of hearing you address *the Court*, or *Jury sworn*, at Kirton, no circumstances should prevent me from being present; so do I long to mark the dawning of that eloquence which will one day ring through every court in the Midland Circuit. I think the noise of ***, the overbearing petulance of ***, and the decent assurance of ***, will readily yield to that pure, chaste, and manly eloquence, which, I have no doubt, you chiefly cultivate. It seems to me, who am certainly no very competent judge, that there is an uniform *mode* or *art*, of pleading in our courts, which is in itself faulty, and is, moreover, a bar to the higher excellencies. You know, before a barrister begins, in what manner he will treat the subject; you anticipate his *positiveness*, his complete confidence in the stability of his case, his contempt of his opponent, his voluble exaggeration, and the vehemence of his indignation. All these are as of course. It is no matter what sort of a face the business assume: if Mr. — be all impetuosity, astonishment and indignation on one side, we know he would not have been a whit less impetuous, less astonished, or less indignant, on the other, had he happened to have been retained. It is true, this assurance of success, this contempt of an opponent, and dictatorial decision in speaking, are calculated to have effect on the minds of a jury; and if it be the business of a counsel to obtain his ends by *any* means, he is right to adopt them; but the misfortune is, that all these things are mechanical, and as much in the power of the opposite counsel as in your own; so that it is not so much who argues best, as who speaks last, loudest, or longest. True eloquence, on the other hand, is confident only where there is real ground for confidence, trusts more to reason and facts than to imposing declamation.

and seeks rather to convince than dazzle. The obstreperous rant of a pleader may, for a while, intimidate a jury, but plain and manly argument, delivered in a candid and ingenious manner, will more effectually work upon their understandings, and will make an impression on which the froth of declamation will be lost. I think a man who would plead in this manner, would gain the confidence of a jury, and would find the avenues of their hearts much more open, than a man of more assurance, who, by too much confidence where there is much doubt, and too much vehemence where there is greater need of coolness, puts his hearers continually in mind that he is pleading for hire. There seems to me so much beauty in truth, that I could wish our barristers would make a distinction between cases, in their opinion well or ill founded, embarking their whole heart and soul in the one, and contenting themselves with a perspicuous and forcible statement of their client's case, in the other.

Pardon my rambling. The *cacoethes scribendi* can only be cured by indulgence, and we have all a propensity to talk about things we do not understand.

* * * * *

"TO HIS BROTHER NEVILLE.

"*Winteringham, Aug. 20, 1805.*

"Dear Neville,

* * *

"I am very sensible of all your affection, in your anxiety that I should not diminish my books; but I am by no means relieved from the anxiety which, on more accounts than one, I am under, as to my present situation, so great a burthen to the family, when I ought to be a support. My father made some heavy complaints when I was at home, and though I am induced to believe that he is enough harassed to render it very excusable, yet I cannot but feel strongly the peculiarity of my situation; and, at my age, feel ashamed that I should add to his burthens. At present I have my hands completely tied behind me. When I get to college I hope to have more opportunities of advantage, and, if I am fortunate, I shall probably relieve my father and mother from the weight which I now lay upon them. I wish you, if you read this letter to my mother, to omit this part.

* * * * *

With regard to the poems it appears to us, that many of them prove his taste to have been infected by that querulous feebleness, which has been so fashionable among the sonneteers of the age: many traces of imitation are discernible in them, as in the works of all juvenile writers, and there is too much of the *cant* of poetry in some. Nevertheless, they afford unquestionable marks of genius; and had longer life been granted to their amiable author, and leisure to pursue his favourite art, we do not doubt that his excellent judgment would soon have directed him to the acquisition of a more manly and energetic style.

The following are among those pieces that please us best.

"FRAGMENT OF AN ODE TO THE MOON.

I.

Mild orb who floatest through the realm of night,

A pathless wanderer o'er a lonely wild;
Welcome to me thy soft and pensive light,
Which oft in childhood my lone thoughts beguil'd,

Now doubly dear as o'er my silent seat,

Nocturnal study's still retreat,
It casts a mournful melancholy gleam,
And through my lofty casement weaves,

Dim through the vine's encircling leaves,

An intermingled beam.

II.

These feverish dews that on my temples hang,

This quivering lip, these eyes of dying flame;

These the dread signs of many a secret pang,

These are the meed of him who pants for fame!

Pale Moon, from thoughts like these divert my soul;

Lowly I kneel before thy shrine on high;
My lamp expires;—beneath thy mild control,

These restless dreams are ever wont to fly.

Come kindred mourner, in my breast,
Soothe these discordant tones to rest,
And breathe the soul of peace,
Mild visitor, I feel thee here,
It is not pain that brings this tear,
For thou hast bid it cease.

Oh! many a year has pass'd away,
Since I beneath thy fairy ray,
Attun'd my infant reed;
When wilt thou, Time, those days restore,
Those happy moments now no more,

* * * * *

When on the lake's damp marge I lay,
And mark'd the northern meteor's dance;
Bland Hope and Fancy ye were there,
To inspire my trance.

Twin sisters faintly now ye deign,
Your magic sweets on me to shed,
In vain your powers are now essay'd,
To chace superior pain.

And art thou fled, thou welcome orb,
So swiftly pleasure flies;
So to mankind in darkness lost,
The beam of ardour dies.

Wan Moon thy nightly task is done,
And now encurtained in the main,
Thou sinkest into rest:

But I, in vain, on thorny bed,
Shall woo the god of soft repose—"

* * * * *

"SOLITUDE.

It is not that my lot is low,
That bids this silent tear to flow;
It is not grief that bids me moan,
It is that I am all alone.

In woods and glens I love to roam,
When the tir'd hedger hies him home;
Or by the woodland pool to rest,
When pale the star looks on its breast.

Yet when the silent evening sighs,
With hallow'd airs and symphonies,
My spirit takes another tone,
And sighs that it is all alone.

The autumn leaf is sear and dead,
It floats upon the water's bed;
I would not be a leaf, to die
Without recording sorrows sigh!

The woods and winds, with sullen wail,
Tell all the same unvaried tale;
I've none to smile when I am free,
And when I sigh, to sigh with me.

Yet in my dreams a form I view,
That thinks on me and loves me too;
I start, and when the vision's flown,
I weep that I am all alone."

One canto appears of a poem entitled "the Christiad," which its author seemingly intended for his great work; it opens well, but the subject is certainly not a good one. Two stanzas, written long after the rest, have been rendered eminently pathetic, by the fate of the author.

I.

"Thus far have I pursued my solemn theme

With self-rewarding toil;—thus far have sung

Of godlike deeds, far loftier than be-seem

The lyre, which I in early days have strung;

And now my spirits faint, and I have hung

The shell, that solaced me in saddest hour,

On the dark cypress! and the strings which rung

With Jesus' praise, their harpings now are o'er,

Or when the breeze comes by moan and are heard no more.

And must the harp of Judah sleep again,
Shall I no more re-animate the lay!

Oh! thou who visitest the sons of men,
Thou who dost listen when the humble pray,

One little space prolong my mournful day!

One little lapse suspend thy last decree!
I am a youthful traveller in the way,

And this slight boon would consecrate to thee,

Ere I with Death shake hands, and smile that I am free.

* * * * *

It has escaped the editor, that one of the sonnets beginning "Thy judgments, Lord, are just, &c." is a close translation of that celebrated one by Des Barreau—"Tes jugements, grand Dieu! sont pleins d'équité") the expression of which is so striking, and the sentiments so horrible.

On the whole we cannot conclude our article better, than in the words with which Mr. Southey takes his leave of the youthful poet he has so ably and so feelingly commemorated:—"These volumes contain

what he has left, immature buds, and blossoms shaken from the tree, and green fruit; yet will they evince what the harvest would have been,

and secure for him that remembrance upon earth for which he toiled."

ART. XI. *Conversation: A Didactic Poem, in three Parts. By WILLIAM COOKE, Esq. Foolschap. pp. 92.*

COWPER's admirable piece, bearing the same title with this, is perhaps too fresh in our memories, and in those of our readers, to allow us to do full justice to another on the same topic. That is a masterpiece; this certainly is not; yet has it some share of merit. We learn from the dedication, what ought also to have appeared in the title-page, that it is a republication. The date of the first edition we do not learn, and therefore cannot pronounce which poem was first in order of time. We have observed nothing in Mr. Cooke's that can fairly be pronounced plagiarism or imitation. Some similarity of sentiment on the same subject could scarcely be avoided.

The sense of this piece is better than the expression, which is frequently feeble or awkward, and sometimes obscure. The rules laid down are such as only the best society could teach. The following is perhaps the best wrought passage:—

"FEEBLE in thought, yet labouring to be wise,

Some live in mists and cultivate disguise,
Dealing like Delphic oracles around
Their dubious answers mystic and profound.

With what contempt the lib'ral mind must see,

ARCANO gravely take his fool's degree?
Screw every feature to the forms of sense,
The very puppet of *its* own pretence?

When at the levee last—the park, or play,
In vain he strives to recollect the day.

'Business so hurries—trifles crowd so fast,
'Tis hard to calculate how time has past.'

Ask for the friend, with whom he lives
at will,

'Perhaps he might be in the country still.'

But what's the current news—what's out of date,

"He knows no more than as the papers state."

Mix'd in discourse—alike his frothy mind
Teems with precautions of the puzzling kind;

If 'tis an anecdote, tho' fully known,
No clew to place, or character is shewn;
If now a jest—or harmless *equivogue*,
'It was a *person* introduced the joke.'

Nay, such his stratagem in taking coach,
—Lest tattling envy should his haunts approach—

He hurries in, nods with a joyless smile,
Nor gives his orders 'till he's off a mile—
Yet know, close fool—tho' secrecy we prize,

As what becomes the prudent—good—and wise,

This shuffling art in all you say, or do,
Hangs a suspicious character to view;
Betrays false consequence—or worse,
would hide

Some very secrets, ranker still than pride.

"Others reverse this principle, and show
Such suffocating pains from what they know,

Not wisdom's voice—or friendship's claims can still,

Nor yet the pow'rful fear of spreading ill;
Their breasts transparent as the polish'd glass,

Reflect the different objects as they pass.
Thus every petty fact of common life,

With whom he lives in amity—or strife,
His age—his fortune—maladies—or cares,

—With what he hears of other men's affairs—

The BABBLER tells alike to friend, or foe,
The loose historian of Himself and Co.—

From both extremes adopt this wiser part,
'Be not too close—or prodigal of heart.'

Dup'd by its cunning, *that* obtains no end,
Lur'd by its folly, *this* acquires no friend:

But, like the giddy spendthrift, feels too late

The various miseries of a lost estate.

“ Others again—tho’ scrupulous to touch
 The slightest secret, compromis’d as such;
 BOUND BY NO PROMISE, THINK IT
 LAWFUL PRIZE,
 Hence round the town in various shapes
 it flies,
 As suits the comic, or satyric strain,
 The loose—malicious—ignorant, or vain.
 But is there no restrictive pow’r which
 stays
 Folly’s report?—or Passion’s hasty
 phrase?
 Is there no voluntary pledge of mind
 In Conversation’s institutes, which bind?

O yes!—’tis our’s to take the gen’r’s side,
 And feel this mute injunction—’tis im-
 plied;
 No seal like HONOUR—’tis the stamp of
 kings,
 The sacred fount whence obligation
 springs,
 Virtue’s strong guard against corruption’s
 host,
 The peer’s best voucher—and the poor’s
 best boast;
 Without it, words unheeded pass away,
 Nor oaths bind those accustomed to be-
 tray.”

ART. XII. *The Mountain Bard; consisting of Ballads and Songs founded on Facts and Legendary Tales.* By JAMES HOGG, the Ettrick Shepherd, 8vo. pp. 202.

ANOTHER self-taught poet, who appears to have enjoyed fewer opportunities of mental cultivation than any one who has yet come under our cognizance! The memoir of himself, with which James Hogg has prefaced his volume, exhibits an odd mixture of vanity and simplicity. He lets us know that all the school education he ever received, terminated before he was eight years old; the little he had then learned, he had afterwards no opportunity of keeping up; and in the eighteenth year of his age, could scarcely read at all. About this period, having now risen from the occupation of a cow-herd to that of a shepherd, he had the fortune to meet with friends who supplied him with books.

“ IT was, while serving here, in the 18th year of my age, that I first got a perusal of “The Life and Adventures of Sir William Wallace,” and “The Gentle Shepherd;” and though immoderately fond of them, yet (what you will think remarkable in one who hath since dabbled so much in verses) I could not help regretting deeply that they were not in prose, that every body might have understood them; or, I thought, if they had been in the same kind of metre with the “Psalms,” I could have borne with them. The truth is, I made exceedingly slow progress in reading them: the little reading that I had learned, I had nearly

lost, and the Scottish dialect quite confounded me; so that, before I got to the end of a line, I had commonly lost the rhyme of the preceding one; and if I came to a triplet, a thing of which I had no conception, I commonly read to the foot of the page without perceiving that I had lost the rhyme altogether. Thus, after I had got through them both, I found myself much in the same predicament with the man of Eskdalemuir, who borrowed Bailey’s Dictionary from his neighbour. On returning it, the lender asked him, what he thought of it? “I don’t know,” replied he, “I have read it all through, but cannot say that I understand it; it is the most confused book that ever I saw in my life!” The late Mrs. Laidlaw of Willenslee took some notice of me, and frequently gave me books to read while tending the ewes; these were chiefly theological: the only one that I remember any thing of, is *Bishop Burnet’s Theory of the Conflagration of the Earth*. Happy was it for me that I did not understand it; for the little of it that I did understand, had nearly overturned my brain altogether. All the day I was pondering on the grand millenium, and the reign of the saints; and all the night dreaming of new heavens and a new earth; the stars in horror, and the world in flames! Mrs. Laidlaw also gave me sometimes the newspapers, which I pored on with great earnestness; beginning at the date, and reading straight on, through advertisements of houses and lands, Balm of Gilead, and every thing; and, after all,

was often no wiser than when I began. To give you some farther idea of the progress I had made in literature;—I was about this time obliged to write a letter to my elder brother, and, having never drawn a pen for such a number of years, I had actually forgot how to make sundry of the letters of the alphabet, which I had either to print, or patch up the words in the best way that I could, without them.

"At Whitsunday 1790, being then in the nineteenth year of my age, I left Willenslee, and hired myself to Mr. Laidlaw of Blackhouse, with whom I served as a shepherd nine years. The kindness of this gentleman to me it would be the utmost ingratitude ever to forget; for indeed it was much more like that of a father than a master; and it is not improbable that I should have been there still, had it not been for the following circumstance.

"My brother William had, for some time before that, occupied the farm of Ettrick-house, where he resided with our parents; but having taken a wife, and the place not suiting two families, he took another residence, and gave up the farm to me. The lease expiring at Whitsunday 1793, our possession was taken by a wealthier neighbour. The first time that I attempted to write verses, was in the spring of the year 1793. Mr. Laidlaw having a number of valuable books, which were all open to my perusal, I, about this time, began to read with considerable attention, and, no sooner did I begin to read so as to understand, than, rather prematurely, I began to write. The first thing that ever I attempted, was a poetical epistle to a student of divinity, an acquaintance of mine. It was a piece of most fulsome flattery, and was mostly composed of borrowed lines and sentences from Dryden's *Virgil*, and Harvey's *Life of Bruce*. I scarcely remember one line of it.

"But the first thing that ever I composed that was really my own, was a rhyme, entitled, *An Address to the Duke of Buccleuch, in beha'f o' mysel', an' ither poor fo'k*.

"In the same year, after a deal of pains, I finished a song, called, *The Way that the World goes on*; and *Wartie and Gordie's Foreign Intelligence*, an eclogue:

These were my first years productions; and having continued to write on ever since, often without either rhyme or reason, my pieces have multiplied exceedingly."

He afterwards gives a particular account of his manner of composing verse, and apparently has the folly to think it matter of boasting that he can scarcely ever be prevailed on to change a single word! His early attempts do not appear to have met with much success, even among persons in his own rank of life: But the publication of "*the Minstrelsy of the Scottish Border*," and probably the patronage of its editor, at length afforded him the means of making his appearance in one of Ballantyne's handsome octavos, published by subscription.

It has been found by experience, that few classes of writers have, generally speaking, less claim to the praise of originality than those called *self-taught* poets. They are frequently the most servile imitators of the few, and often bad models, to which they may have gained access. It was probably, therefore, the best thing that James Hogg could do, as a writer, to select a few of the traditional tales of his native district, about which the public curiosity had just then been excited, and attempt to relate them in a style resembling that of the ancient ballad. His endeavours have not proved altogether unsuccessful: these imitations, though not sufficiently exact to deceive a connoisseur, have yet a very considerable likeness to their originals. The stories are not in general very good ones. "*The Pedlar*" is a vulgar tale of a priest's laying the ghost of a pedlar, whose murderer is afterwards detected by a bone of the deceased bleeding at his touch. A note upon this ballad furnishes the disgraceful fact, that it is only thirty years since an occupant of the mill of Thirlestane, where

this murder took place, was punished for cutting a cross upon the forehead of an old woman whom he suspected of witchcraft. This operation is called "coring aboon the breath, and, it seems, is an old approved method of disarming a witch. Another ballad relates, with some degree of coarse humour, a marauding expedition of the Scots of Harden against the laird of Elibank, who surprises in an ambuscade, and makes prisoner, Wat of Harden. The next day, he offers his captive the alternative of the gallows, or his wide-mouthed daughter Meg for a wife; and it is not without considerable hesitation that Wat at length makes choice of the latter. It is needless to particularize all these pieces. We shall quote a few stanzas of one, as a very favourable specimen of the verse of this rustic "ballad-monger;" and a singular story, which he gives in prose, having put only the beginning of it into rhyme. On the whole, we think his prose does him more credit than his verse.

"WHAIR ha'e yelaid the goud, Peggye,
Ye gat on New-Yeir's day?
I lookit ilka day to see
Ye drest in fine array;

"But nouthir kirtle; cap, nor gowne,
To Peggye has come hame;
Whair ha'e yestowed the gowde, dochter?
I feir ye have been to blame."

"My goud it was my ain, fater;
A gift is ever free;
And when I neid my goud agene,
Can it be tint to me?"

"O ha'e ye sent it to a friend?
Or lent it to a fae?
Or gi'en it to some fause leman,
To breid ye mickle wae?"

"I ha'e na' sent it to a friend,
Nor lent it to a fae,
And never man, without your ken,
Sal cause my joye or wae;

"I ga'e it to a poor auld man,
Came shivering to the dore!
And when I heard his waesome tale
I wust my treasure more."

"What was the beggar's tale, Peggye?
I fain wald hear it o'er;
I fain wald hear that wylie tale
That drained thy little store."

"His hair was like the thisle doun,
His cheeks were furred wi' tyme,
His beard was like a bush of lyng,
When silvered o'er wi' ryme;

"He lifted up his languid eye,
Whilk better days had seen;
And ay he heaved the mournfu' sye,
While saut teirs fell atween."

"He took me by the hands, and saide
While pleasantly he smiled,—
O weel to you, my little flower,
That blumies in desert wilde;

"And may ye never feel the waes
That lang ha'e followit me;
Bereivit of all my gudes and gear,
My friends and familie."

"In Gilmanscleuch, beneath the heuch,
My faters lang did dwell;
Ay formost, under bauld Buccleuch,
A foreign fae to quell."

"Ilk petty robber, through the lands,
They taucht to stand in awe;
And affen checked the plundrin' bands
Of famous Tushilaw."

"But when the bush was in the flush,
And fairer their was nane,
Ae blast did all its honours crush,
And Gilmanscleuch is gane!"

Of the merits of this publication little remains to be said. The ancient ballad appears to us a very unworthy object of modern imitation, though we should be sorry to part with those original specimens on which time and the revolutions of human affairs have bestowed an adventitious value. To the merit of Mr. Scot himself, both as a poet and an editor, we have had the pleasure of bearing the fullest testimony; but we cannot help hinting to such as may be disposed to follow his footsteps, that the prolix and superstitious tales of village grandames will not long have charms for a cultivated *English* public. Absurdity indeed, in various forms, there is always a demand for; puerility too is a quality which has many ad-

mirers; but prolixity, the invariable characteristic of these rustic legends, is the one inexpressible sin which the wise and the thoughtless,

the busy and the gay, the whole population, in short, of a great metropolis, with one voice, refuse to pardon or to tolerate.

ART. XIII. *The Moorland Bard; or Poetical Recollections of a Weaver in the Moorlands of Staffordshire; with Notes.* 2 vols. 12mo.

WE might this year adopt the words of the swain in the song,

"O'er moorlands and mountains, rude,
barren, and bare,
Bewilder'd and weary I roam."

Such a dance have our *Bards* led us! This person, whose name is Bakewell, seems to be a pious, grave, good kind of man; perhaps also he may be an adept in the art and mystery of inkle weaving, which seems to be his particular branch of

business; but we imagine he will meet with little encouragement in his ambitious attempts to "weave the warp and weave the woof" of poesy. If people choose, however, to encourage such kind of verse-stringers in the lower walks of life, as a matter of charity, or a matter of curiosity, it is very well; but it is a little hard upon us, to be obliged to comprehend them in our list of authors to be read and seriously criticised.

ART. XIV. *Specimens of the later English Poets, with preliminary Notices.* By ROBERT SOUTHEY. 3 vols. foolscap 8vo.

AN extract from the masterly preface of this work, will best explain its nature and object.

"THESE volumes are intended to accompany Mr. Ellis's well known *Specimens of the Early English Poets*. That series concludes with the reign of Charles II, this begins with that of James his successor; the two together will exhibit the rise, progress, decline and revival of our Poetry, and the fluctuations of our poetical taste, from the first growth of the English language to the present times. A slight difference has been made in arrangement; instead of sorting the Poets, according to the reigns in which they flourished, I have noticed each under the year of his death, where that could be ascertained, otherwise according to the date of his chief publication. It was desirable that the series should be brought down to the end of the last century, and this order determined whom it should include. In consequence of this arrangement a few names will be found, which are included in the work of Mr. Ellis.

"Many worthless versifiers are admitted among the English Poets, by courtesy of criticism, which seems to conceive that charity towards the dead may cover the multitude of its offences against the living. There were other reasons for in-

cluding here the reprobate, as well as the elect. My business was to collect specimens as for a *hortus siccus*; not to cull flowers as for an anthology. I wished, as Mr. Ellis has done in the earlier ages, to exhibit specimens of every writer, whose verses appear in a substantive form, and find their place upon the shelves of the collector. The taste of the public may better be estimated from indifferent Poets than from good ones; because the former write for their contemporaries, the latter for posterity. Cleveland and Cowley, who were both more popular than Milton, characterise their age more truly."

It does not appear to us that a work upon the plan here laid down was much wanted, or will be thought so general to hold out the promise of high entertainment. All the productions of nature may be indeed considered as objects of rational curiosity, every plant, every insect, however insignificant or useless to human purposes, is still worthy of inspection and preservation as a work of the mighty Maker, a part of the great whole, a link in the chain of creation, a *being which fulfils its purpose*. But it is not so with the works of man, they have no *intrinsic*

value, and it is only those among them which have succeeded in contributing to the convenience or pleasure of men, that are deserving of the slightest notice. It is true indeed that time and chance sometimes confer an adventitious value on things which have failed in their original purpose. From all books of verse written before the reformation, as Mr. Southey proceeds to state, "the historian may find something to assist, or direct his enquiries; the antiquarian something to elucidate what requires illustration; the philologist something to insert in the margin of his dictionary." But all the pieces inserted in this collection were produced after that great era, and must as he says "stand or fall by their own merits." As for the assertion that the public taste may be best estimated from indifferent writers, it is only partially true. It is true of Cleveland and Cowley, *because* they were popular; but the majority of indifferent poets have not been popular, and therefore do not characterise their age. Moreover, though it is in some degree a desirable object to know what was the poetical taste of the 17th and 18th centuries, it is not desirable to read a great quantity of poor verse for the sake of this object; more especially as this is neither the shortest, most agreeable, nor most effectual method of attaining it. We therefore strongly disapprove of the indiscriminating plan of these volumes. If indeed, they were fitted to supersede Dr. Anderson's formidable Body of English Poets they would be a most welcome acquisition; but after all, either Anderson's or some other general collection must be resorted to for the entire works of the good poets, and these specimens can scarcely stand upon the negative merit of containing less of those of the bad ones. The Preface, which embraces much cu-

rious matter, historical and critical, and the biographical sketches, will certainly be the most acceptable part of this book; these latter are short, sprightly, and composed in a perfectly original manner and spirit; much of the information also which they convey, is not, we believe, elsewhere to met with, at least not in a collective form. We subjoin a few specimens.

" NAHUM TATE.

Dublin 1652—1715.

"The worthy successor of Shadwell as Court Poet, the worthy accomplice of Nicholas Brady in berhyming the Psalms, and the unworthy assistant of Dryden in Absalom and Achithophel. He was indeed a pitiful poet; but, says Oldys, he was a free, good-natured, fuddling companion. His latter days were spent in the Mint, as a place of refuge from his creditors.

"The specimens are selected from his collection of Poems by several hands, and on several occasions. 1685. As they have no name affixed to them they may be ascribed to Nahum himself."

JAMES MILLER.

1703—1744.

"When Miller was in embarrassed circumstances, the Ministry tempted him by very liberal offers to forsake his own high-church principles, and write in their defence. It staggered him, for he was a married man, with a family, and tenderly attached to a wife, who indeed deserved the tenderest attachment. He hinted to her on what terms preferment might be purchased, and she rejected them with an indignation which almost abashed him. He would have bargained for silence, but that did not satisfy the Ministry.

"This good man died just when his affairs were becoming prosperous. His admirable wife devoted the whole profit of a benefit play, which was given her, and of a large subscription for a volume of his Sermons to the payment of his debts, though by so doing she left herself and her children, almost destitute of the common necessities of life.

"He was author of several dramatick Pieces. The Humours of Oxford, his

first play, surmounted the opposition that was made to it; his second attempt was the *Mother-in-Law*, which from fear of ill success, came out under the name of his friend Henry Baker, and ran between twenty and thirty nights. For his third play, he justly feared; for the best Pieces in our language, were at the time of its appearance, performed to empty benches, while the taste of the town was led captive by the quaverings of Farinelli, and nonsense reigned in full glory at the Opera. The play however, which was called, *The Man of Taste*, was represented for thirty nights successively to crowded houses, and was looked on as a seasonable satire. He was also successful, notwithstanding the attempts of his personal enemies in a fourth play, called *The Universal Passion*. The *Harlequin Horace*, and the Poem "*Of Politeness*," are ingenious and spirited satires, the first written on the model of the *Ars Poetica*.

JAMES THOMPSON.

"*Ednam, near Kelso, Roxburghshire.*

Sept. 11, 1700, 1748.

"The Seasons, and still more, the Castle of Indolence, entitle Thomson to be ranked among the good English Poets: nor should it be forgotten that the song of *Rule Britannia* is his, a song which will be the political hymn of this country as long as she maintains her political power.

"So egregiously lazy was Thomson that he has been seen standing at a peach tree, with both hands in his pockets, eating the fruit as it grew. And once being discovered in bed at a very late hour in the day, when he was asked why he did not rise, his answer was "troth mon I hae nae motive." it is recorded to the honour of Quin, the Actor, that when Thomson was in great distress he visited him, and told him he was in his debt. Thomson, who did not suppose that any man could owe him a single farthing, answered with the jealousy of misfortune, somewhat peevishly, as if he thought the assertion was meant to deride him. Quin answered, "Sir, I am one of many who are in your debt for the pleasure which your Poem of the Seasons has afforded us, and you will give me leave to discharge my portion of it now that there is a fit opportunity;" and so saying presented him with a note for a hundred pounds."

HENRY JONES.

"*Drogheda, 1770.*

"This Author was a Bricklayer whom Lord Chesterfield patronised, long after his profligacy had made him unworthy of all assistance. At last he borrowed eight guineas of his Lordship's servant, and never ventured to revisit the house. His Tragedy of the *Earl of Essex* procured him a footing in the theatre, which enabled him to levy contributions upon the players by writing puffs and praising them in verse. His poetry was also of use to him in the Spunging-house, where he was a frequent guest, and he generally contrived to make the wife or daughter of the bailiff his friend, by praising her in rhyme. He used to boast that he had thus prevailed upon a bailiff's daughter to let him escape, and that another time he had actually borrowed two guineas of the bailiff who had him in custody for a debt of ten pounds. His talents, if they could not preserve him from distress, assisted him in it. He wrote petitions for his fellow prisoners, assisted at the tap, and was sometimes trusted to keep the inner door.

"After having been drunk for two days, he was found on the night of the third crushed by a waggon, in *St. Martin's Lane*, without his hat or coat; he was carried to the parish workhouse, and there terminated a disgraceful life.

"The *Earl of Essex* is his best known performance, he left a tragedy upon the story of *Harold*, which is lost, and a fragment of another called *The Cave of Idra*, which was finished and brought forth by Paul Hifferman. His papers fell into the hands of Reddish, who volunteered as Executor, but Reddish was at first negligent and afterwards deranged, and they never were produced."

"JOHN CUNNINGHAM.

"*Dublin. 1729—1773.*

"Cunningham's father was a wine-cooper at Dublin, who won a prize in the Lottery, and was ruined by it, for he commenced wine-merchant with his new capital, and became a bankrupt. His son, who was then at the grammar-school at *Drogheda*, was taken from his studies in consequence, and began, like many young men in hopeless circumstances, to look to the Theatre for support. Voice, figure, man-

ner,—every thing was against him; he became sensible of his own unfitness for this way of life, but there was no alternative; and having made one unsuccessful effort to better himself, by attempting the trade of authorship in London, he returned contentedly to the stage. The places where he was employed were Edinburgh, Newcastle, and Alnwick, where, in spite of his situation, he seems to have been regarded with that respect which his worth and talents deserved.

"Cunningham was an interesting man, he had a true love for the beauties of nature, his life was innocent, and humble as his lot was, he was contented and happy. His Poems have obtained considerable popularity, and are not unworthy of it."

Of some authors Mr. Southey speaks, we think, with a severity of contempt which they did not deserve. Of Penrose, whose "Madness" is selected, he says

"From this writer's Poem, that which has been most praised is selected. The author mistook inclination for power, and has luckily found Criticks, who have accepted the will for the deed."

ART. XV. *An Evening Walk in the Forest: a Poem descriptive of Forest Trees.* pp. 36.

AN account of the different species of English trees and their uses, in very humble verse.

ART. XVI. *The Poems of Richard Corbet, late Bishop of Oxford and Norwich. The Fourth Edition, with considerable Additions. To which are now added, "Oratio in Funus Henrici Principis," from Ashmole's Museum, Biographical Notes, and a Life of the Author.* By OCTAVIUS GILCHRIST, F.S.A. Foolscape. pp. 260.

THE short biography prefixed to this volume entertains not so much by any merit in the writer, as by the character of the man commemorated. "God rest his soul! a' was a merry man," and worthy of the quaint and witty age of our British Solomon.

Richard Corbet was born in 1582, and after receiving the rudiments of education at Westminster School, was admitted a student at Christ Church, proceeded Master of Arts in 1605, "and became celebrated as a wit and a poet." In 1612 on the death of Henry Prince of Wales,

Of Hammond,

"One Prologue of fourteen lines is all that Hammond has left except his Love Elegies. Of these Poems and of such as these, the shortest specimen is always the best."

Of Dr. Fordyce,

"A Dissenting Minister, whose Sermons to young women, should be marked in the Index Expurgatorius of morality. He published a volume of Poems, 1786."

Surely this opprobrious condemnation of a work in a totally different branch of literature, is very much out of place, and ought at least to have been supported by a reference to particular passages; for our parts we cannot guess what it is built upon. Mr. Southey acknowledges his obligations to a friend who corrected the proof sheets of these volumes; their typographical errors however, are numerous, and sometimes important.

Corbet, then one of the proctors, was deputed by the University to pronounce that funeral oration which augments the bulk of this volume—most unprofitably—is there any man living who is likely to think an antiquated piece of loyal flattery worth his attention?

In the dissensions which at that period agitated the church, our social divine took part with the Arminians against the puritans, whom he hated most cordially—as may well be supposed, and never missed an opportunity of lashing in verse or prose. It appears that the ro-

ception given to king James on his visit to Oxford in 1605 had been a great subject of raillery to the jealous wits of the other university. His visit to Cambridge a few years after, gave the Oxford men a fair opportunity of retaliating, and Corbet composed a long ballad on the occasion, which is not destitute of humour. The Cambridge poets retorted, on occasion of the king's second journey to Oxford, when Corbet, who is described as "a quaint preacher," had the honour of delivering a sermon before him, and was presented with a ring by his majesty. Much of Corbet's time and wit were wasted in these ludicrous altercations. During the primacy of Laud, he was in favour, and received a competent share of the good things of the church. He died bishop of Norwich in 1635. The following anecdotes of him Mr. Gilchrist has transcribed from a MS. of Aubrey's in the Ashmole Museum.

"After he was doctor of divinity, he sang ballads at the Crosse at Abingdon; on a market-day he and some of his comrades were at the tavern by the Crosse. The ballad-singer complained he had no custom—he could not put off his ballads. The jolly Doctor puts off his gowne, and puts on the ballad-singer's leathern jacket, and being a hapsome man, and a rare full voice, he presently vended a great many, and had a great audience.

"After the death of Dr. Goodwin, he was made deane of Christ-Church. He had a good interest with great men, as you may finde in his poems; and that with the then great favourite the duke of Bucks, his excellent wit ever 't was of recommendation to him. I have forgot the story; but at the same time Dr. Fell thought to have carried it, Dr. Corbet put a pretty trick on him to let him take a journey to London for it, when he had already the graunt of it.

"His conversation was extreme pleasant. Dr. Stubbins was one of his cronies; he was a jolly fat doctor, and a very

good house-keeper. As Dr. Corbet and he were riding in Lob-lane in wet weather, ('t is an extraordinary deepe dirty lane,) the coach fell, and Corbet said, that Dr. S. was up to the elbows in mud, and he was up to the elbows in Stubbins.

"A. D. 1628, he was made bishop of Oxford; and I have heard that he had an admirable grave and venerable aspect.

"One time as he was confirming, the country people pressing in to see the ceremony, said he, 'Beare off there! or I'll confirm ye with my staffe.'—Another time, being to lay his hand on the head of a man very bald, he turns to his chaplaine, and said, 'Some dust, Lushington,' to keepe his hand from slipping.—There was a man with a great venerable beard; said the bishop, 'You, behind the beard!'

"His chaplaine, Dr. Lushington, was a very learned and ingenious man, and they loved one another. The Bishop would sometimes take the key of the wine-cellar, and he and his chaplaine would go and lock themselves in and be merry; then first he layes down his episcopal hood, 'There layes the doctor;' then he puts off his gowne, 'There layes the bishop;' then 't was, 'Here's to thee, Corbet;—' Here's to thee, Lushington.' "

As to the poems of Bishop Corbet, the editor himself does not "claim for the author a place among the higher class of poets," and we cannot consider them as making any very valuable addition to the stock of current English verse, yet they are such as none but a clever man could have written. They consist almost entirely of tributes to the memory of eminent persons, or particular friends of the author, college squibs and other pieces of a local and temporary nature, which after all the labour of Mr. Gilchrist (who by the way is not a very learned commentator) can seldom be rendered interesting, and not always even intelligible. There is one piece however in a manly strain, and less infected than any other with the quaintness of the age, which may be read with pleasure.

O o

An Elegie on the Late Lord William Howard, Baron of Effingham.

'I did not know thee, lord, nor do I
strive

To win access, or grace, with lords alive:
The dead I serve, from whence nor faction can

Move me, nor favour; nor a greater man.
To whom no vice commends me, nor bribe
sent,

From whom no penance warns, nor portion
spent;

To thee I dedicate as much of me,
As I can spare from my own husbandry:
And till ghosts walk as they were wont
to do,

I trade for some, and do these errands too.
But first I do enquire, and am assur'd.

What tryals in their journeys they endur'd;
What certainties of honour and of worth
Their most uncertain life-times have brought
forth;

And who so did least hurt of this small
store,

He is my patron, dy'd he rich or poor.
First I will know of Fame (after his
peace,

When flattery and envy both do cease)
Who rul'd his actions: Reason, or my
lord?

Did the whole man rely upon a word,
A badge of title? or, above all chance,
Seem'd he as ancient as his cognizance?
What did he? Acts of mercy, and re-
frain

Oppression in himself, and in his train?
Was his essential table full as free
As boasts and invitations use to be?

Where if his russet-friend did chance to
dine,
Whether his satten-man would fill him
wine?

Did he think perjury as lov'd a sin,
Himself forsworn, as if his slave had
been?

Did he seek regular pleasures? Was he
known

Just husband of one wife, and she his
own?

Did he give freely without pause, or
doubt,

And read petitions ere they were worn
out?

Or should his well-deserving client ask,
Would he bestow a tilting or a masque
To keep need vertuous; and that done, not
fear

What lady damn'd him for his absence
there?

Did he attend the court for no man's fall?
Wore he the ruine of no hospital?
And when he did his rich apparel don,
Put he no widow, nor an orphan on?
Did he love simple virtue for the thing?
The king for no respect but for the king?
But, above all, did his religion wait
Upon God's throne, or on the chair of
state?

He that is guilty of no *quary* here,
Out-lasts his epitaph, out-lives his heir.
But there is none such, none so little bad;
Who but this negative goodness ever
had?

Of such a lord we may expect the birth,
He's rather in the womb, than on the
earth.

And 't were a crime in such a public fate,
For one to live well and degenerate:
And therefore I am angry, when a name
Comes to upbraid the world like *Effing-*
ham.

Nor was it modest in thee to depart
To thy eternal home, where now thou art,
Ere thy reproach was ready; or to die,
Ere custom had prepar'd thy calumny.
Eight days have past since thou hast paid
thy debt

To sin, and not a libel stirring yet;
Courtiers that scoff by patent, silent sit,
And have no use of slander or of wit;
But (which is monstrous) though against
the tyde,

The watermen have neither rayl'd nor ly'd.
Of good or bad there's no distinction
known,

For in thy praise the good and bad are one.
It seems, we all are covetous of fame,
And, hearing what a purchase of good
name

Thou lately mad'st, are careful to increase
Our title, by the holding of some lease
From thee our landlord, and for that th'
whole crew

Speak now like tenants, ready to renew.
It were too sad to tell thy pedigree,
Death hath disordered all, misplacing
thee;

Whilst now thy herald, in his line of
heirs,

Elots out thy name, and fills the space
with tears.

And thus hath conqu'ring Death, or Na-
ture rather,

Made thee prepostrous ancient to thy fa-
ther,
Who grieves th' art so, and like a glorious
light
Shines ore thy hearse.

He therefore that would write
And blaze thee throughly, may at once say
all,

Here lies the anchor of our admiral.
Let others write for glory or reward,
Truth is well paid, when she is sung and
heard."

The text must be corrupted in the line "Did he think perjury as low'd a sin," *low'd* is probably the right word. We suspect similar errors in other places—our editor is an industrious searcher of the parish registers, and the like, but apparently no philologist. The longest piece in the volume, entitled "Iter Boreale," gives the history of a journey from Oxford to Newark, and back by a different way—it is by no means the best of this class of poems, but still is rather amusing, and preserves some curious traits of the times. At Not-

tingham, after describing the excavations, Corbet proceeds,

"higher stood
Churches and houses, buildings stone and
wood;

Crosses not yet demolish't; and our Ladye
With her arms on, embracing her whole
Baby*.

Where let us note, though those are nor-
therne parts,
The Crosse finds in them more then south-
erne hearts."

What a strange gloss is here—can any thing be more evident than that there was in St. Mary's church an image of the virgin with her child in her arms, which, like the crosses, was still spared by the veneration of the people. The song entitled "the Distracted Puritane" has been rendered familiar to most readers through the medium of "Percy's reliques," it is one of the best of our author's satirical effusions, and in satire and badinage he succeeds best; on grave subjects he is scarcely able to maintain due decorum.

ART. XVII. *Poems, written at Lanchester.* By JOHN HODGSON, CLERK. 12mo. pp. 139.

THERE is a good deal of quaintness in Mr. Hodgson's ideas, frequently an awkwardness in his expressions, and want of distinctness in the plans of his longer pieces. He must take great pains with himself before it will be possible for him to produce any thing correctly and uniformly excellent—but we are inclined to think that he has in his mind the rudiments of a poet, and that the labour of cultivation would not therefore be bestowed in vain.

The following ode is surely a piece of considerable promise.

Ode to the Westwinds.

"Whither, ye timid zephyrs, have you
flown,

Ye people of the westwind, tell me where
You stretch your aromatic wings;
And in what gardens of the sun,

At morning, breathe
Your pleasant coldness? Have you south-
ward fled

With spring to linger on the breezy shores
Of Ebro, or the olive's leaf
To paint with everlasting green
On Tajo's banks?

Perhaps, you sport upon the golden sands
Of Niger, and, in heat meridian, dip
Your wings upon Anzico's
plains;

* The figure in these lines is taken from the fine church of St. Mary's, Nottingham, in which the long chancel and nave with the tower in the midst resemble the object of the bishop's metaphor. The castle mentioned in the succeeding lines has "perished amid the wreck of things that were."

Or, in the cocoa-vestur'd isles,
Beyond the line,
Kiss the young plaintain, and to dance and
song
The simple natives call. O! ministers
Of health, and medicines that
cure
The soul with sickness woe be-
gone—
O! back return,
And brace my languid limbs, and on my
cheek,
With hands benevolent, your crimson lay:
Come, and repair the dreadful
waste,
Committed by the ruffian tribe,
That rule the north.
From the fair pastures of the bright-horn'd
bull
Descending, on the orient shafts of day,
A thousand sylphs of heat are
come
To strew your grassy road with
flowers,
And bid you hail.
Already has the primrose decked for you
Her fragrant palaces, and wide unfolds
Their vestibule with yellow doors.
The purple-spotted orchis, too,
Prepares his halls

Of curious workmanship, where you may
spend
Your festal mornings, or, beneath the gloom
Of solitary midnight, rest
In caves, that azure crystal seem
To eyes like yours.
Come, in the globe-flower's golden laver,
wash
Your little hands with dew-drops, and in seas
Of evening tears, upon the leaves
Of alchemilla, gently plunge
Your beauteous limbs.
Will you not sip the woodruff's od'rous
lymph
And banquet on th' ambrosia it affords?
Will you not in the wortle sit,
And luscious nectar drink beneath
Its ruby dome?
O! you shall revel on Eliza's lip,
Madden with rapture on its coral bloom,
And, in her gentle eye, behold
The infant softness of your form
Reflected bright.
Come then, O genial winds, and in your
way
Visit the fairest fountains of the sky;
And, in the hollow of your hands,
Bring each a precious drop to
cheer
Returning spring."

ART. XVIII. *The Sports of Love, in Six Poems, and Six Etchings.* By W. M. CRAIG. Dedicated to the Ladies of the British Empire. 4to. pp. 19.

MERE trifles, and not elegant ones. All the figures are in the short, thick, Cupid proportions, and some of the faces have quite the Negro feature. "Sport the third" relates that the god of love, weary of his bow and arrows, on May morning, devised a curious cage which he hung on a myrtle bough and courteously invited all wandering hearts to enter: and the print exhibits a number of flying hearts, like birds without heads, fluttering all about.

"Lur'd by the soothing sounds, crowds throng'd in haste,
Such boasted joys to taste,
And soon his cage was fill'd with hearts:
But truly Cupid knew
How very few
Are suited for those joys that Love imparts.
Hence, to remove this doubt,
He took each flut'rer out,

To judge if worthy to remain
A subject of his blissful reign.
"First, pressing on with bold and conscious
air,
He view'd the heart of a long-toasted fair:
Its languid pulse, with no warm ardour
glowing,
Claim'd love from all, tho' love on none
bestowing.
The little god in anger grew;
And, turning loose the worth-
less thing,
He cried, 'Far hence your joyless
passage wing!
Self-love alone was made for you.'
"Then came with giddy bound, like many
more,
A vagrant heart, that oft had lov'd before,
Had long and far to various objects rang'd,
Yet found no tender pleasure as it chang'd.
'Go,' Cupid cried, still angry, 'go!
Such faithless hearts
None but the poignant smarts
Of love shall ever know.'

A virgin heart, just heaving with a sigh,
Wishing, yet trembling, next engag'd his
eye,
And, while his hand the timid pris'ner
held,
A warmer, quicker throb its pulses swell'd.
Charm'd with the prize, he snatch'd it to
his breast,
And thus, in raptur'd strains, his joy ex-
press'd:
'Dear, artless trembler, long I sought
A heart not stain'd with sordid
thought,

And now at last I find that prize in thee:
Each finer, softer sense possessing,
Thy hope is to be bless'd in blessing,
And this thy recompence shall be:
Love, pleas'd, on thee his purest joys be-
stows;

Nor time shall dare
Thy envied joys impair;
For genuine love, long cherish'd, brighter
glows."

And there is nothing in the book
more "piquant" than this!

ART. XIX. *The Chimney Sweeper's Boy. A Poem. 8vo. pp. 24.*

THIS poem is printed at Shef-
field, and the profits arising from
it are to be applied in aid of the so-
ciety lately instituted there "for
the purpose of improving the condi-
tion of children and others in the
service of chimney sweepers, and

for endeavouring to supersede the
necessity of employing climbing
boys." The tale itself is affecting
and well versified, we wish the ut-
most success both to it and to the
humane and highly desirable object
it is designed to promote.

ART. XX. *The Henriade of M. de Voltaire. Translated by DANIEL FRENCH, Esq. 8vo. pp. 336.*

FEW modern poems have been
so often criticised as the *Henriade*,
and it is neither our duty nor our
wish to seize this opportunity of
entering at large into its merits and
defects. We shall only remark,
whether or not the subject be a
happy one, it seems to us impossi-
ble for any competent and unpreju-
diced judge to deny that the piece
has many noble passages; and that
even if its author be refused a place
among epic poets, he must at least
be admitted to a very distinguished
one among fine writers. Delille
has said, in some lines which serve
for a motto to this translation, that
Voltaire had preferred, for his *Hen-
riade*, the pen of Tacitus to the lyre
of Homer. This is perhaps true—
but let not Mr. French suppose that
where Voltaire is prosaic, it is per-
mitted to him to be flat—or, that be-
cause he can construe French verse
into English rhyme, he is worthy to
be the interpreter of a man of genius.
He is totally unequal to his task—
a single extract impartially select-
ed, will be sufficient to show. After

unfolding the series of artifices by
which Catherine de Medici had pre-
pared the catastrophe of St. Bartho-
lomew's night.—Henry proceeds.

"She gives the signal in the shades of
night,

No signs are seen of tumult or affright,
Save that the conscious moon with sudden
dread

Shrunk up and clouded her indignant
head.

Coligny then by treacherous sleep oppress'd
Was steeped in slumbers of a deathlike
rest.

But soon a wild uproar dissolves the spell,
On all sides round he hears a dismal yell;
A thousand piercing shrieks his ears as-
sault,

Deep groans and howlings rend th' ethere-
al vault,

He starts amazed, he casts his eyes
around,

And sees the reeking murderers abound;
He hears the din of arms, the weapons
clash,

He views aghast the fiery torches flash,
Before his eyes his palace in a blaze,
And a whole nation shuddering with
amazement.

Here all his servants bleeding in the fire,
There the fierce ruffians with relentless ire

Roaring aloud without remorse to kill,
'Twas God's twas Medicis', their sove-
reign's will;

'Twas their command to spread the car-
nage wide,

To give no mercy, and to swell the tide.
Sudden he hears a hideous outcry rise,
Clamouring his name; at distance he des-
cries

Virtuous Teligny, to whose youthful arms
He lately had consigned his daughter's
charms,

Now dragged by soldiers, gasping in his
gore,

His outstretched hands his father's aid im-
plore;

His helpless father of all aid forlorn
Beholds him pierced, and barbarously
torn.

"Th' unhappy hero stood without a
friend

Or arms, himself with courage to defend,
And saw unmoved his certain death draw
nigh,

Resolved with glory as he lived to die.
Already had the crowd's resistless course
Enraged begun to burst the gates by
force,

When he himself unclosed it with his
hand,

And gave himself to the infuriate band.
With looks unterrified the chief is seen,
His front majestic and his eye serene,
Such as in battle through the fields of fire
He rolled the storm, or bad it's rage ex-
pire.

"At this august, this venerable look
O'erawed, the ruffians with cold horror
shook.

'Here,' he exclaims, 'here glut your dead-
ly rage,

And strike this drooping head o'ersnowed
with age.

What though in fields of fight full forty
years,

The chance of war these hoary locks re-
veres,

Perhaps untouched, unsullied they remain
Preserved by fate for you alone to stain.
Strike then, and make life's languid current
flow,

Strike, and Coligny will forgive the blow.
To me the sound of death is no alarm,
Nor has the toy called life a single charm.
Much as I covet a more glorious death,
And combating for you to yield my
breath;

I prize it not, but can resign to fate
A trifle worthless of my love or hate.
The bloody tygers at his words grow
tame,

Curse their dire errand and the deed dis-
claim;

While awful he with wonted grandeur
stood

'Mid those who lately thirsted for his
blood;

Like some good king for his mild sway
approved;

Girt by his subjects and by all beloved.

"But soon an unrelenting wretch ap-
peared,

Breathing destruction, and with gore be-
smeared;

Beme, a vile, sordid instrument of guilt,
Who earned his wages by the blood he
spilt;

He comes to animate their languished heat,
And finds th' assassins fawning at his feet.
While all around their melting sorrows
flow,

His breast was proof against the touch of
woe;

No soft compassion could restrain his arm,
No short remorse his hireling rage disarm,
Swift through the crowd the ruthless mon-
ster came,

Coligny views him with unaltered frame;

While the base coward, at the deed dis-
mayed,

His face averted ere he plunged the blade,
Lest at one glance of that resistless eye,
His strength should wither and his cou-
rage die.'

ART. XXI. *Poems, original and translated.* By P. J. DUCAREL, Esq. Foolscap
pp. 167.

IT is difficult to characterise the
works of mediocrity—they have
seldom a single marking feature.
Some of Mr. Ducarel's original
pieces however possess one, and that

is pedantry. In this age the fault is
rare and deserves indulgence, it is
one that the mob of versifiers are
in very little danger of committing,
heaven knows! Yet it would be ra-

ther diverting to hear a lover utter such learned invocations as these over his fainting mistress.

"Ye zephyrs, breathe; and, aromatic flow'rs

Yield costly balm; descend in dew, ye show'rs;

Cherish the flutt'ring life with dulcet song,

Ye choirs the undulating leaves among, Till to its fair abode the spark returns,

And with a flame divine informs and burns.

Thou genial sun, compliant with my pray'r,

Thy healing influence diffuse through air;

Such as with hymns of sacred harmony Thy Grecian votaries ascrib'd to thee;

Or who, to court thy renovating smile, Have hail'd thee Horus on the banks of Nile:

And I'll, perhaps, with tributary strain, My votive tablet hang in Isis' fane;

For, ah! how easy does the deed appear

To turn idolator, when gazing here!"

In his longer and more laboured pieces Mr. D. is completely unfor-

mate both in plan and execution, and his translations, principally from

Tibullus, are stiff and awkward; but some of his smaller poems pos-

sess occasionally the merits of tenderness, of elegance, and of inge-

nuity. We quote one on a rather singular subject which appears to us by no means unhappy.

"CONFIRMATION OF BERTHA.

SHE pass'd: insensibly there stole A sweet emotion o'er my soul;

Such as a cherub from on high Unseen might raise, if winging by.—

Ah me! my heart, struck with amaze, Seem'd rivetted, as was my eye.

Devotion warm'd the beamy rays Of her blue orbs she bent above;

And spirits, with seraphic love, Hung hovering, as Bertha knelt,

Partaking all perchance I felt.

"The holy man, who cast on her An hasty glance, which he withdrew

Slowly from the petitioner, To raise to gracious heav'n his view,

Confirm'd her faith. Lo! many an air Cradled with kindly zeal her prayer,

And angels hasten'd to present Before the Throne the innocent.

"Is there no sylph, of those who fly Upon the sun beam, or who float

Buoyant on music, on the note That thrills the string of sympathy,

Will waft in whispers to her ear, With a soft sigh of harmony,

That there is one, whilst yonder sphere Claims all her fervour, all her praise,

(Forgive him awful Heav'n!) who pays Vows to his idol, and whose gaze

On HER is bent as fervently."

ART. XXII. *Poems, chiefly amatory. By DAVID CAREY, Author of the Pleasures of Nature, Reign of Fancy, &c. &c. Foolscape, pp. 127.*

THE pages of Mr. Carey are de-erated from the task of comment- ing on his plagiarisms, his obscurities and his affectation.

ART. XXIII. *Contemplation, a Poem; with Tales and other poetical Compositions. By JOHN PENWARNE, 12mo. pp. 217.*

LITTLE need be said of the contents of this volume. Mr. Pen- warne never rises above mediocrity, and, except in his attempts at hu- mour, seldom sinks below it. He by no means an adept in the me- taphysical part of his art, he makes two syllables of heaven, and only

two of poesy, and ventures upon one strange contraction of which it is probable, he may have given the first example: "bye 'nd bye." He has also the wretched vulgarism "unhurt." A tiresome story en- titled "Tregeagle," which he has very unsuccessfully attempted to

put into old English, by substituting y's for i's and adding e's ad libitum, he has thought proper to tell in a measure invented by Mr. Lewis within every body's recollection.

"In Cornwaile's fam'd land, bye the poole on the moore,

"Tregeagle the wickede did dwelle;

"He once was a shepherd contented and poore;

"But growing ambyitious and wishing for more,

"Sad fortune the shepherd befelle."

"Contemplation" is a desultory piece in which its author seems to have interwoven all the scraps of blank verse he had by him—but it is not without merit; the poet supposes himself placed near the "guarded mount" of Milton, which

"Looks towards Namanco's and Bayona's hold,"

But which Mr. Penwarne thinks Bishop Newton wrong in supposing to be the same with the promontory of The Lands' End, because it has not the figure of a mount, and because there are no remains of buildings on it to justify the term "*guarded*:" as if the mount might not have been *guarded* by one of the Cornish giants, or some of the knights of Arthur's days, as well as by fortifications: there must have been some legend about the "great vision of the guarded mount" which has probably perished, and without a knowledge of this, the labours of commentators on the passage of Milton which refers to it, are idle to the last degree.

Mr. Penwarne describes the pilchard fishery carried on in mount's bay and its vicinity with the spirit and originality gained by personal observation.

The season this, when to CORNUBIA'S shore

The migrant swarms of Ocean's finny tribes

Their annual visit pay; her winding coast
Of jutting headlands, deep indented bays

With sinous course they trace; while from the heights

The HEWER views with keen exploring eye

The scaly hosts, diffusing ruddy light:
Joyous he hails, with promis'd wealth replete,

The sea's rich harvest offer'd to his hand.
The billows teem!—and barks innum-
rous spread

O'er Ocean's bosom, ply the busy oar,
Or hoist the sail, and catch the summer breeze.

Nor is to man confin'd the eager chase,
Ten thousand birds in flocks attend the shoals

With clam'rous wailing cries, and mark their course.

The Gull with sweeping wing oft dipping bears

Away thro' air his silvery prize—beneath,
The diving Cormorant pursues and crams
His greedy maw insatiate, and oft times
Himself a prey to the swift-shooting shark,
The dread voracious tyrant of the deep.
The quick-ey'd Gannet, soaring to the clouds,

From airy height his gliding quarry views,
And, scarce the light'ning swifter, dart-
ing down

With aim unerring, bears it far away
For many a fathom deep beneath the wave.
There rapid roll along the Porpoise herd,
In awkward gambols o'er the foaming flood;

O'r midst the shoal in riotous pursuit
They plunge—gorge on their flying prey,
and break

The close-form'd column—scattering far
and wide

The sacred myriads—MAN more greedy still,

Aided by art and urg'd by thirst of gold,
Whole millions sweeps at once!

The well-skill'd ready FISHERMEN sur-
round

The shoals intire—exulting in success;
Some patient watch their nets, or land the prize;

Others improvident and wild with joy,
Row with elate rapidity to land
And meet their wives and daughters on the beach,

With smiles of sweet congratulation;
While ECHO carries thro' the winding

shore
"Ten thousand hogsheads in *The Happy*
sean!"

The fishermen are then represented, in terms rather too coarse and familiar, as resorting to the ale-houses and drinking and dancing in the thoughtless enjoyment of anticipated riches.

When behold
To damp their joys, the congregating
clouds

Diffuse a depth of gloom—the winds arise,
The troubl'd ocean heaves—the whit-
ning waves

Break into foam—the black'ning tempest
howls

And sweeps the world of waters with her
wing

Resistless—while the burst of thunder
sounds

Rebellowing—upborn from Ocean's bed,
Th' impris'ning net that held the finny
host,

Floats all in broken threads upon the
surge;

While all the little captives joyous pour
In myriads forth, and seek the distant
deep.

Straight on each visage disappointment
lours;

The fiddle ceases and the heel subsides;
Blank silence all around—the golden hopes
Lost! scatter'd in the tumult of the
winds!"

The Cornish miner is character-
istically depicted in the following
passage.

But chiefly thou

O! ever blooming daughter of the skies,
'Tis thy alluring smile and dulcet voice
Sweet Hope, that cheer his solitary hour;
Softens his rugged toil, and pour the balm
Of healing comfort on his care-worn mind.
By thee commission'd, nightly round his
couch

Hover with promise fair in airy forms
The pleasing dreams—then the blue lam-
bent flame

He sees from earth arise, its spires pale
Innoxious wave, and mock his nearer views;
While in his mind he careful marks the
spot.

Thus pointed out, where Nature's treasure
lies

Deep buried in her bosom dark—he seems
With labour light th' incumbent soil to
raise;

And lo! far stretching east and west, a lode
form'd

Of mighty breadth—in various hollows

Of splendid grottoes, from whose roofs
depend

The sable crystals of the sparkling Tin,
In clusters hung amidst the snowy
Quartz

And Diamond's form pellucid—on the
walls

In gems quadrangular of emerald green,
And amethystine tints, the Fluors shine.
Pyrites bright, like gold and silver
gleam;

While in profusion poured all around,
With all the colours of the peacock's
train,

Or the gay dyes of the celestial arch
That spans the skies, refulgent Copper
glows.

He views the fairy scene, with rapture
sees

His taper's feeble light reflected blaze
In dazzling splendours from the golden
mine:

Nor when the wakeful bird with clarion
shrill

Bids th' unembodied phantoms of the
night

To melt in morning air—permittedst thou
The picture all to fade—in fancy's eye
Thou giv'st it still to glow—his waking
thoughts

By thee sustain'd upon thy promise
dwell.

Herises from his couch—the well-known
place,

Where in his dream the rising fire he
saw,

He seeks—with skill he scans the vari-
ous ground,

And marks where swells the hill, where
sinks the vale

To drain the waters from his promis'd
store.

Cheer'd by thy voice he labours on—at
times

Fell DISAPPOINTMENT shows her wrink-
led front,

But at thy magic touch she disappears;
While oft thou whisper'st in his listening
ear,

"The treasure deeper lies," and on he
toils.

These are the best parts of "Con-
templation"—for the song of tri-
umph on the capture of Buenos
Ayres comes, alas! rather mal-a-
propos. The songs, of which there
are several, are possessed of con-
siderable elegance.

ART. XXIV. *The Sweets of Solitude, and other Poems.* By THOMAS BURNET, 12mo. pp. 88.

MR. Burnet does not appear to us absolutely destitute of talent for verse-writing. By diligent application, and a careful study of the best models, he might become at least a good translator. His *Herculiscus*, from Theocritus, contains many very praise-worthy lines; but at present his productions have a tang of vulgarity, so gross, as

must offend the least fastidious of cultivated readers. A man who thinks it facetious to address the Emperor of the French by the appellations of Bon and Nap, should not hastily trust himself again in the humourous and familiar style—that most dangerous test of the breeding, taste, and manners of him by whom it is employed.

ART. XXV. *Affection, with other Poems.* By HENRY SMITHERS, of the *Adelphi*, Royal 8vo. pp. 210.

REVIEWERS are surveyors to the book-buying public. It is an essential part of their duty to expose every thing like trick or imposition on the part of authors or publishers; and to deliver in a fair and impartial estimate of work done and materials employed. The volume before us requires in an especial manner the exercise of this part of our office. It is very elegantly printed by Bensley on large paper, wire-woven, and hot-pressed. Four beautiful vignettes adorn it; three of them from original designs by Masquerier, the fourth from Guido's *Mother and Sleeping Infant*. Of the 210 pages of letter-press, only 96 are devoted to verse; the rest are filled with notes; and what kind of notes? Though a poem cannot be good which requires such a mass of commentary to render it intelligible, the notes at least, if ingenious and original, may be amusing, or even instructive. In this case, they are certainly the best part of the work, though not ingenious, and because not original; but never did a work come under our inspection in which they were more palpably employed as a mere book-making artifice. For instance, Mr Smithers commemorates in his "song" "that useful animal the horse," as he poetically styles him; and especially one particular poney, to whom his master had the gratitude to erect a monu-

ment. The note then informs us that this was a poney named Vesuvius; that such and such were the dangerous tracts through which he had safely carried his master; that these were the lines (20 in number) which were written on his death; and that the following quotation (2 pages) may give some idea of the beauties of that part of the Isle of Wight where the said poney lies buried! After the horse, the dog is naturally mentioned, as distinguished for his faithful attachments; a passage from Bewick's *Quadrupeds* is instantly produced, and the 24 stanzas of the ballad called *Beth-Gellert*, are transcribed. Various anecdotes of the white bear, the elephant, and several birds, from sources equally familiar, are brought forward in the same shameless manner. And our author has sometimes either the conceit to pretend, or the ignorance to believe, that he is telling his readers something of which they are ignorant! As thus:

"We are not sufficiently aware of the extensive usefulness of sheep. There is no part of these animals but is of essential benefit to man; they not only supply him with the most wholesome animal food, but find employment for various manufactories, at all seasons; they afford him annually a most comfortable and wholesome clothing; their skins supply him with parchment and glue; from other parts candles and soap are produced; of their horns are formed

buttons and other common articles, even their bones are of essential use, and their manure is found to be one of the best means of improving land."

There is indeed one circumstance in this history of the sheep, which we do not recollect to have learned from "The Rational Dame" in our infancy, that soap is *produced* from that animal. Not the slightest hint afforded by the text is suffered to remain unimproved. A short mention of the celebrated lady who is called, with gross impropriety, "Denmark's murdered queen," introduces a narrative of *ten pages* from "Carr's northern summer!" What makes the matter worse is, that almost all the extracts are pilfered from these books of yesterday. Macartney's Embassy, Park's Travels, Warner's Walk through Wales, the Life of Sir W. Jones, Marmonet's Memoirs, even the play of Pizarro, the Lay of the last Minstrel, and Montgomery's Poems, are all laid under contribution; and thus, with the addition of a few very flimsy sentences of his own, has Mr. S. filled up one half of his guinea book! There is nothing in the other half to atone for it. The piece called "Affection" is a very driftless, desultory, flat, tiresome performance: the sentiments are pious certainly, and as moral as can be wished, but the diction and versification are miserable. An extract, taken at random, will best do the work of criticism.

But richer fruits Affection's blooms produce.

View the young nursling in the dawn of life.

See with what eager, with what fond embrace

It clings delighted to the parent breast.
And bids its playful fingers tell its joy:
Repeated kindness, daily, hourly given,
Binds the loved child with firm but welcomed chains

In strong Affection; and early thus implants

The noblest feelings of the human soul;
As years increase, love's wilder passion burns,

Whence spring the charities of social life.

But call not by Affection's sacred name
The enfeebled love, taught in the modern school

Of affection or pretended lore,
Which melts in sorrow at the slightest tale

Of airy fiction; but withholds the tear
Or helping hand when real misery calls:
Nor prostitute her pure ethereal fire
To illumine the couches of licentious love.
Affection's altars yield a steady flame,
And cast a radiance o'er the paths of life.

How adamantine are the chains that bind

Hearts in connubial love, when kindred souls

As years advance entwine with firmer band?

Serena saw each season as it chang'd
Come fraught with blessings: Stranger to care,

Not covetous of wealth, rich in content,
And happy in the husband of her choice.
Blest with few friends, those few to virtue dear,

The peaceful pleasures hover'd round her home,

Till the fell blast, commission'd to destroy,
Struck comfort dead—for Henry was no more.

No warning given, no sickness to subdue,
Or mellow grief; she heard the dreadful tale,

Summon'd her energies to tend his corse,
To see Affection's last sad office done,
Then, as the flow'ret obliterated by the storm,
She droopt, and sought a refuge in the skies.

ART. XXVI. *Tenby, the Navy of England, and other occasional Poetry.* By GEORGE BAKER, A. M. late of C. C. College, Oxon. Foolscap 8vo. pp. 120.

"POETA nascitur," but such a writer as Mr. Baker is *made* by a university education, and by intercourse with the refined and lettered classes of society. Without these advantages he would never have been a versifier, with them he is not a poet. The piece entitled

Tenby is pleasing, however, from its subject; and the other trifles, though trite, would probably be not unacceptable to the friends for whom they were originally written.

INSCRIPTION

FOR A SEAT IN COTTON GROUNDS,
STAFFORDSHIRE.

"*Скверъ и Полевица*." Theocr.

THOU, whom propitious chance may lead
alone
To this fair spot, this seat of mountain stone,
Oh! rest awhile; mark well the gorgeous
scene
Of sloping woods, and shadowy rocks
between;
Yon low cot lighting on the upland's brow,
And glimm'ring brook at distance seen
below;
Whence to the summit of yon adverse
height
Wild oak and ash impervious groves unite;
O'er the broad crest their tow'ring branches
twine,
The sun's bright beams in majesty decline;
Then should the various view, as Heav'n
design'd,
Administer glad store to soothe thy mind,
Oh! pity those far off, whom envious Fate
Condemns, in courts or camps, to crowded
state;

Whom business, or low-thoughted care,
excludes
From Nature's fav'rite haunts, and sacred
solitudes."

"WRITTEN AT THE CLOSE OF A TOUR IN AUTUMN.

1803.

To D. J. W—BE, Esq.

"SWEEP by rude gales, the fading forests
tell,

That sun-bright scenes will not delight
us more,

And summer, as it breathes a last farewell,
Says too, our blyth and social scheme is
o'er:

Yet not so swept from Mem'ry's sacred
store,

Fade the fair records of our happier days;
Autumnal damps, nor winter's chilling
pow'r,

Check the kind warmth those lov'd ideas
raise,

Which kindling with the thought of past
delight

Together shar'd, of many a pleasant
strife,

For eminence in friendship's harmless
fight,

To present joys shall ever add new life,
And waken smiles, though wintry tempests
lower,

Bright as the brightest beam meridian suns
can pour."

ART. XXVII. *The Progress of Love; a Poem.* By MARTIN KEDGWIN MASTERS.
12mo. pp. 136.

A Metaphysico-didactic piece, interspersed with little narratives. The manner of it is apparently imitated from that of the "Pleasures of Imagination;" but the structure of the verse more resembles Thomson's. Mr. Masters, in his preface, acknowledges himself to be an uninformed and slightly educated man. This we should readily have divined: his language has the imperfections inseparable from ignorance, unfinished sentences, incongruous metaphors and images, and words used without regard to etymology, or peculiar appropriateness. Many parts of his subject are trite; and he neither thinks deeply, nor ima-

gines boldly enough, to set a face of novelty upon familiar themes. Still this little composition is not without its merit: there are several pleasing passages; and a glow of chaste and virtuous sentiment makes itself felt through the whole. The following episode has both originality and pathos; it is in fact the best part of the poem.

High in the foremost rank of beauty
placed,

Most brilliant star in fashion's glitt'ring
zone,

Cleora boasted all that art could add
To nature's bounty, measureless bestow'd.
Within the dazzling region of her eye
Sat Honor thron'd, and modesty, and love.

To her Horatio breath'd his vows, a youth,
Of noble lineage: fir'd to glorious deeds
By long heroic ancestry, his breast
Beat high at virtuous emulation's call;
His courtly mien, illum'd by radiant truth,
And manly grace proportion'd every limb.
Cleora felt his worth, and blushing deep
With bashful pleasure own'd a mutual
flame.

From that dear hour the happy pair possess
A bliss so ample, nought the world bestow'd
Could bring addition; each in other blest,
Sole paradise of all imagin'd good.
Their potent families approving view'd
The sympathetic glow that firmer bound
Their ancient friendship, with prophetic eye
Hail'd the bright omen of their fondest
wish,

The mutual honors of their House secur'd.
The day was fix'd to bind their fates in one;
Inventive pleasure, ever-varying trove
To steal the anxious interval away.
E'en giddy Fortune seem'd to pay her
wheel,

That no dark revolution might obstruct
The glorious day-spring dawning on their
hopes.

Then oft Horatio would in secret steal
To pour in his Cleora's raptur'd ear
His grateful feelings, and when language
fail'd

To look o'erflowing love. As thus one
night

Nought ill suspecting or intending, they
Indulg'd the pure emotions of their souls,
Horatio prest her to his bounding heart;
Her husband in Horatio she beheld;
Young, faithful, ardent, tender, and below'd.
His burning kisses through her swelling
veins

Tumultuous shot the soft infectious wish:
Now doating, trembling, wishing, fearing,
lost

In sweet delirium and the rapid whirl
Of shifting passions that confus'd her
thought;

Affection, confidence, the kindling flush
Of young desire, chastis'd by virgin fear
And Virtue's awful frown—Reflection sunk
In the big tumult and—Cleora fell.

O! that oblivion's thickest veil might
wrap

Th' afflictive sequel in eternal shade!
But truth compels the muse reluctant on.
With head averted, downcast, low'ring,
dumb

With grief and shame, confounded and
amaz'd,

Her tearful eye fast-rooted on the ground,
Cleora sat in rumination sad,
The breathing statue of deep-fixt despair.
In vain Horatio fondly o'er her hung
And with affection's soothing accents try'd
To cheer her to herself. Unmov'd she
heard

In gloomy silence, such a chilling calm
As might be felt; as when converging
clouds

Through dusky ether leagu'd in dread
array,

With stilly sweep conduct the winged
storm.

At length these sounds appall'd her lover's
ear:

"Horatio, that I've lov'd thee, greatly
lov'd,

" These guilty joys too certainly attest.

" Though still this o'ercharg'd heart
" beats but for thee.

" For ever fled is that celestial peace

" A moment since was mine. Tho' thou
" forgiv'st,

" I ne'er can hope for pardon from myself;

" E'en thy dear efforts would in vain
" attempt

" To still th' accusing pang. I fondly
" dream'd

" A spotless wife to fill thy longing arms;

" Not a degraded harlot; such I am,

" Nor can the gloss of language change
" the fact:

" This once proud heart e'en now could
" not endure

" Upbraidings from Horatio, and as oft

" As busy recollection brings me crime

" Back to my shudd'ring thought, I still
" should fear

" Suspicion lurk'd in thine. A hell-like
" that,

" Invention fables not, nor I will bear.

" May'st thou be blest! Farewel! we
" meet no more."

This said, abrupt she started from his sight,
And left him taanc'd in woe. Ah! soon
to feel

A weightier stroke—Cleora's wounded
shame,

Of life disdainful, urg'd the dread resolve

By an oblivious draught to sleep in death.
Horatio, desperate and distracted, fled

Where rampant war strode o'er the hapless
land,

Smiling at ruin; sought in glory's arms,
And found on Belgia's plains; an early
grave.

ART. XXVIII. *A Monody on the Death of the Right Honourable Charles James Fox. By*
 RICHARD PAYNE KNIGHT. 8vo. pp. 15.

AN affectionate, and not ungraceful tribute to the memory of this eminent statesman, and most amiable man. The verse is not quite so highly wrought as in a short piece it might and ought to be; but the sentiments are every where just and manly, and the well known *taste* of the author has instructed him to avoid the trite extravagances in which men upon these occasions too often indulge themselves. The distinguishing traits of Mr. Fox's character and manners are well sketched in the following lines.

Above each trick of art His genius tower'd,
 And intellect's full tide spontaneous pour'd;
 To embellish truth with unforc'd effort sought;
 With observation just and vigorous thought;
 With sense profound, in richest fancy drest;
 With learning's stores, in purest taste exprest;
 Deep and yet clear its copious currents roll'd
 Their amber waves o'er beds of native gold.

Whether the Politician's sense reveal'd
 Events in pregnant causes long conceal'd,
 The complicated scroll of time unroll'd;
 And, too prophetic! Europe's fate foretold:
 Whether the Critic oped his ample store,

And spread profuse the feast of Grecian lore;

Or, playfully redundant, scatter'd round
 The flowers which fancy cull'd on fairy ground:

If pleas'd in metaphysic maze to tread,
 And trace coy science to its fountain head,
 Philosophy disclos'd the springs of mind,
 Unravel'd thought, and analys'd mankind;
 Alike the varying stream abundant flow'd,
 Alike the clearness of its fountain show'd:
 While still, in each effusion of his mind,
 Appear'd the heart's warm glow—affections kind;—

That firm and proud integrity of soul
 Which knew no selfish passion's base control;

Truth undisguis'd, in native charms adorn'd;
 Which, unobtrusive, all concealment scorn'd;

Alike averse to flatter or offend,
 And never captious, though untaught to bend;

Honest ambition, whose unbiass'd aim
 Was to deserve, not win the smile of fame;
 Which ask'd no favour, courted no assent,
 Nor e'er profess'd what was not fully meant;

The powerful knave and wealthy block-head scorn'd;

But cherish'd all whom real worth adorn'd;
 Which through the paths of glory still pursu'd

One only object—universal good:
 Which health, and ease, and life itself resign'd,

To save his Country, and to serve Mankind.

ART. XXIX. *Oxford Prize Poems: being a Collection of such English Poems as have at various Times obtained Prizes in the University of Oxford.* 8vo. pp. 106.

FEW things are less likely to excite public interest than a collection of university prize poems: they are at best only a higher kind of school exercises, and even as exercises, their utility may well be questioned. Neither by prizes nor by any other *external* stimulus can poetical genius be called forth where it does not previously exist; and where it does, there is no fear but that in its own good time, and in a better manner than any stranger

could suggest, it will take occasion to discover itself. The pieces before us, are quite as good as could be expected, fair sale articles, executed, on the whole, in a creditable and workman-like manner. "The Aboriginal Britons," which Mr. Richards has so often given to the public, is even a piece of some spirit, and gave a promise of excellence which its author has never fulfilled. Mr. Heber's "Palestine" has the merit of considerable re-

search, and is in every respect the best thing in this collection: it is nearly as good as art can make it. In the following passage he has happily enough availed himself of the Arabian superstitions.

Such were the cares that watch'd o'er
Israel's fate,
And such the glories of their infant state.
—Triumphant race! and did your power
decay?

Fail'd the bright promise of your early day?
No;—by that sword, which, red with
heaven's gore,

A giant spoil, the stripling champion bore;
By him, the chief to farthest India known,
The mighty master of the ivory throne;
In heaven's own strength, high towering
o'er her foes,

Victorious Salem's lion banner rose:
Before her footstool prostrate nations lay,
And vassal tyrants crouch'd beneath her
sway.

—And he, the warrior sage, whose restless
mind

Through nature's mazes wander'd un-
confin'd;

Who everybird, and beast, and insect knew,
And spake of every plant that quaffs the
dew;

To him were known—so Hagar's offspring
tell—

The powerful sigill and the starry spell;
The midnight call, hell's shadowy legions
dread,

And sounds that burst the slumbers of the
dead.

Hence all his might; for, who could these
oppose?

And Tadmor thus, and Syrian Balbec rose.
Yet e'en the works of toiling Genii fall,
And vain was Estakhar's enchanted wall.

In frantic converse with the mournful wind,
There oft the houseless Santon rests
reclin'd;

Strange shapes he views, and drinks with
wondering ears

The voices of the dead, and songs of other
years.

Such, the faint echo of departed praise,
Still sound Arabia's legendary lays;
And thus their fabling bards delight to tell
How lovely were thy tents, O Israel!

One of his notes, however, we
scarcely know how to understand.

“All the British nations served under
the same banner.

Sono gl' Inglesi sagittarii ed hanno
Gente con lor, ch' è più vicina al polo,
Questi da l'alte selve ir-uti manda
La divisa dal mondo, ultima Irlanda.

Tasso, Gierusal. Lib. I. 44.

Ireland and Scotland, it is scarcely neces-
sary to observe, were synonymous.”

Because Ireland is mentioned as
nearer the pole than England, does
it follow that Scotland must be in-
cluded under that denomination? Part of Ireland (which may with
much greater propriety be styled
“La divisa dal mondo,” than Scot-
land) is more to the north than
England; and that the Italians had
separate names for the two countries
before Tasso's time, besides the
absurdity of supposing they had
not, may be proved from Ariosto,
who names Scotland frequently, and
has made one of his heroes a Scottish
prince. We have found nothing
else in this volume worthy of the
slightest remark.

ART. XXX. *An Essay on Fate; with other Poems.* By JOHN BARNES, Winchester;
fourteen Tears of Age. 12mo. pp. 80.

A Promise of future excellence is a boy, and that the poems of John
all that can ever be expected from Barnes do not afford.

ART. XXXI. *Musie; a Didactic Poem.* Translated from the Spanish of Don Tomas
de Yriarte, by JOHN BELFOUR, Esq. 8vo. pp. 192.

THE great reputation which an English dress of Mr. Belfour's
Yriarte's poem has obtained in his manufacturing. If the Spanish poet
own country, has occasioned its had chanced to see the English ver-
translation into German and Italian; sion of his fables by this same Mr.
and it now makes its appearance in Belfour, he must have experienced

no small anxiety lest his *Musica* should share a similar fate. Indeed many of the fables were entirely misunderstood, and some of the errors are truly ridiculous. The exercise seems to have been of use, and Mr. Belfour has, in the present instance, succeeded in understanding Yriarte much better than when he formerly attempted to translate. It remains to be seen how far he has retained the spirit of the original. Every work which becomes in any considerable degree popular, must either contain something in itself excellent, or it must treat of some subject which interests a particular class in society. Upon this latter principle it is easy to account for the celebrity of Yriarte's poem: the Musical republic was naturally disposed to be loud in its praise; and the support of so powerful a body sufficed to give notoriety to any work. The Spaniards are a musical people; and the number of admirers in his own country would necessarily secure to Yriarte a very considerable degree of admiration. However prejudiced we may be in favour of the science of music, it is impossible for us to consider the present poem—*quoad* poem—as a good one. It certainly has one merit, which may be justly ascribed to it, viz. that it is as good as the subject would admit of. In order that we may not appear to deliver a partial opinion on the merits of a work which has excited so much attention on the Continent, we shall present our readers an analysis of the whole poem, and such extracts as our limits will permit.

Nature is the goddess whom Yriarte invokes as the great patroness of harmony, and absolutely refuses all assistance from Phœbus and the nine. He then states the origin of music, which is as old as language, and may be considered as the most perfect sort of declama-

tion, since it is intelligible to the inhabitants of all countries. As in poetry and painting, so in music, to excel, it is necessary to study nature, the whispering of the wind among the leaves, and the loud roaring of the stormy ocean; the pensive strains of the nightingale, and the shrill carols of the lark, are the models which the musician should study. Next come the explanation of the diatonic and chromatic scales; the enharmonic is not noticed. The most ardent lovers of music must surely admit, that, however ably and scientifically this part of the subject may be treated, it is ill adapted for poetry.

“Begin we with the graver sounds
Ascend,

While semitones with tones entire we
blend.

The notes, we primitive, essential deem,
Of harmony the base, (the muse's theme;
By natural intervals, successive, clear,
That *diatonically*, please the ear;
To seven are limited, which giveto view,
The *diapason* just, or gammut true.
Although to regulate the scale, we join,
An eighth to which we power distinct
assign;

Yet this in truth, is but a concord found,
Or replication of the primal sound;
Acuter in effect, yet all proclaim
Though changed its place, its character
the same.

“Still should we err, the octave now
descried,

By just degrees, or spaces to divide;
For some are full, and tones entire confest,
And only semitones pronounced the rest;
Yet as alternately the notes we place,
They to the gammut give a charm, a grace,
By ratios varied,—for the ear would tire,
If nought but perfect tones produced the
lyre.—

Hence, lest the student should in judg-
ment err,

This truth we may with confidence aver;
That from the lowest point where sounds
prevail,

To their acutest boundary in the scale,
In every octave of a given sound,
Five notes entire, and two half notes are
found.

These as arranged, Musicians all agree,
Compose the Major or the Minor Key."

The multiplication of these scales is then noticed, and the limits beyond which either very high or very low tones displease: hence all the tones which are desirable, are contained in the compass of a few octaves. The three clefs which are the soul of music, viz. base, tenor, and treble, by changing their position or degree, form seven. Every voice and instrument has an appropriate clef which suits it best. Having stated the leading principles of *Melody*, he next considers the combination of different instruments or voices, and lays down the rules by attending to which *Harmony* is produced.

"But of these combinations, it is found;
The tones most consonant, and just in sound,
Of truest concord deemed, and most complete,
Are notes at intervals of *Eighths* that meet.
Then such by *fifths*, as from each other stray;
Then *fourths* succeed, and harmony display:
The next are *thirds*, in order and degree,
Both in the major, and the minor key;
Then *sixths*, in either mode, when struck with care,
Though sometimes dissonant, their powers declare.

"Tis to these intervals, in number seven,
To form the concord that the power is given:
The rest discordant are, as such we find
Are *seconds* when with *sevenths* aptly joined;
And the false fifth which Tritonus some call,
Whose three whole tones unlearned ears
:ppal.—
Nay, strange to tell, some notes that well agree,
Whate'er the scale, or whate'er the key;
Should they a semitone too much possess,
Or wanting one, the rule of right transgress;
And thus be raised too high, or sunk too low,
Will into discords by the union grow."

ANN. REV. VOL. VI.

The first idea of Harmony, the poet imagines to have been derived from attending to the singing of two birds which shepherds imitated on their pipes, or the mingled sounds of the running water, the rustling of leaves, and the hum of bees, might have furnished hints for the combination of sounds. An historical episode is next introduced, in which Music is stated to have suffered with her sister arts; from the irruption of the Goths and Vandals, but, like them; revived in Italy, where the great Aretino produced his scale, and paved the way for the improvements of Zarlino, Tartini, Kircher, Rameau, Martini, &c. Counterpoint was then revived and perfected. Unless regulated by Time; Melody and Harmony constitute but a congregated mass of sound. Time adds such energy and grace to music, that Pythagoras called measure *man*, and tone *woman*. Time is divided into common and treble; the first of which is called the nobler. We have next a description of the seven notes by the different figures of which their power is denoted. From Italy the terms of music are derived; and considerable skill is here displayed in introducing them into poetry: the utility of rests and pauses is insisted on; and the Canto concludes with expressing the happiness of that man who has genius in addition to a knowledge of the science of music.

The elements of the art being explained in the preceding Canto; the ideas of the poet on the subject of musical expression are developed. A noble youth, called Salicio, possessing great skill in music, becomes enamoured of an Arcadian shepherdess, assumes the garb of a shepherd, and instructs his fair one in the principles of music. Chrysea, the fair shepherdess, requests to know in what musical expression consists; and her lover most obligingly complies.

P p

" 'Tis by experience, loved Chrysea,
 found,
 Such is the magic influence of sound,
 That dulcet strains in every age and clime,
 Though subject to no rules of rhythm or
 time,
 O'er human minds possess such vast con-
 troul,
 Such active power, such virtue o'er the
 soul,
 They move, persuade, and agitate the
 frame,
 By means the most impressive thought can
 name.
 The suckling babe, in childhood's early
 day,
 Ere half formed words his little wants
 betray,
 To his blest parent, can by sounds express,
 His hopes, his fears, his pleasure and dis-
 tress.
 And man alike, transported from his home,
 'Mid savage nations doomed to live, or
 roam,
 Unknown their language, customs can
 explain
 By sound, his feelings, hopes, delight, and
 pain.
 Nay in a circle vast, for pleasure wrought,
 In crowded cities, and with numbers
 fraught;
 Though with a thousand voices it resound,
 Tumultuous, mixed, that every sense con-
 found,—
 And not a single word, distinct or clear,
 The astonished stranger can on entering,
 hear;
 Still by the accent will he learn with ease,
 Whether the scenes disgust the crowd or
 please.
 What vigour then, what influence must
 acquire,
 Those tones when clothed in language
 we admire!
 And with the charm of poetry exprest,
 How forcibly such sounds must sway the
 breast!
 'Twas from this source, the ancient Greeks
 among,
 This union sweet of poetry and song,
 That simple melody attention claimed,
 Obtained such power, such mighty souls
 inflamed;
 And wrought effects, which some might
 fabled deem.
 If while, Chrysea, I pursue my theme,—
 I knew not that thy richly cultured mind,
 Embraces all to harmony assigned."

The poet then proceeds to ex-
 plain how music expresses the dif-
 ferent passions and sensations. Rage,
 pain, remorse, anger, terror, we
 cannot help thinking, must be ex-
 pressed by pretty much the same
 sort of music; and though Yriarte
 has made a number of ingenious
 distinctions, unless words are added,
 the passion intended to be por-
 trayed will be often mistaken.

The fair shepherdess is, however,
 perfectly satisfied with the reason-
 ing of her admirer, and, as a re-
 ward for his instruction, consents to
 make him happy.

The third Canto commences with
 an appeal to the despisers of music,
 demanding their attention while the
 poet proves its dignity and utility.
 Painting and sculpture excite ad-
 miration only among civilized na-
 tions; but in all ages, and in all
 states of society, music exerts its
 influence. The infant checks his
 tears at the song of his nurse,
 and even birds and beasts are not
 insensible to its charms. The greatest
 philosophers, and the most illus-
 trious statesmen, have delighted in
 music.

Religious music is divided into
 four chants, viz. the plain, the figu-
 rative, the florid, and the organic;
 which last combines all the advan-
 tages of the others. In sacred
 chorus, the voices should be divided
 into four classes; the base, which
 the poet calls the father, who directs
 and governs all; the tenor, the
 eldest son, who keeps his parent's
 motions in view; the second treble,
 a steady youth of manners regular;
 the shrill treble, a boy who runs and
 leaps at will. The instruments
 which are calculated to excite devo-
 tional feelings, are the Eolian
 lyre, bassoon and harp, but above all,
 the organ. In praise of this instru-
 ment the poet expatiates, as it sur-
 passes every other, and combines
 the varied advantages of wind and
 string instruments. The Spanish

church, according to Yriarte, is pre-eminent in music; and its excellence is attributed to the care taken in the election of the musical professors. The contest for admission is well described: and the Canto concludes with an exhortation to the studious youths to aspire to the laurel wreath which decks the brows of the successful candidate.

Canto the fourth is devoted to the subject of Theatrical Music. The Opera, or Melo-Drama, is defended from the charge of absurdity. It is just as rational that Achilles should speak in recitative as in Spanish or English. Every body knows that those who are killed on the stage are to recover, and that the distress which they witness is only feigned. As no one can possibly be deceived at the theatre, there can be no objection to appeal to the passions through the medium of the ear.

The poet pays a high compliment to Metastasio, and expresses a wish that his precepts may add somewhat to the effect produced by the poetry of the Italian dramatist. A vision follows, in which the poet is transported to the Elysian fields, where he hears Jomelli discourse upon the music of the opera. To Spain is assigned the palm for vocal harmony; Germany ranks first in instrumental; and for dramatic music, Italy is unrivalled. The overture should prepare the audience for the opening of the piece, and should be either solemn or gay, as the opera that is to follow it. Then comes the actor, and declares his joy or pain in recitative. Many directions are given for the management of his voice; and, to avoid monotony, he is to be frequently aided by the orchestra. Should the hero be pondering over some great enterprise, or labouring under strong passion, his emotion is to be shewn in canzonettas. For tenderness and grace, the cavatina is particularly adapted. In duets, trios and quartettos, the

singers should not attempt to out-shine each other, but should steadily attend to their respective parts, and consider the combined effect. The same directions apply to chorus singers. In the chorus, the greatest skill of the composer is to be exerted. The concluding part of Jomelli's speech proves that Yriarte was a Gluckist.

"Nought now remains to me, ye learned
and wise,

But to direct to yonder plains your eyes,—
Where ye may see in one assemblage great,
Princes and ancient chieftains, robed in
state,

The good and virtuous, and illustrious host,
Who from the Melo-drama's power may
boast,

As durable a fame, as rich a crown,
As by their actions they acquired renown.
Than history's page or bronze more fixed
and strong,

Shall harmony record in hallowed song,
Achilles' valour, Alexander's rage,
Stern Cato's firmness, (wonder of his
age!)

Great Cyrus' faith and bravery set forth,
Æneas' piety, and Titus' worth.
Their fame, their virtues, and achieve-
ments high

In Vinci, Leo's strains shall never die;
In Pergolese's and in Lulli's shine—
In Porpora and Handel—deemed divine;
Live in Sacchini's song, with charms re-
plete,

In Feo's bold, in Paesiello's sweet,—
And many others—an illustrious train
Whose numerous beauties praise must
ever gain.

Souls who on earth sojourn—mid toil
and strife,

Or here imbibe the streams of endless life,
But most in thine, immortal Gluck, su-
blime!

To the last period of devouring time.
Composer great! whose matchless strains
disclose

Alcestes' sufferings, Iphigenia's woes,—
Fair Helen's sorrows,—and who touched
the lyre.

With all the force that Orpheus might in-
spire.

Whose wondrous genius by all ranks
adored

The golden age of music has restored.

Oh! while the world shall harmony revere,
Thy name to every votary shall be dear!
Long shall her sons thy bust with laurels
crown;

Adore thy memory and high renown,
And free from envy, jealousy, or pride,
The myrtles worship that thy relics hide!
Transplanted here—tho' Europe mourn
the day,

To thee we bend, to thee our homage pay;
Here deem the worthiest of the lyric host
Our pride, our glory, and thy triumph
boast!"

While the poet is asking the opinion of Jomelli respecting the Spanish Zarzuela * and Tonadilla, the vision is suddenly ended.

Canto the fifth treats of music as adapted to private society and solitude. Those discourteous souls who talk at a concert, are requested to stay at home, and not mar the harmony they cannot enjoy. Theatrical pieces afford many parts which may be introduced into private concerts; but instrumental music is absolutely necessary as an adjunct to the voice. Concertos, duos, trios, and quartetts, are examined; and the importance of variety in music is insisted on. For variety, vastness of conception, expression, grace, and every merit which a composer can have, Haydn is celebrated; and, according to the poet, as long as the Manzanares continues to flow, the German musician will be honoured in Spain. Music lessens fatigue: in marching, the soldier forgets the distance he has gone, while moving to the sound of the drum; and youths and damsels dance through the night, insensible of the exertion: such are the powerful effects of music in society.

If the comfort of music to those who are ignorant of it as a science be so great, how much more must it contribute to the happiness of those who cultivate it in theory as well as practice. Some good advice is

given to composers: they are recommended chiefly to avoid plagiarism, and to be careful lest they become mannerists. Taste appears in the Royal Academy of Arts, and proposes the establishment of a Musical Academy; and Painting, Sculpture, Poetry, and Eloquence, all readily offer their assistance. Poetry promises to combine her efforts with those of Music, to the improvement of the Spanish language.

Thus the poem concludes; and when we consider how ill adapted the subject is to the purposes of poetry, we are surprised that the author has been so successful. The highest class of poetry is certainly the epic; the descriptive ranks next; and of descriptive poetry, that which most abounds with visual images. Didactic poetry will rarely excite much general interest; but when it is necessary to introduce calculations, as in the first canto of this poem, we might almost as well think of versifying the Multiplication Table. There are few brilliant passages; but there is a strength of reasoning, and a power of illustration displayed, which prove the author to have been a man more remarkable for sound judgment than for lively fancy, and to have been a better metaphysician than a poet. The translation is tame, but tolerably correct. The original is written in that metre denominated *Silva*, in which the lines may be long or short, as the poet chooses; and it would have been better if the translator had rendered it into blank verse: he tells us, he preferred rhyme, because it was easier for him to write it, and because he thought blank verse more peculiarly suited to the epic. Some of the quotations from the early part of the poem will sufficiently prove how ill the metre is adapted to the subject.

* The Zarzuela is similar in construction to our minor comic operas. The Tonadilla is a musical composition peculiar to Spain, formerly a short simple air sung by the vulgar, but now it often engrosses a complete scene.

ART. XXXII. *The Triumphs of Petrarch, translated into English Verse. By the Rev. HENRY BOYD, A. M.* 12mo. pp. 220.

PETRARCH's reputation as a poet, rests more upon his sonnets than any of his other works. Sir Philip Sydney, Milton and Klopstock, have certainly produced individual sonnets of a higher character, and have compressed more in the space of fourteen lines than any other men; but there is a delicacy of sentiment, and an exquisite adaptation of the language to the thought, which render Petrarch's amatory sonnets still unrivalled. Notwithstanding the high opinion which Mr. Boyd entertains of the *Trionfi*, taking it as a whole, we cannot but consider it as a poem of very inferior merit. The constant variety of characters introduced, is considered by the translator as a circumstance which cannot fail of keeping up the attention of the reader; but the mere succession of new personages who glance by like the ghosts in Macbeth, soon fatigues, and never interests. Even Homer's catalogue of the Grecian heroes is dull; and we gallop over the imitation of it in Virgil and Tasso, to get to the more interesting parts of the poem. In the *Triumphs of Love*, we have an enumeration of all the unfortunate lovers from the beginning of the world till the time of Petrarch. We have Joseph and Agamemnon, David and Sir Launcelot du Lake, Pluto and Solomon, Judith and Penelope (why these two last are introduced we know not) and many others, whom, to be sure, nobody but a poet would have thought of assembling together; all numbered among the slaves of Cupid, and collected in sad procession round his car. The melody of Petrarch's versification and the allusions to his own passion for Laura constitute the only merit of the first part of the *Triumphs* in the original, and it is to be regretted that Mr. Boyd should have attempted to translate

what would not bear conversion into another language. Those poems of which the chief excellence consists in the harmony of the verse, require the translator to be as skilful as the original composer; and supposing such a one to be found, the original will generally be preferred; because we are always inclined to ascribe greater merit to what we read in other languages, than in our own; for the same reason, perhaps that we like champagne better than perry, because it is an enjoyment which can be less commonly procured. Reading the original of the *Trionfi*, will generally be considered a heavy task; but still it must be confessed rather more interesting than the translation. On the anniversary of the day when his passion for Laura commenced, the vision which occupies the subsequent poem presented itself to the poet. The God of Love appeared seated on a triumphal car, attended by the ghosts of those he had subdued. One of these shades describes to the poet who the others are, and the list is very comprehensive; the poet himself is at last compelled to join the crowd, and describes the misery he endured, and the charms which subdued him. He meets many of his friends in the train of the god, and seems to have been in excellent company. Cupid, however, conducts all his retinue to the dungeons of despair, and all their hopes and flattering dreams but end in misery.

" Oh, hapless mortals! that rely
On fickle Fortune's, ever-changing sky—
E'en in that season, when, with sacred fire,
Dun Cupid seem'd his subjects to inspire,
That warms the heart, and kindles in the
look,
And all beneath the moon obey his yoke—
I saw the sad reverse that lovers own,
I heard the slaves beneath their bondage
groan;

I saw them sink beneath the deadly weight
 And the long tortures that fore-run their
 fate.
 Sad Disappointments there in meagre forms
 Were seen, and feverish Dreams, and fan-
 cy'd Harms;
 And Phantoms rising from the yawning
 tomb
 Were seen to muster in the gathering gloom
 Around the car: and some were seen to
 climb
 While cruel Fate revers'd their steps sublime.
 And empty Notions in the port were seen,
 And baffled Hopes were there with clou-
 dy mien.
 There was expensive Gain, and Gain that
 lost,
 And amorous Schemes by Fortune's fa-
 vour cross;
 And wearisome Repose, and Cares that slept.
 There was the semblance of Disgrace,
 that kept
 The youth from dire Mischance on whom
 it fell,
 And Glory darken'd on the gloom of hell;
 Perfidious Loyalty, and honest Fraud,
 And Wisdom slow, and headlong Thirst
 of blood;
 The Dungeon, where the flow'ry paths
 decoy;
 The painful, hard Escape with long annoy.
 I saw the smooth descent the foot betray,
 And the steep rocky path that leads again
 to day,
 There in the gloomy gulf Confusion storm'd,
 And moody Rage its wildest freaks per-
 form'd;
 And settled Grief was there; and solid
 Night
 But rarely broke with fitful gleams of light
 From joy's fantastic hand."

The Triumph of Chastity is meant to represent the conquest which Laura obtained over the passion of love. She is personified by Chastity; and among her attendants are enumerated some of those same personages who appear in the preceding book among the slaves of love. Judith and Penelope seem more at home here than in their former situation. Phineas Fletcher's poem, is in part an expansion of the Triumph of Chastity. The archer god shoots in vain at Laura, who is well guarded against his attacks.

"CAMILLA; or the Amazons in arms
 From ancient Thermodon, to fierce alarms
 Inur'd; or Julius in Pharsalia's field,
 When his dread onset forc'd the foe to
 yield—

Came not so boldly on as she, to face
 The mighty victor of the human race,
 Who scorns the temper'd mail and buck-
 ler's ward.

With her the Virtues came—an heavenly
 guard,

A sky-descended legion, clad in light
 Of glorious panoply, contemning mortal
 might;

All weaponless they came; but hand in hand
 Defied the fury of the adverse band:
 Honour and Maiden-shame were in the van
 Elysian twins, belov'd by God and man.
 Her delegates in arms with them combin'd;
 Prudence appear'd the daughter of the
 mind;

Pure Temperance next, and Steadiness of soul
 That ever keeps in view th' eternal goal;
 And Gentleness and soft Address were seen,
 And Courtesy with mild inviting mien;
 And purity and cautious Dread of blame,
 With ardent love of clear unspotted fame;
 And sage Discretion, seldom seen below
 Where the full veins with youthful ardour
 glow;

Benevolence and Harmony of soul
 Were there, but rarely found from pole
 to pole;

And there consummate Beauty shone,
 combin'd

With all the pureness of an angel-mind."

Love is himself subdued.

The triumph of Death is far su-
 perior to either of the former; the
 poet here describes the death of
 his Mistress.

"But now my devious strain
 Turns to the cavalcade of Death again;
 For now remorseless Fate, like envious
 Night,

Drew her dim curtain o'er that glorious
 light;

And that terrific hour, the dread of man,
 Its baleful march, with leaden feet, began.
 Another female choir the band increas'd,
 (Not from their earthly tenements releas'd)
 Who round the victim stood, with awful
 pause,

To see if Death would mitigate her laws.
 The ringlet now she seiz'd, the golden
 prize*

By fate devoted to the nether skies.

* See Virg. l. 4. sub. fin.

"Ah!" gently did she crop the sweetest flower

That ever yet adorn'd a summer bower,
As if she fear'd to hurt its tender bloom
Fated in heavenly clime to breathe perfume.
Then oh, what loud laments were heard
around!

Yet calm, expecting Fate, in peace profound
The victim sate; nor throb, nor starting tear
Betray'd the symptoms of degenerate fear.
Those eyes were still serene, whose lambent
light

Had fir'd my soul, and wing'd the Muse's
flight.

Midst the tumultuous scene of general woe
Happily in her ardent eyes was seen to glow,
As if she saw amid the opening skies,
Even now, her well-spent life's ethereal
prize.

"Go, denizen of heaven, to earth assign'd!
Pure emanation of th' Eternal Mind."

The spirit of Laura appears to
Petrarch after her death; and she
confesses to him that passion, which,
during her life, she would never
own. The poet seems to doubt the
truth of the confession; and the
following lines, in answer to his
question, which implied doubt, may
be considered as superior to any
other part of the poem.

"O misbeliever, hear!"

She cried, with kindling cheek and brow
severe:

"Why do you listen with suspended faith?
Why should I trifle in the shades of Death;
You never learn'd on earth, nor need you
know,

How strong I felt the sympathetic glow,
Yet with no common joy I saw you bound,
With joy I heard when you my conquest
own'd;

Nor less I lov'd the thrilling voice of Fame,
That spread through many a clime my
honour'd name.

Thy love I priz'd, but not its boundless rage,
And cool discretion used the flame to 'suage',
When most I felt for you, I show'd disdain,
And curb'd my passion while your mourn-
ful strain

To all the listening world your woes declar'd,

While on my lips I kept a painful guard.

This is the *key* to that mysterious plan
That through the tenor of my conduct ran;
We lov'd, but heavenly Wisdom's-gentle
sway

Kept in each breast the raging pest at bay.
Your passion kindled mine, but your's was
shown;

My bosom burn'd like your's, but burn'd
unknown.

I heard you spend your voice in fruitless
prayer,

I saw your face the picture of Despair,
Yet durst not give relief: Distrust and
Shame

Repress the fury of my rising flame;
Yet think not one who thus her flame con-
ceals

Less than the loud complaining lover feels;
Or what he never felt perhaps may feign,
While others shrink beneath a smother'd
pain.

But still did Fate for once the veil remove,
When, panting, I perus'd the LINES OF
LOVE;

While you, in pale suspense, stood trem-
bling by

And saw my burning cheek and downcast
eye:

My heart was your's—I quench'd my ar-
dent flame,

I check'd my tell-tale eyes;—was I to
blame

If I denied my smiles?—my heart was
thine

Why should you at the nobler gift repine?
Yet often as I seem'd your love to slight,
Far oftener I indulg'd the dear delight,
Of many a secret glance, from you con-
ceal'd,

And all the woman in my looks reveal'd."

Fame is the proper person to tri-
umph over Death; accordingly,
upon the retreat of the latter, Fame,
attended by Trojans, Greeks, and
Romans, takes the field; and the
same sort of enumeration occurs as
before; and many of the same
heroes who figured among the attend-
ants of Cupid, are now followers of
Fame, like soldiers on the stage,
who join in the triumphal proces-
sion of either party, as they may be
required. Time is indignant at the

* A canzone of Petrarch, addressed to her, which begins thus:—"Nel dolce
Tempo della prima Etade."—See his Poems.

interference of Fame with his power; and a fine description is given of the vain attempts which are made by Fame to save her followers from oblivion. The *Triumph of Eternity* is written in a high moral and religious strain. The poet looks forward to his reunion with Laura as the greatest blessing in store for him. We have not room for more extract, or we should willingly make it from the latter part of the poem.

Considering the translation as a whole, we do not think it equal to the version of Dante, by the same author. Several of the most favourable specimens we have already extracted; and it is but fair to notice some of those passages which are decidedly bad. Page 37.

"Thus in security and peace trepann'd,
I was enlisted in that wayward band,
Who short lived joys by anguish long obtain,

And whom the pleasures of a rival pain
More than their proper joys."

Here it is difficult to discover the meaning of the author. The only interpretation of which the words will admit, makes absolute nonsense.

Mr. Boyd is too fond of triplets, and often introduces them with bad effect. For instance, in describing the death of Laura. Page 128.

"Ethereal purity from earth is fled
Beauty and worth are number'd with the dead

So mourn'd the drooping dames about the funeral bed."

Whenever there is mention made of heaven, or of an existence in regions above this earth, Mr. Boyd uses the expression *above the pole*; and this recurs frequently with the word *soul* to rhyme with it, as page 133.

"Ignorance, her baleful umbrage throws
O'er your sick mind, your sin degraded soul
Can never taste the joys above the pole."

And again, page 206.

"With those strong energies that lift the soul
"To scenes unhop'd, unthought, above
pole

And page 42 almost the same line.

"Of all those energies that lift the soul
"To her congenial climes above the pole."

A number of verbal errors and unpleasant expressions might be pointed out: thus of the passion of love, it is said,

"I know what secret flame the marrow fries."

Upon the whole, however, Mr. Boyd's versification is remarkably smooth, and if he never rises to the sublime, we are willing to ascribe it rather to a defect in the original poem than to any inability in the translator. In the introduction, Mr. Boyd gives an account of the *Courts of Love*, which existed in Europe during the 12th, 13th, and 14th centuries; but we cannot avoid thinking this gentleman a little credulous in believing the existence of female courts among the Gauls 1177 years before the Christian æra. Though the author of the *Histoire des Troubadours* may be fully convinced of the accuracy of his information respecting the Gauls at that remote period, we are surprised that Mr. Boyd should give credit to the statement. The short sketch of the courts of love is very interesting, and affords a curious specimen of the manners of the French during the middle ages, when religion and love were blended together in the institution of chivalry. While censuring the licentious poems of the Troubadours, Mr. Boyd is naturally led to speak of those poets, who, in our own times, prostitute their talents, and disgrace their characters in the production of amatory odes, where sentiment and sensuality are blended, and which are to be reprobated in proportion to the genius they display. Mr. Boyd's sentiments on this subject do honor to himself and to his profession; and the whole introduction gives us a high idea of the principles and acquirements of the author.

ART. XXXIII. *The Epics of the Ton; or Glories of the Great World; a Poem in Two Books, with Notes and Illustrations.* 8vo. pp. 269.

NOT having any relish for personal and private satire we derived but little pleasure from these epics. Ladies of high rank are indecently dragged through the dirt, and held up to ridicule by this writer, with the same unfeeling impudence as we have seen displayed by some coarse carman, who when he has

purposely splashed with mire a well dressed lady on the *pavé*, sets the dirty boys to laugh at her mishap.

The attack upon political characters is fair enough; but for an arrow to fly, it must have feathers at one end if it has lead at the other. Here is lead at both.

ART. XXXIV. *All the Talents; a satirical Poem, in Four Dialogues, by POLYPUS.* 8vo.

ART. XXXV. *A Pastoral Epilogue to and by the Author of 'All the Talents.'* 8vo.

THE monkey who antics on the back of the elephant gets a laugh from the rabble; but the laugh is against himself alone, while the lordly elephant is admired for his majesty and forbearance.

No weight of character, no dignity of conduct exempts a man from the taunts of a wit, or the grins of a buffoon; the spirit of tolerance which so strongly marked and cha-

racterized the last administration was taken advantage of by a hundred scribblers, who well knew the indifference with which their attacks would be taken. This satirical poem, to do the author justice, is the best of those we have seen: there is some humour in it and some wit. Lingo, too, to shew his learning has thrown in a little Latin and Greek.

ART. XXXVI. *The Groans of the Talents; or Private Sentiments on Public Occurrences, &c.* 8vo.

AN ass kicking the dead lion.

ART. XXXVII. *All the Talents in Ireland; a satirical Poem, with Notes, by SCRUTATOR.* 8vo.

THE writer has drawn his own character in four lines which we shall take the liberty of transcribing,

"A ruthless bigot (such as Mary's days
Present) converting by the faggot's blaze;
A cruel zealot, with ferocious tone
Damning all sects, all churches but his own."

ART. XXXVIII. *St. Stephen's Chapel: a satirical Poem.* By HORATIUS. 8vo.

THIS is an attack upon the new ministry, as the three preceding su-

tires were upon the old. It is a very harmless one!

ART. XXXIX. *The Alarum; a Poem, humbly dedicated to Britons of all Descriptions, who love their King and venerate the happy Constitution of their Country.* 8vo. pp. 51.

AS forced from wind-guns lead itself can fly

And pond'rous slugs cut swiftly through the sky;

As clock to weight their nimble motion owe,
The wheels above, urged by the load below;

Me, emptiness and dulness could inspire,
And were my elasticity and fire.

Had Heav'n decreed such works a longer date

Heav'n had decreed to spare the Grub-street state.

The Dunciad.

ART. XL. *The Rising Sun; a serio comic satiric Romance, by CERVANTES*
Hog, F.S.M. 12mo. 3 vols.

IT is one of the "Miseries of Human Life" to have too much of a good thing. The spark caught: the two first volumes of this work spread like wild-fire in the Savannas of America: the third lacks fuel, and its flame burns with a dim and flickering light. Cervantes Hog, F. S. M? that is we suppose *Fellow of the Swinish Multitude*, and a very impudent and facetious fellow too. Of all the satires we ever read this has the largest share of ef-

frontery: it has plenty of humour in it, and is not destitute of wit. That it has passed with impunity through two or three editions is the strongest proof that we enjoy the liberty of the press in its fullest extent, or that the high personage whom it attacks with such bitterness has at any rate one good quality, the quality of good nature. It has been deemed prudent, however, to present a sop in the last volume.

ART. XLI. *Stultifera Navis: or the Modern Ship of Fools.* 12mo.

THIS modern ship of Fools is built after the model of Alexander Barclay's ancient one: capacious as the vessel may be, there is no fear that it should lack freightage. The motley merry-making crew rush on board in countless numbers, some relying for security on their own buoyancy, and others perhaps, on the truth of the old proverb, that 'he who is born to be hanged, will never be drowned.'

There are some objects against whom a merciful and judicious satirist only cracks his whip in terror; on the backs of others he lets it fall with merited severity. But little discrimination of this sort is shewn here, where follies of every hue, and vices of every enormity, are lashed alike, not with a cutting cat o'nine-tails, but a clumsy cart whip.

Whoever the author of this book is, he has contrived to scrape together a number of amusing anec-

dotes, which are thrown into the form of notes: the poetical part is heavy and dull, notwithstanding the *limæ labor ac mora* which the author professes to have bestowed upon it. We select the following as a favourable specimen of the manner and execution.

"OF NEW FASHIONS, AND FOOLS THAT WEAR DISGUISED GARMENTS.

Ad populum phaleras, ego te intus et in cute novi.

"GO hide thy face, dame Decency, while I Descant on fashions and our ladies' dress; Their modes are folly, and their drapery One yard of gauze* to cover nakedness.

With lawn transparent are their bosoms bound,

Alluring ev'ry eye to view the sight;

While stomach, taper waist, and contour round,

Are visible thro' cambric twin'd so tight.

One petticoat or drawers† of muslin thin,
From heav'n's rude blast protects the fragile MAID;

* It is absolutely impossible to walk the streets of London, without witnessing the truth of this remark; as the ladies not contented with parading *all but naked*, must needs heighten the scene, by grasping tightly round them the small portion of drapery they have, whereby the whole contour from the waist downwards, is just as perceptible as if they had no covering at all.

† As a trifling effort of Boreas might elevate, or the rude push of a passenger cause a rent in the thin petticoat or chemise, whereby a total exposure would be inevitable, the expedient of wearing drawers of muslin has been resorted to, which, in some instances, are converted by *Dashers* into trowsers, with the addition of a deep fringe of lace, which is carefully displayed by the shortness of the petticoat dangling about the ancles. So much for decency!

Maid did I say—What difference in the sin,
The harlot's act, or limbs by lust array'd?

Or view the milliner's inventive art,
In hips elastic, and full swell behind;
Stays "*a la Je ne sçai quoi*," at once impart,

That nature's naught without such modes
refin'd.

Naught was the swelling Pad† compar'd
to this,

Indeed, for beauty it was ne'er design'd;
But that a woman still might seem a miss,
A single hour before she was confin'd.

Tight let the Grecian tresses bind the head,
And countless ringlets, "*A la Reçamier*,"

In greasy order o'er the front be spread,
The whole a peruque||, fye on nat'ral hair.

The deaden'd lustre of that once bright eye,
The tinge vermilion with white lead con-
join'd,

Fain would revive, while health's rose
blooming dye,

By dissipation long hath been purloin'd.

* This article of dress, not only obviates any pressure upon the bosom, but, if necessity requires, it substitutes, by cotton wadding, any deficiency. With respect to the stomach, and Butler's renowned seat of honour, the wadding is also continued to that part, with the addition of whalebone, so as to compress the *devant*, and give elasticity and rotundity to the *derriere*, by which means, should the rude touch of an inebriated carman chance to come in contact with honour's throne, the grasp would not be felt, and that much redoubted seat of majesty, would consequently escape insult.

† This convenient appendage to the stomach, levelled at once all distinctions with single and married ladies, excepting that what was *artificial* in the mother, was frequently *natural* in the daughter.

‡ This appellation was derived from the Parisian lady who gave the ton to a vast profusion of cork-screw curls, ranged upon the forehead like rows of twisted wires, similar to what are placed near the cranks of bells to give them elasticity. In order to produce the thin glossy appearance which constitutes the beauty of these tresses. (not unlike the love locks in the time of Charles the First) it is necessary, after curling with the irons, to divide and subdivide each ringlet, which is then passed through the fingers of the dressing woman, who has previously wetted them with some sweet scented oil.

|| As to nature, she has literally no more to do with modern taste in this particular, than a magpie has occasion for a Greek lexicon. How, in the name of common sense, should the simple goddess define what is so suitable to our complexions as we ourselves can? besides, what would become of Mr. Collick, the hair merchant, and the numerous gentlemen of Mr. Vicary's calling—No lady of ton can possibly think of less than ten wigs in constant wear, in short, there should be one suited to every look and to every passion.

§ The diversity of coloured silk stockings, which have graced the legs of our Belles, has conduced, it is imagined, to heighten their predilection for making those limbs so very public, by a uniform method now adopted of twitching up the gown on one side as high as the garter,

"Honi soit qui mal y pense."

Some fashionables, however, have not confined these harlequinade hose to their own legs, but have equipped even their lacqueys in variegated stockings. We do not, however, mean by this, any comparison whatsoever with the *bas jaunâtre*, of our blue-coat boys, the former being the insignias of puppyism and folly, whereas the latter are the united badges of charity, wisdom, and science.

Naked the arms, the shoulders too are bare.
Lest calves and ankles blush men's eyes
to meet

In silk array'd; while crimson clocks
compare
To flames of fire on Satan's cloven feet.

No more must female beauties be conceal'd,
Poor decency, alas! hath had a fall;
For men were us'd to wed charms unre-
veal'd;

But now they marry what is known to all.

L'ENVOY OF THE POET.

Though common decency implores in vain,
Still must I counsel, and the truth dis-
close;

For nakedness ensures rheumatic pain,
So be advis'd, my maids, put on your
clothes.

THE POET'S CHORUS TO FOOLS.

Come trim the boat, row on each Rara Avis,
Crowds flock to man my Stultifera Navis.

ART. XLII. *Mirth and Metre ; consisting of Poems, Songs, Ballads, &c. Written by C. DIBDIN, Jun. of Sadler's Wells.* 12mo. pp. 260.

HERE is something for the taste of young and old, gay and grave, male and female. Mr. Dibdin has spread a table of such diversified dishes, that his guests must be very fastidious if they do not find something to please their palates.

ART. XLIII. *Travelling Recreations,* by WILLIAM PARSONS, Esq. 12mo. 2 vols.

A Miscellany of easy verse, classical allusions and descriptions, and often licentious sentiments.

ART. XLIV. *Lyrics on Love.* 12mo. pp. 109.

GROSS indecency in clumsy verse.

CHAPTER IX.

DRAMA.

ART. I. *Three Comedies, Translated from the Spanish.* 8vo. pp. 346.

CERVANTES ridicules with great propriety some of the Spanish tragedies, in which all dramatic unity was disregarded, where each act was passed in a different quarter of the globe, and the infant in one scene becomes a full grown man in the next. The *Autos Sacramentales*, resembling our mysteries, were represented on the Spanish stage till the year 1765, when they were prohibited by a royal edict. The gentle comedies of the Spaniards are as regular as our own, but more full of incident, and we are surprised at the skill with which the complicated plot is unravelled. The three comedies which are translated in this volume, afford a lively picture of Spanish manners during the 16th century: two of them were written by Don Pedro Calderon de la Barca; the third by Don Antonio de Solis, which is much inferior to the other two. The translator professes not to have attempted a literal version; indeed we agree with him that considerable licence is to be granted in the translation of a comedy, but we would not have verse rendered into prose. The originals are written in various metres, which it would have been difficult to imitate in our language, but familiar blank verse, such as that of our old dramatists, which has succeeded so well in Thornton's *Plautus*, and also in Coleman's *Terence*, might have been employed on the present occasion with advantage. No attempt has been made to adapt these comedies to the English stage, but with a few alterations they might be fitted for representa-

tion. The speeches though often curtailed, are still too long, particularly as the verse which constituted their chief merit in the original, has been neglected in the translation. The public are, however, much indebted to the anonymous translator, for if he has taken liberties with the original, he has still given us a very amusing picture of Spanish manners: and if his plays are not adapted for the stage, they cannot fail to amuse in the closet.

We shall give our readers a sketch of one of the three plays by which they will be enabled to form an opinion of the character of the whole. The *Fairy Lady* from *La Dama Duende* is the most amusing; but it would be impossible to give a brief sketch of the plot without spoiling the whole story, the incidents are so numerous and so complicated. We have therefore chosen the second by the same author, Don Pedro Calderon de la Barca.

KEEP YOUR OWN SECRET, FROM
NADIE FIE SU SECRETO.

ALEXANDER Farnese, Prince of Parma, is smitten with the charms of Donna Anna de Castiloi, and confides his secret to Don Arias, who expresses his surprise that the Prince had not rather chosen Don Cæsar his secretary for a confidant in this business. Alexander replies that he has of late observed his secretary to be so melancholy and so dull that he has neglected the most important dispatches, that this strange alteration has interrupt-

ed their intimacy, the Prince adds that he is still as much attached to Cæsar as ever, and that he is anxious to know the cause of his uneasiness, and would give half his principality to remove it. Lazaro, Cæsar's servant, enters with a letter for his master, but seeing the Prince, is about to retire—the Prince questions him about his master's melancholy, but the fellow who is no fool, though a buffoon, tells him that Don Cæsar's low spirits are occasioned by his having lost a vole when playing at Ombre. Don Arias is sent by the Prince to Cæsar to learn the real cause of his distress, and arrives just at the time when Cæsar is reading a letter from Donna Anna which assures him of her affection, and appoints that night to converse with him from her window. Don Arias delivers the Prince's message, and Cæsar begs him to assure the noble Alexander of his gratitude, and to say that his late melancholy had arisen from too much study; he however confesses to Arias, (whom he considers his friend) the real cause of his distress, and imparts to him the good news he had just received. Don Arias in possession of this double secret is puzzled how to act, but thinks if he informs the Prince of the actual state of affairs, that he will give up all thoughts of the lady and think only of promoting the happiness of his friend Cæsar. Don Arias finds the Prince more in love than ever with Donna Anna, nevertheless he informs him of the mutual passion which subsists between that lady and Cæsar. The prince blames him for his communication, but after a short struggle between friendship and love resolves to prevent the meeting of the lovers that evening—While Don Cæsar is complaining that night is so slow in its approach, the Prince arrives and appoints

Cæsar to accompany him in an excursion about the city at night—All the excuses which the unfortunate lover can invent are in vain, and he is obliged to join the party of which Don Felix the brother of Donna Anna forms one.

"ACT II.

The Street. Night.

Enter the PRINCE, Don ARIAS, Don FELIX, Don CÆSAR, and LAZARO.

D. Arias. It is a very fine night.

Prince. The stars shine so brightly, that one might suppose the sun himself had been broken into pieces, and scattered about the Heavens.

D. Felix. While the moon, encircled with silvery clouds, darts on us her trembling beams, which emulate the light of day.

Lazaro. Aye, there she sails along, as round as a wafer. Marry, she's no empty moon to-night, but full; filled up to the very brim.

D. Cæsar. (aside). Ah me! methinks I scarcely feel the mere disappointment of my hopes, so much more deeply am I grieved to think how just a cause Donna Anna will have to reproach me, to question the sincerity of my affection!—Sir, the night grows cold; is it not better to retire? The dew may prove injurious to your health; and we have already strolled long enough.

Prince. You know my rank will not permit me to walk about the streets in the day-time; and therefore, since I am out to-night, I am determined not to go home till I have seen every corner of the city.

D. Cæsar. (aside). Distracted! but my emotion will betray me. Let me try to join in the conversation of the rest. O! could I but for a moment divert my mind from these torturing reflections!—What think you, Sir, of Flora?

Prince. Is not that the Milanese lady? She looks well enough at a distance.

Lazaro. Very true; especially if it be at a distance so great that she can't be seen at all.

D. Arias. I think Laura dresses very well.

Lazaro. And very well she may; for she has a pawnbroker for her lover, and he gives her the choice of all the goods in his shop.

D. Cæsar (aside). At this very moment methinks I see Donna Anna standing at her window, and saying to herself, "What can this mean? The hour is past, but Cæsar appears not; is it thus he values my favours?" And then she will be angry! But I forget that I had resolved to turn my thoughts to other subjects.—Celia sung extremely well.

Lazaro. Aye, you seldom find so good a voice joined with so bad a face.

D. Cæsar. Nature was willing to give her some accomplishment, to compensate for her want of beauty; as I have heard that in some countries they give good portions to the ugly girls, and none to the pretty ones.

Lazaro. What think you of Lucinda?—who lately bethought herself, that, instead of spending her money in house-rent, she would lay it out upon a coach; and when somebody asked her where she meant to live, she replied, "In the coach all day, and at night in the coach-house."

D. Cæsar (aside). I cannot attend to these idle discourses. Let me make one more attempt.—Sir, the night is far advanced, and the Princess your sister will be anxious for your return. You know her affection for you, and her constant solicitude about you; do not occasion her this uneasiness.

Prince (aside). I am much more concerned at observing your uneasiness.

D. Cæsar. What says your Highness?

Prince. I say that I need not hasten my return on that account, for my sister does not know that I am out of the Palace.

D. Cæsar (aside). That hope has failed me!

Lazaro. In this little hovel there live two women, so hardened in evil courses, that you might defy the most eloquent preacher in Italy to persuade them to walk uprightly.

Prince. Why so?

Lazaro. Because one of them is crooked, and the other hump-backed.

D. Arias. Here lives an old woman who passes for a witch.

Lazaro. Bid her avaunt then, in the devil's name.

D. Arias. O, you need not be afraid of her; they say her magic goes no farther than love-potions.

Lazaro. So much the worse; I once learned to my cost what it was to deal with vermin of that stamp.

Prince. Why, what harm did they do you?

Lazaro. Sir, you must know that I fell in love, once upon a time, when I had better have let it alone: and nothing would serve me but I must go to a witch for a charm to help forward my suit. She told me she could do nothing unless I fetched her a lock of my mistress's hair. Away went I to lie in wait for the prize; and at last, as luck would have it, I found my nymph one day asleep, and cut off a fine flowing curl, that shaded her forehead. Upon that my sorceress founded her charm, and promised that at midnight I should see the owner of it come to my bed's foot, and draw my curtain. But little did I suspect what sort of a visitor I was to have! Instead of the lady I looked for, fair and blooming as the morn, in stalked, to claim the curl—a skeleton!—for alas! my charmer had worn a perrwig! My hair stands an end at this moment, when I think of the fright I was in. However, it had one good effect—it cured me of my love.

D. Cæsar (aside). Of what avail are all my endeavours to banish her from my recollection, if the pains of love are capable of surviving even the loss of reason and of memory? Again—but how idle are the dreams of a lover!—again I can fancy I behold Donna Anna—not that she retains any wish to see me, but only to convince herself the more certainly of my perfidy,—returning once more to her window; and there not finding me, she exclaims—methinks I hear her—"Though Cæsar should come now, it would be too late; the affection is extinguished which would have led me to receive him!"—My Anna! my only love! consider—But I rave!—Has any one noticed me?—No!—Alas! I imagined myself talking with her.

Prince (aside to Don Arias). Don Arias, Cæsar conceals his trouble very ill.

D. Arias (aside to the Prince). His motions overpower him.

Prince (aside to Don Arias). He has missed his opportunity, however; nor need he complain, since I am silent, who have not gained it. He may surely sub-

mit to the torments of absence, if I can endure with patience those of jealousy.

D. Arias (aside to the Prince). Consider, Sir, Donna Anna's brother is present; take care lest he overhear what you say.

Prince (aside to Don Arias). There is no danger; he is of too noble a nature to be open to suspicion."

The buffoonery of Lazaro occupies a great part of the night scene. Donna Anna and Elvira her maid wait all the night at the window. At day-break the Prince concluding all danger of an interview to be over, allows Cæsar to depart, who arrives at the appointed place just in time to exculpate himself, and the lady promises to contrive another interview—Cæsar informs Don Arias of all that had passed; and sends Lazaro with a letter to Donna Anna to hasten the promised meeting—all this takes place at court. The Prince is immediately informed by Don Arias of every thing, and if possible to prevent the delivery of the letter he tells Don Felix that his sister is taken suddenly ill and sends him home to intercept Lazaro. The sudden arrival of Don Felix frightens his sister, this however he attributes to the illness of which the Prince had informed him. Lazaro thinking Don Felix safe at court, comes running in with a letter from his master, but seeing Felix pretends to have been attacked in the street, and to have taken shelter there. Don Felix believes that it was this tumult which had frightened his sister, is quite satisfied and goes out to see if the street is quiet; in the mean time Donna Anna and Lazaro exchange letters. Donna Anna complains of low spirits to her brother, who advises her to go to his country house which was just what she wanted, having sent word to Cæsar to meet her at her brother's villa that evening. The Prince is again informed by Don

Arias of the intended interview, and in order to prevent it, tells Don Felix that Cæsar has received a challenge and is to fight that evening near his Villa—the Prince begs Don Felix to follow Cæsar, and on no account to lose sight of him for fear of foul play. The provoking perseverance of Don Felix prevents the intended interview, and Lazaro is sent to explain the cause of Cæsar's absence to the lady. In short all Cæsar's plans are defeated in a similar manner—he confides his intentions to Don Arias, who communicates them to the Prince, and thus every project is frustrated. At last Don Cæsar resolves to ask his sister in marriage from Don Felix, but the Prince who is made acquainted with all Cæsar's intentions, requests Don Felix to bestow his sister upon a particular friend of his own, whom he does not name. When Cæsar makes his application to the brother he is told that the lady is already disposed of, and with her own consent, for Donna Anna believing the Prince's friend to be no other than Cæsar, had readily promised to oblige her brother and the Prince. The distress of the lovers is now complete and they resolve to elope, but this is prevented by the Prince. Cæsar in despair, while employed by the Prince to write a letter to his unknown rival, confesses every thing to his master, who apparently enraged, makes him the bearer of a letter to Don Felix, which contains an order for the marriage of Donna Anna—The person whom the Prince names for the husband proves to be Cæsar himself, and thus the piece terminates happily.

This play like most of the Spanish comedies, is full of incident, but though the attention of the reader is not allowed to flag, the passions are never excited, and he is rather inclined to laugh at, than commiserate the distress of the lovers.

ART. II. *The Curfew: A Play, in Five Acts. As performed at the Theatre-Royal, Drury-Lane. Written by the late JOHN TOBIN, Esq. Author of the Honey-Moon.* 8vo. pp. 62.

THE *Honey Moon* was noticed in our fourth volume; though composed of shreds and patches, we remarked upon it, that it was a striking fancy dress, put together with skill and worked up with taste. Shakespeare's *Taming of the Shrew* and *Much ado about Nothing* supplied the characters, and the sentiments might occasionally be traced to the same source. In the construction and characters of the present drama, Mr. Tobin has placed greater reliance on his own strength, and the result has justified his confidence. The passion here displayed is revenge—mortal, unextinguishable revenge. It is not, however, as by Miss Baillie, traced from its birth upwards, and marked in all its successive periods, until glutted in the accomplishment of its purpose; here it is exhibited at once, and in full enormity. "Why then," says Fitzharding,

"Why then
Revenge be still my solitary comfort:
By darkness and by daylight, my companion,
My food, my sleep, my study and my
pastime;
Pulse of my heart, and life of all my
being."

The scene is laid in England; the action takes place in the eleventh century, soon after the Norman conquest; and the time employed is but little more than is necessary for the representation of the piece. Hugh de Tracy, a Baron who came over with the Conqueror, resides in a solitary castle with his only daughter Florence; she is enamoured of one of her father's vassals, Bertrand, but the proud Baron spurns the abject alliance, and threatens her with his unrelenting anger and alienation if she disobeys his will:

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If in the headstrong course of thy desires,
And the rank pride of disobedience,
Thou wed'st thyself to this, my low-born
vassal,
Living, my persecution shall attend thee,
And when I die, my curses be thy portion.

The character of the Baron is well supported; tinctured with the superstition of his age, haughty, stern, impetuous; yet when the storm of passion has blown over, kind and affectionate. In early life, and in his native country he had wedded an English lady of most rare endowments, but by some villain he had been led to suspect her of infidelity. A letter from an unknown hand reaches him, pointing out the time when, in his own chamber, Matilda might be found in guilty converse with her lover. The jealous Baron awaits the hour in torture: he rushes into the apartment, and does surprise his wife in secret with a man. He stabs her; her companion flees, and in the darkness of the night escapes the husband's vengeance. Returning from the pursuit, the latter finds that his wife, who was but slightly wounded, had fled with her infant boy Robert, from his immediate fury. She reaches the nearest sea-port and embarks for England; the vessel is wrecked, and De Tracy learns that every soul on board had perished.

The villain who first excited his jealousy had, for the purpose of completing his machinations, and giving proof to the Baron of Matilda's disloyalty contrived to secrete himself in her chamber: the mischief being done, he writes a second letter to the Baron, informing him that his wife is pure and spotless, that his own object was revenge, but that yet he is unsatiated;

The Baron is now agonized at the consequence of his precipitation, and all his former fondness revives. The play opens with the representation of a room in the Baron's castle; he is seen kneeling before a picture of Matilda, and thus addresses it:

"*Baron.* Thou frail memorial of that blessed spirit,
Which, after earthly martyrdom, now sittest
Thron'd with rejoicing angels, see me kneel
With the prone spirit of contrition,
And deep despair to do thee reverence:
If that foul deeds, as horrible as mine,
Do ever at the throne of grace find mercy,
Be thou my advocate, with boundless love
Larger than thy exceeding wrongs, plead for me,
That what cannot be pardon'd, may thro' thee
Provoke a lighter penance. (*Rises.*) So—that done,
My heart hath heav'd off somewhat of its load—
For when in full confession, we pour forth
The inward meditation of dark deeds,
They cease awhile to haunt us."

Surely this opening is calculated to prepare us for the expectation that some crime had been perpetrated of a less venial nature than that actually committed. Under the strong conviction of his wife's infidelity, a conviction in which the Baron is apparently authorised by the evidence of his senses, the assassination must in those ages have been considered as an act of justifiable vengeance, and even in these times would not be judged with very great severity. His crime was a too ready and implicit credulity, and although its consequences were infinitely deplorable and afflicting to himself, it would scarcely have been repented of as an act of consummate and inexpiable guilt.

The monster who had thus awakened the jealousy and imposed upon the credulity of the Baron is Fitzharding, leader of a banditti of Danish robbers, whose haunt is in the neighbouring forest. Here again it may be noticed as a fault that we are so long kept in ignorance of the offence which could have instigated such deadly revenge in the bosom of Fitzharding; it is not disclosed till the very last act of the play. We see the passion in all its worst and most malignant workings without being able to account for it. It seems unnatural: the mind seeks relief in the indulgence of conjecture as to what the cause may be, and thus the attention is dissipated and divided.

The Baron, unable to appease his conscience, sends for the holy Dunstan, from a neighbouring Abbey, in hopes that he may 'minister to the mind diseased,' and 'pluck from the memory a rooted sorrow.' In his way to the castle he is stopped by Fitzharding, who strips the Friar of his habiliments, and sends him back to his cell. In this disguise Fitzharding hopes to gain admission into the castle for himself and his followers, and there to riot in revenge by the slaughter of every living creature which it contains.

Enrolled among this banditti is Robert de Tracy, the Baron's son, who, in the arms of his mother, Matilda, had been saved from the shipwreck. On a lonely heath she inhabits a cottage, and from her manners and appearance, is considered by all the neighbourhood as a witch.

"ACT II.

SCENE I—*The Inside of a Cottage.*

(*ROBERT knocks without.*)

Robt.—Hist, hist! Mother.—(*Enters*)
Not at home? Then I'll leave this purse on the table, and call for her blessing another time.

[Enter Matilda from the opposite side.]

Mat. My Son.

Robt. Your blessing, mother, let it be a short one. There is something will keep famine from the door till I return.

Mat. Where got you this?

Robt. Ask no questions, 'tis yours.

Mat. No, not for worlds would I partake thy guilt—

How came it thine?—Oh my foreboding heart!

Where have you slept these three nights?

Robt. Peace I say.

Mat. Should you have join'd the band of savage ruffians—

Robt. I have, what then?

Mat. What then! hast thou a moment Weigh'd the full horrors of an outlaw's life,—

T' exchange the noblest attributes of man For the worst quality of beasts—to herd With the vile dregs and offscum of society,

And bear about a conscience that will start

And tremble at the rustling of a leaf?

To shroud all day in darkness, and steal forth

Cursing the moon that with enquiring eye

Watches your silent and felonious tread, And every twinkling star that peeps abroad

A minister of terror—

Robt. Peace I say.

Mat. The blessed sleep you know not, whose sweet influence

Ere he can stretch his labour-aching limbs,

Softly seals up the peasant's weary lids. On the cold earth, with over watching spent,

You stir and fret in fev'rish wakefulness: Till nature, wearied out, at length o'ercomes

The strong conceit of fear, and 'gins to doze:

But as oblivion steals upon your senses, The hollow groaning wind uprears you quick,

And you sit, catching with suspended breath,

Well as the beating of your heart will let you,

The fancied step of justice.

Robt. Hark! who's there?

Mat. No one, my son!

Robt. Again!—'tis a man's footing.

Mat. I hear nothing—

Nor aught do I behold, save on yon tree, The miserable remnant of a wretch That was hang'd there for murder— Look.

Robt. I dare not—

Can you look on it?

Mat. It annoys not me—

I am no murderer.

Robt. Nor I, nor I—

I am no murderer neither—yet for worlds I dare not look that way.

Mat. You are a robber,

And he who robs, by sharp resistance press'd

Will end the deed in blood—'twas so with him—

He once possess'd a soul, quick as your own

To mercy, and would quake as you do now,

At the bare apprehension of the act That has consign'd him to yon naked tree;

Where every blast to memorize his shame

May whistle shrilly through his hollow bones;

And in his tongueless jaws a voice renew, To preach with more than mortal eloquence!

Robt. 'Tis a damn'd life, and I will leave it, mother,—to-morrow—

Mat. Nay to-night, why not to-night?

Robt. To-night I cannot. (*A knocking at the door*) Hark!

Mat. There's some one now.

Robt. To-morrow, mother; I am your's again.

Mat. To-morrow then—

[Exit Robert.]

What visitor is this

That knocks so gently? (*Opens the door.*)

There is something in a scene like this, which may interest and impress that part of an audience which it is also calculated to instruct and caution.

The Baron's severity towards his daughter Florence, added to her love for his vassal Bertrand, urges her to throw herself into his arms.

"Flor. Nay, do not press me.

Bert. Come, you must be mine.

There is a kind consenting in your eye,
Which mocks the faint refusal of your
tongue :

Love on your rising bosom reigns su-
preme,

And speaks his triumph in this yielding
sigh.

Flor. There is my hand ; to-night I
will be thine :

My kindred, dwelling, and proud hopes I
quit.

To cleave to thee, and thy poor humble
fortunes.

Bert. At sun-set then, you'll meet me
at the Abbey.

And lest your person should create sus-
picion,

Suppose you come apparell'd as a boy :

And wear, like many a gallant, cap'ring
knight,

Whose smooth complexion scarce would
hazard twice

The keen encounter of the northern
wind,

The front of Hector, with a woman's
heart.

Flor. Is it so easy then to play the
hero?

Bert. 'Tis but to strut, and swell, and
knit your brow,

Tell twenty lies in a breath, and round
them off

With twice as many oaths, to wear a
sword

Longer than other men's, and clap your
hand

Upon the hilt, when the wind stirs, to
shew

How quick the sense of honour beats with-
in you.

How many valiant cowards in brave ar-
mour,

Have bluster'd unsuspected to their
graves,—

Nay, afterwards, frown'd terrible in mar-
ble,

Who at the trumpet's charge, had stood
aghast

And shrunk like tortoises into their shells
To die with apprehension ?

In passing over the heath they
are attacked by the robbers, and
while Bertrand is contending with
some, the rest carry off Florence,
thus disguised as a boy, to their
cave. Observing the youth's anxi-

ety and attention to what passes,
it is determined to dispatch him ;
and Robert, the last entered in the
troop is enjoined to perpetrate the
deed, while the rest of the gang are
on their excursion to the castle.
The robbers depart, and the follow-
ing well-managed dialogue takes
place between the victim and her
destined murderer :

" Flor. What mean their dark looks,
and half smother'd speeches,

Where more the eye interprets than the
tongue,

And silence is most horrible ?

Robt. My mother's a witch sure
enough—

She prophesied I should soon turn cut-
throat—

Well, youth, you can guess I suppose why
they have left us alone.

Flor. Indeed I know not—for no
harm, I hope.

Robt. That I should kill thee.

Flor. Nay, but you will not do it, my
good fellow.

What's my offence ?

Robt. You ne'er offended me.

Flor. Nor any that doth bear a human
form.

I never wrong'd the smallest living thing.
Or trod designedly upon a worm,—

For I was bred to gentleness, and know
Nought that hath fleeting breath, too mean
for mercy.

Why seek you then my life, which gone
from me

Will never add a moment's breath to
your's ?

Robt. Peace, boy !

Flor. Oh, think upon the horror of the
deed.

You have a friend, who knows ;—perhaps
a parent,

A father or a mother, think on them—

'Twould almost break their hearts to learn
your death

In nature's common course—How would
they start

To hear you had been slaughter'd in cold
blood—

But if they knew you were a murderer,
Oh, they would curse the hour that gave
you birth,

And die stark mad with agony.

Robt. I cannot strike—he withers up my arm—

Now then I'll do't.—Speak, youth, are you prepared?

Flor. Oh no—for life is sweet—death terrible—

The firmest Stoic meets it with a pang.
How then should I, an unschool'd simple boy,

Look calm at that, which makes the sternest shudder?

Robt. You must die youth.

Flor. Nay—yet you will not do it—

You cannot—for your cold relaxing hand
Loosens its gripe, and all your limbs too tremble.

Robt. Now then.

Flor. Nay turn not thus your head aside,
I fain would see how stern the butcher looks
When he doth strike the lamb—You tremble still:

And in your eyes, twin drops of mercy stand.

They fall upon your cheek—nay then you cannot.

Robt. Hear me; I have passed my word to my comrades that you shall die: my hand may shrink, mine eye may drop a tear.—No matter, 'tis past, and thus—
(*Lifts his hand to strike.*)

Flor. Have mercy on my sex—I am a woman.

Ignorant that the fair captive who has thus subdued him is his own sister, Robert de Tracy, in order to rescue her from the robbers, conducts her to the lone cottage of his mother Matilda: and afterwards, (as it should seem without knowing that the Baron is his father), prompted by humanity alone, he shoots an arrow into the castle carrying with it a note announcing the meditated attack, and preparing the inmates to resist it.

Meanwhile Fitzharding has gained admission under the disguise of the Monk's hood and vestments: three of the banditti also are by his connivance introduced as minstrels, and partake of the hospitality always proffered to their order.

In consequence of strange and wild rumours having reached the castle, concerning the woman of the

heath who had practised witchcraft, the Baron sends some vassals with an order to bring the wretch before him, and whosoever else should be found lurking in her hut. Whilst the false minstrels are touching the harp, in order to amuse their host, Matilda and Florence are brought in: the latter recognizes the features of the banditti under their disguise, and, disclosing the treachery, they are unmasked and secured. Fitzharding himself, however, for the present escapes detection, although he excites the keen suspicion of Florence. Notwithstanding that he is thus thwarted in the full execution of his murderous project, Fitzharding is on the point of wreaking his revenge on the person of the Baron, when he is foiled by the presence of Matilda, who had watched his movements, and who summons to her husband's aid the vassals of the castle. They are now restored to each other, Fitzharding is borne away, the Baron rewards Florence with the hand of her beloved Bertrand, and Robert, who had given information of the meditated attack upon the castle by means of the arrow, is once again the acknowledged son of De Tracy.

Such are the outlines of the story; it is filled up with minor circumstances, not necessary to be detailed here. From these outlines, and from the passages already extracted, our readers will probably agree with us, that Mr. Tobin is not to be confounded with the vile herd of scribblers who disgrace the stage they write for; the sentiments he utters are moral, the language in which they are delivered is energetic, and of course free from those inflated periods which so frequently disgust us in attempts at the heroic. The scenes between the Baron and Fitzharding under the disguise of the Monk are striking: and the character of Matilda

is well drawn. We have already quoted her excellent maternal admonition to Robert, when he brings the purse to her hut, and shall be pardoned for introducing part of the scene where she is brought before the Baron in the presence of *Friar Fitzharding* as a witch.

" [*MATILDA is brought in.*

Bar. Now observe her then.

Woman, stand forth and answer to our charge.

The universal cry is loud against you
For practis'd witchcraft—the consuming
plagues

Of murrain, blight, and mildew, that
make vain

The peasant's labour, blasting his full hopes,
Are laid to your account—they charge
moreover

Your skill in noxious herbs, and ev'ry
weed

Of poisonous growth, the teeming earth
is rank with,

Fatal to man and beast—that these col-
lecting

By the full moon with wicked industry,
You do apply to hellish purposes;

To shrink up the sound limb, and with a
touch

Plant wrinkles on the blooming cheek of
youth.

This is not all—they urge most vehemently
That you usurp the night's solemnity

For deeds of darkness, horrible to think of,
That when the yawning church-yards vomit forth

The grisly troops of fiends, that haunt
the night;

You have been heard to mutter mischief
with them,

Dancing around a pile of dead men's bones,
To your own howling, and with hideous
yells

Invoking curses for the coming day.

How answer you to this?

Mat. That it is false.

Fitz. You answer boldly, woman.

Mat. Holy father,

I answer with the voice of innocence,
That I enjoy the silent hour of night,
And shun the noisy tumult of the day,
Prize the pale moon beyond the solar
blaze!

And choose to meditate while others sleep,
If these are crimes I am most culpable.

For, from the inmost feeling of my soul,
I love the awful majesty sublime
Of Nature in her stillness—To o'erlook,
Fixt on some bleak and barren promontory,
The wide interminable waste of waves;
To gaze upon the star wrought firmament
Till mine eyes ache with wonder—these
are joys.

I gather undisturb'd—The day's delights
I am proscrib'd, and if I venture forth
To taste the morning's freshness, I am
star'd at

As one of nature's strangest prodigies.
At my unmeasur'd step, and rude attire,
The speechless babe is taught to point the
finger,

And unbreech'd urchins hoot me as I pass,
And drive me to the shelter of my cottage.
The very dogs are taught to bark at me!
But to your charge: I am accused, most
wrongly

Of having both the faculty and will
To infest the earth with plagues, and man
with sickness—

Of holding converse with superior beings:
Why, what a mockery of sense is this?

It is the wildest stuff of folly's dreams,
That I, possessing super human pow'r,
Should thus submit to human agency,
And being brought by your rude yassals
here,

Stand to be judg'd by man!

Fitz. That's shrewdly put—

This is no common woman. (*to the Baron.*)

Mr. Tobin is weak in two parts where he ought to have put forth all his strength: we mean where *Matilda* preserves the life of the Baron, and stands before him as his long lost and lamented wife; and where the Baron's son also, Robert, is restored to him. These meetings, particularly the latter, are flat and insipid, and ought to have been made pre-eminently interesting.

On the whole, we are certainly pleased with this play; it has 'had a great run,' as the saying is, and gives a proof that the public may be interested in a serious drama, without the introduction of ghosts and hobgoblins.

ART. III. *The Young Hussar; or Love and Mercy. An Operatic Piece in Two Acts, by W. DIMOND.*

"TO praise it highly is impossible, but to censure it severely would be ill-natured." So says Mr. Dimond in his advertisement, and so say we.

ART. IV. *Town and Country; a Comedy in Five Acts, as performed at the Theatre Royal, Covent Garden. Written by THOMAS MORTON, Esq.*

MR. MORTON we believe is an old stager; and on more occasions than one has hit the taste both of "Town and Country." Perhaps he has succeeded in the present instance; if so, the Town and Country are very easily gratified.

ART. V. *The Caitiff of Corsica, or Universal Banditto; an Historical Drama in Five Acts; exhibiting the Characters, moral and political, of the principal Personages throughout the French Revolution. With their Portraits, reduced from the original Oil Paintings in the Museum at Paris. 8vo. pp 284.*

THERE are degrees and ranks even among the sons and daughters of beggary and wretchedness: some assail you with a smart-written brief of their distress, attested by the church-warden; some parade the streets, and collect a few pence by the song and the fiddle; others, the lowest of the class, are seen groping for garbage among the obscene rubbish of frequented corners. Of this rank is the writer before us: he has scraped together all the foul stories and malignant lies engendered by the revolution, and is feasting on the farrago. Much good may it do him! we envy not his appetite.

ART. VI. *The Fortress; a Melo-drama, in Three Acts. From the French, as performed with great Success at the Theatre Royal, Haymarket. Written by THEODORE EDWARD HOOK, Esq. The Music by Mr. HOOK, Senior.*

AFTER having been confined half an hour in this gloomy, heavy fortress, we are very glad to have made our escape from it.

CHAPTER. X.

MISCELLANIES.

ART. I. *Practical Illustrations of Rhetorical Gesture and Action, adapted to the English Drama. From a Work on the same Subject by M. Engel, Member of the Royal Academy of Berlin. By HENRY SIDDONS. 8vo. pp. 400.*

ENGEL'S *Ideen zu einer Mimik* consists of a series of letters on gesticulation, and was published at Berlin in 1785. That German work has been the model of this English one. Such passages as related to the general theory of representative action have been here transplanted entire; but the illustrations, which the German author derived from the situations and characters of his patrial drama, have been replaced by analogous instances borrowed from the English dramatic writers and actors. It was wiser thus to naturalize than simply to translate the book; the interest of the reader is greatly enlivened by the delineation and criticism of scenes and of artists familiar to his recollection.

The first letter introduces the subject; but contains less of the literature of this fine art, than the introductory letter of Engel; which abounds with quotations from Lessing, from Diderot, from Remond de Sainte Albine, from Sulzer, from Cahusac, and others who had occasionally agitated these topics. The avoiding of pedantry is a graceful, not an instructive change.

The second letter treats of the costume of manners, of their variety in different parts of the world, and in different periods of time. We will make a short extract for the sake of rectifying one of the

contained observations on salutation.

"The European, when he would give a mark of respect, takes off his hat; the inhabitant of the East keeps his head covered, under the same circumstances.

The former expresses the very highest degree of veneration and humility towards an acknowledged superior, by a bend of the head, and a trivial inclination of the back—he rarely bows the knee. The other, in the same predicament, muffles up his visage, and falls prostrate on the earth. The uncovering of the head amongst the Europeans is by no means a natural expression, but simply a mere allusion to some ancient and arbitrary custom. Probably it alludes to that of the Romans, who never allowed their slaves to carry any covering for the head till they had been legally enfranchised; and, for this reason, the bonnet or cap is unto this day the symbol of liberty."

The European practice of lifting the hat is an imitation of the older practice of lifting off the helmet, without which two armed knights could not become reciprocally known. When Sir Trystan and Sir Launcelot suspect each other's name, they are described in the romance as courteously taking off their casques to one another. Now that usages acquired under armour have no adequate motive, we are returning to the natural practice of nodding the head, or bowing the spine. The lower the bend begins,

the more respectful; because symptomatic of a disposition to prostration. To an inferior the head alone bends forwards. To an intimate the motion is executed rapidly; to a distant acquaintance, leisurely.

The third letter is addressed to the actor. Be it observed that the actor, having to excite many passions by means of the associated gestures, must frequently caricature natural expression, in order to make it visible. His highest perfection is not the exact imitation of nature; but the display of the communicable marks of passion. Visibility of expression is accomplished by the selection of a few simple characteristic traits, and by magnifying them into conspicuity.

The fourth letter divides gesture into the picturesque, and the expressive: it points out the absurdity of employing picturesque gesture in many circumstances, in which it has been recommended by the author of *Chironomia*, a work examined in our last volume, p. 553.

The fifth treats of the beautiful and the true; and, in the habitual spirit of the English school, advises the sacrifice of the graceful to the natural. In fact whatever is unnatural can have only conventional, not real beauty.

The sixth discusses the use of gesture in common life.

The seventh comments this remark of Quintilian. *Vidi ego sæpe histriones atque comædos, cum ex aliquo graviore actu personam deponissent, stantes adhuc egredi.* The whole of the secret, says Mr. H. Siddons rightly, consists in an ardent imagination, which every artist ought to possess and exercise in the strong and rapid reproduction of images. He will thus habituate himself to penetrate entirely into the subject, with which he is occupied: then, without labour or exertion, he will

in time act with all the energy of spontaneous affections.

When the mind has assumed the leading feeling, the body instinctively adapts its features and tones to the precise expression of it: but the actor has often to disturb the proportion of expression which nature would assign to each organ, in order to render his feeling apparent. A palpitation of the heart would naturally accompany a passionate and agitated curiosity: but the actor can only indicate such a symptom, by bringing for a moment his wrist to his side, where it vibrates with sensible pulsation.

The eighth letter is full of reference to the annexed engravings, and elucidates points of theory, which require the aid of the graphic art.

The ninth criticizes Sallust's description of the walk of Catiline: the historian converts that into a trait of habitual character, which was the temporary expression of an actual premeditation of perilous projects.

The tenth proposes to talk of smiles, but talks more intelligibly of nods: the *adnuc* and *abnuc* of the latins, which describe a perpendicular and a horizontal nod, have no equivalent names in English.

The eleventh and twelfth treat of aversion and desire.

The thirteenth enters into further ramifications of this subject, and is adorned with two expressive engravings serving to discriminate the symptoms which accompany the select thirst of the voluptuary from those which mark the eager thirst of the heated labourer. The delineation of Juliet is well imagined and well expressed.

"Let us consider, if you please, an example more noble than that of the wine-drinker. Represent to yourself the interesting Juliet, who, awaiting her dear Romeo, exclaims:—'Hist! Romeo,' &c.

What, according to your opinion, ought to be her attitude? Without doubt her ear, and all her body, (though still and quiet, the better to distinguish the noise she hears) should be inclined to the spot where she expects the entrance of the personage. It is only on that side that the foot will be planted with firmness, while the other rested on the point, will seem suspended in the air; all the rest of the body will be in a state of activity. The eye will be very open, as if to collect a great number of visual rays, for the object which does not yet appear to it. The hand will be directed to the ear, as if it could really seize the sound. The other arm, to preserve the equilibrium of the body, will be directed towards the ground, with the palm turned downwards, as if eager to push aside every intrusion which might trouble the attention requisite for a moment so replete with interest."

The fourteenth letter analyzes the different forms of terror, and accounts for the respective variations of gesticular expression.

The description of anger in the fifteenth letter appears to us among the least fortunate and complete in the book. That impatience of repose in the hands, which attends anger, is wholly unnoticed. Men in anger clench and open the fists, and knock the knuckles, and gnaw the nails, and rub the strait expanded fingers against each other briskly, and snap and twitch them; as if the excitement of the hand was the main object. And in fact some purpose of cruel or of contemptuous aggression is the idea that rolls in the mind, and stimulates the corresponding organization. Heroic anger grasps at the sword, or vibrates the javelin; but the project of injuring is the idea present; and the mimesis ought to indicate the form of injury probable in the circumstances of the case. The whole soul of the angry man flings itself as it were into the hands, which are to seize and punish his foe; and into the eyes, which are to direct them; and

carries with it heat, inflation, movement: a comparative abandonment of other parts of the body may be observed.

The sixteenth letter continues the analysis of anger, and digresses into a well-merited encomium of that classical dramatist, Mr. Cumberland.

The seventeenth treats of jealousy, envy, and hatred, as they affect exterior attitude. This is not well executed.

The eighteenth treats of the agreeable emotions, of joy, tranquillity, rapture, and introduces various comic sketches.

The nineteenth describes love and veneration; the twentieth, contempt and shame: the twenty-first, chagrin, vexation, grief and melancholy.

The twenty-second treats of intoxication, in which two stages ought to have been distinguished. The first stage is that in which the bibber is over-stimulated, talks in heroics, indulges anger or vanity, or displays lust; and the second stage is that in which the indirect debility is arrived, the stomach nauseates, the knees totter, and the helpless simpleton clings with his arm about some guide, who leads him to the bed-room. It is common on the stage to mingle these successive phenomena, and to employ, at the same time, the exulting dialect and boisterous sprawl of incipient intoxication, with the nauseous hiccough and paralytic walk of complete drunkenness. Many of our actors have got drunk to little purpose: but there are among them some philosophic observers, who study their profession even in their cups, and turn their very vices to means of improvement.

The twenty-third letter examines the rule of complete expression. The twenty-fourth thus discusses an anecdote related by Macrobius,

"You will doubtless be of my opinion, when you consider the fact such as Macrobius relates it, and not in the way it is recounted by some modern writers, after that author. Hylas, the scholar of Pylades, and almost sufficiently advanced in his art to rival his master, one day played, or, following the expression of the ancients, danced a piece, of which the last words were—*The great Agamemnon!*—Hylas, to express the idea of greatness, stretched out his whole body, as if he meant to indicate the measure of a very great man. Pylades placed in the middle of the audience, could not contain himself, but cried aloud, "You represent *length*—not *grandeur*." The people, excited by this critique, insisted that Pylades should get upon the stage, and act the same part *himself*. Pylades obeyed; and when he came to the passage in question, he represented Agamemnon as pensive; since nothing, in his opinion, was so characteristic of a great king as *thought* for all.

"Nec Pylades Histrio nobis omissendus est, qui clarus in opere suo fuit temporibus Augusti, et Hylam discipulum usque ad æqualitatis contentionem eruditione provexit. Populus deinde inter utriusque suffragia divisus est et cum canticum quoddam saltaret Hylas cujus clausula erat.

Τὸν μέγαν Ἀγαμέμνονα. Sublimem ingenstemque Hylas velut metiebatur, non tulit Pylades & exclamavit e caveâ.

Σὺ μάκρον, ὦ μέγας ποιεῖς. Tunc populus eum coegit, idem saltare canticum. Cumque ad locum venisset, quem reprehenderat, expressit cogitantem nihil magis ratus magno duci convenire quam pro omnibus cogitare."

According to the manner in which the Abbé du Bos, and particularly Cahusac, recount this anecdote, it seems as if Hylas had committed some very puerile fault, of which, nevertheless, I do not find any trace in the writings of Macrobius.

It is probable that this fault merely consisted in seeking to express grandeur, merely by the stretching out of the body, and that he thus outraged this expression.

A passage from Quintilian will better explain the difference which exists between painting and expression, and how the former is often very faulty. This critic severely interdicts all those gestures

with which we imitate those objects which are the subjects of discourse. He adds that, in comedy, those actors who had a portion of reputation observed this rule, although their whole art was confined to imitation, and that the best among them strove rather to express the sense than the words.

The twenty-fifth and sixth letters resume the topic of the fourth, and endeavour to conciliate the interfering claims of picturesque and of expressive gesture.

The twenty-seventh and two following letters offer comments on Noverre's idea of a pantomime; this fine art is now carried to very great perfection, both in the ballets of the opera-house, and in the unmeasured rhythmless pageants of the theatre. A known story facilitates the impression. The Spaniards are fond of representing biblical subjects in dumb show. Their sacred pantomimes and sacred dramas offer the best resemblances, in modern times of the "mysteries," as they were called, by means of which the earliest missionaries converted the Gothic north to the Christian religion.

The thirtieth to the thirty-third letters discuss a topic here wholly out of place—whether verse be conducive to dramatic effect. Verse, like chaunting, renders declamation more audible; it is therefore good in great theatres. The more pregnant with thought a given scene, the more its details will bear attention for poignancy of allusion or felicity of expression, the better such scene will bear to be in verse. The French comedies which are mostly rhymed, are highly gratifying to accomplished judges of dramatic art. The soundest inference is: *j'aime tous les genres, hors le genre ennuyeux.*

The thirty-fourth letter justly observes that plays can better be appreciated in the closet than on the stage. Every play, comic or tragic, should first be printed, and

corrected by the criticisms of reviewers, before it undergoes the secondary castigation of the green-room.

The thirty-fifth and thirty-sixth letters return to topics already examined, and enter with superfluous detail into the representation of *Alcestes*, which, when Engel wrote, Wieland had recently adapted to the German stage. *Edward and Eleonora* is our analogous drama. The thirty-seventh letter forms the conclusion, and treats of mixed emotions.

These pages may be perused with advantage by the poet, by the critic, by the painter, and by the actor; they direct attention toward delicate and minute phenomena, and facilitate the definition and analysis of the causes of approbation and displeasure. They tend to lift taste from an instinct to a science; and to perpetuate the fugacious felicities of gesticular expression.

An appendix follows which treats of costume with no marked profundity of antiquarian or topical learning. There is not any one European theatre so backward as that of London in the study of costume. Dresses of different ages are introduced in the same play. The scattered furniture and architectural decoration of the apartments exhibited are often inconsistent with each other, and wholly out of time and place. Modern chairs stand in Roman saloons. Greeks are clad as no Greeks ever appeared. Cato has an embroidered toga; Augustus is without the purple border to his garment; Hamlet has but lately adopted the Danish frock. In short Shakspeare's seaport in Bohemia is not more disgusting than the usual improprieties of London habiliments. This appendix will do service by drawing attention to a neglected department of the theatric art.

ART. II. *The Dramatic Mirvor: containing the History of the Stage, from the earliest Period to the present Time; including a Biographical and Critical Account of all the Dramatic Writers, from 1660; and also of the most distinguished Performers, from the Days of Shakspeare to 1807: and a History of the Country Theatres, in England, Ireland, and Scotland. Embellished with seventeen elegant Engravings.* By THOMAS GILLILAND. 2 vols. 12mo.

A learned and tasteful history of the stage is still a desideratum in English literature. Many works of information exist on the subject, which have diffused the more prominent accidents of its progress, which have criticized the favourite representations of its pupils, and have celebrated the authors and actors who most contributed to its popularity, or merit. But no systematic collection exists of the scattered materials for an entire survey; and the dramatic dilettanti must seek, in various quarters, the antiquarian anecdotes, the principles of criticism, the biographic memoirs, the notices of leading works of art, and the descriptions of theatric edifice, which belong to the

illustration of the several phenomena of the play-house.

Dramatic representation is an instinct of human nature. The rudest nations, when first visited by the civilized, were all possessed of some sort of public plays. The Canadians had monodramas, adapted, like the song of Regner Lodbrog, to be recited by one actor and chorussed with military dances. The Otahaitans had lascivious pantomime farces. The mysteries of the Egyptians, the rites of Bacchus, had a like theatric character.

Christianity was taught throughout the north of Europe by means of the stage. The mysteries and miracle-plays of the first missionaries had familiarized the prominent

incidents of biblical history, long before the art of reading could have been called in to communicate the chronicles themselves. If modern missiönaries had as much zeal and sense, as those of the Romish church, they would adopt in savage nations the same method of address, and would represent, chiefly in pantomime, and with illustrative scenery, the creation, the deluge, the adventures of David, and the miracles of Christ. The heroes of our faith must be rendered famous, before their poetry will be got by heart, and their precepts circulated in common life. Religion is less beloved, and the stage less moral, in consequence of the dissolution of their original alliance.

This work enters little into the history of the stage, prior to its attaining a complete form. A single chapter of forty pages includes all that is collected of the English drama, previous to the time of Shakspeare. That great reformer had first the merit of teaching to tragedy its proper destination. He employed it to record the lessons of experience, and to narrate exactly the history of his country. Those makers of tragedies, who unite the nomenclature of history to the characters and events of fiction, do the same injury, as those novellists, who mingle real with imaginary incidents. They confound in the public mind and memory the true and false, the recorded and the imaginary, and substitute to the chronicles of antiquity a mythology of their own invention. Those tragedies, which ascribe what never happened to personages who really lived, ought wholly to be banished from the theatres of an enlightened age and wise people.

The second chapter compiles anecdotes of the principal players and companies in Shakspeare's time, and describes the constitution and nature of the early English theatres.

The third chapter sketches the history of the stage from Charles the First to 1741; an important period, superficially hurried over. In the year 1737, the act of parliament for abridging the liberty of the stage was introduced. It enacts that no piece may be performed not previously licensed by the lord chamberlain. Strong and striking arguments against this bill are offered (at p. 101,) by our author. It was succeeded by a vain attempt to open a French theatre in London.

The fourth chapter records the age of Garrick, the true period of the bloom of the theatric art in England. Comedy at this æra first attained all the perfection of which it is capable; and became a school of manners and behaviour, a polisher of the multitude, a succedaneum for neglected education, a teacher of the art of living wisely, and like the better sort of cotemporary society.

The fifth chapter gives an account of the principal country theatres in England, Scotland and Ireland. The great service of the drama, in abolishing provincialism of dialect, and in uniformizing the language of the nation, is not enough insisted on. There might still be a heptarchy of contending brogues, but for the peregrinations of our strolling companies.

The sixth is the most valuable and most carefully executed chapter. It undertakes a biographic and critical account in alphabetical order, of all the English Dramatic writers from the restoration in 1660 to the present year 1807. A convenient and interesting specimen will be the article concerning George Colman, the translator of Terence and the author of those two classical comedies, the *Jealous Wife*, and the *Clandestine Marriage*.

“COLMAN, GEORGE—This gentleman was the son of Thomas Colman,

Esq. resident at the court of the Great Duke of Tuscany at Pisa, by a sister of the late Countess of Bath. His father died abroad in 1783. The son received his education at Westminster School, from whence he removed to Christ Church College, and took the degree of M. A. in 1758. He then went to Lincoln's-inn, and was called to the bar; but obtaining a handsome fortune by the death of the Earl of Bath and General Pulteney, he quitted the law, and devoted his attention to dramatic writing. In 1768 he became one of the patentees of Covent-garden theatre, and continued in the management thereof until 1775; when he sold his share of it to the other partners. In 1777 he became proprietor of the Haymarket theatre upon very advantageous terms, having agreed to allow Mr. Footé 16000*l.* per season during his life, who died the succeeding year.

"During the first season of Mr. Colman's management of the Little Theatre, he brought forward Mr. Edwin, Mr. Henderson, and Miss Farren, now Countess of Derby. His dramatic works are, *Polly Honeycombe*, farce, 1760; *The Jealous Wife*, comedy, 1761; *The Musical Lady*, farce, 1762; *The Deuce is in Him*, farce, 1763; *A Fairy Tale*, 1764; *The Clandestine Marriage*, comedy, 1766; Mr. Garrick assisted in this; *The English Merchant*, comedy, 1767; *The Oxonian in Town*, farce, 1768; *Man and Wife*, comedy, 1769; *The Portrait*, burletta, 1770; *The Fairy Prince*, masque, 1771; *Occasional Prelude*, 1772; *Achilles in Petticoats*, opera, 1774; *The Man of Business*, comedy, 1774; *The Spleen*; or *Islington Spa*, interlude, 1776; *New Brooms*, prelude, 1776; *The Spanish Barber*, comedy, with songs, 1777; *The Suicide*, comedy, 1778; *Separate Maintenance*, comedy, 1779; *The Manager in Distress*, prelude, 1780; *Preludio*, 1781; *The Election of Managers*, prelude, 1784; *Ut Pictura Poesis*; or *The Enraged Musician*, burletta, 1789. Besides these, he altered several pieces: *Lear*, *Philaster*, *Bonduca*, *Comus*, *Epitome*, or, *The Silent Woman*; *Fatal Curiosity*, *Polly*, *Tit for Tat*, &c. He also translated Terence's plays, and assisted periodical works.

"Mr. Colman commenced an action against Mr. Astley, for performing a bur-

letta, called *The Enraged Musician*, at his Riding-house; but Hogarth's picture, on which it was founded, was a subject free for any writer.

"At the close of the theatrical season, 1785, he was seized at Margate with the palsy, and at the beginning of 1789 he first shewed symptoms of derangement of mind, which, increasing gradually, left him in a state of idiotism: In this sad condition he was committed to the care of a person in Paddington, when his son, the present Mr. Colman, officiated in his place, and, struggling between the duties of manager and son, divided his time in the interests of the theatre; and attention to his parent: to promote the former, he was obliged to prove the insanity of his father, which enabled him to set aside such engagements as were an incumbrance to the house. Mr. Colman died August 14, 1794, having been manager of the Hay-market theatre seventeen years, and of Covent-garden seven."

A compendious edition of the select works of Mr. Colman, omitting the translated and altered pieces wholly, would be a valuable addition to the stock of our national classics.

These biographic articles have such convenient dimensions, and are so properly executed, that we cannot but wish the author would provide similar accoutments of the dramatic writers, who flourished before the restoration; and then reprint separately his pocket dictionary of English dramatists: it would surely be a very popular work. We do not observe the name of George Granville, Lord Lansdowne, whose works were collected in 1736, in three volumes, and whose comedy entitled, "*Once a Lover always a Lover*" has some merit, though more licentiousness.

The seventh chapter, or second volume; contains biographic and critical memoirs of the principal performers both dead and living. Too many names are admitted into this collection. Those articles, which relate to the more admired actors on the London theatres, will

have great local value and influence: their style of playing is criticized with urbanity. A few names

of authors, Kenny for instance, have improperly been arranged in the list of performers.

ART. III. *The Eloquence of the British Senate; or select Specimens from the Speeches of the most distinguished Parliamentary Speakers, from the beginning of the Reign of Charles I. to the present Time. With Notes Biographical, Critical, and Explanatory.* 2 vols. 8vo.

THE utility of oratory in the affairs of nations is disputable. Exerted on the side of government, it facilitates the execution of public measures, and disposes the people to take their share of the labour of realizing a tax, or a levy-in-mass bill. Exerted on the side of opposition, or an anarchy, it provokes combination and concert among the discontented, and enables the people so to direct their resistance as to disappoint the most necessary regulations of the sovereign. In either case, it diverts the people from their personal cares and individual interests; and draws them to take a factious, costly and time-squandering part in the concerns of the community. *Mind your business* is the first lesson we teach to industry; *mind your own business* is the second: but the orator is an avowed pander both to distraction and to impertinence.

If it be maintained that the criticisms of parliamentary demagogues operate beneficially on the ministerial conduct, like those of reviewers on literary works of art; experience will but rarely justify the assumption. When were the affairs of this country worse managed, than while they were best debated? During the American war, for instance, and during the French revolution. Loud contradiction is always more like to produce obstinacy than inflection of conduct; because it imposes the necessity of systematic and not occasional grounds of defence. The orator does not even illustrate what he comments; by sketching the idea of perfect conduct he provides the

imagination with an object of comparison, necessarily superior to what practice can realize; and thus tends in proportion to his skill, to bring actual behaviour into disrepute.

All public discussion attracts listeners; it enlarges the audience, who take part in bestowing hisses, or plaudits, on public men. No rulers are insensible to the praise or blame of the croud. Of course, the opinions of the numerous classes will be more consulted and oftener obeyed, where there are senatorial speaking clubs, than where the will of literature, and the judgement of the historian, is the sort of fame pursued. But the numerous classes cannot always be intrusted with the information essential to wise decision; nor would they be so competent to decide aright, if provided with the materials of inference, as the narrower public of the eminent and the learned. All popularly notorious discussions must therefore tend to make the average will of the multitude, instead of the select will of the wise, into the influencing cause of governmental measures, and the binding principle of national activity. By thus giving a democratic character to public volitions, an introduction is risked, of the inconstancy, of the turbulence, of the intolerance, of the rashness, which are reproached to Athens, to Geneva, and to the other states democratically constituted.

Publicity of discussion has however its good sides. It is a complete defence against the indolence of governors. It invites the competi-

tion of talent, and compels the employment of ability. It scatters, among the inferior classes of the people, an instruction, which produces a thousand beneficial effects on the local and subordinate institutions of the community. It bestows amusement, it diffuses public spirit, it evolves merit, it stimulates enterprise, it publishes grievance, it suggests redress, it subjects eminence to opinion, and power to sympathy. By rendering the concurrence of the people necessary in all public measures, it renders their welfare an object of regard in the projection of them. It consolidates a nation by supplying a common focus of attention, where the blaze of patriotism is enkindled, and whence the warmth of protection emanates.

By collecting apart the more successful efforts of oratory in the British parliament, a service will be rendered not merely to the reputation of former worthies, but to the improvement of living merit. Finer orations than Burke composed, or Fox uttered, will not be made; but a more convenient form of discussion than they adopted, may be re-taught, and got up anew. The excessive duration of their speeches rivalled the homilies of the preceding age. Neither the flowery fancy of Jeremy Taylor, nor the interrogatory vehemence of Baxter, ever prolonged sermons to a more inexpedient length. The vigilance of hearers, the memory of reporters, sunk alike under the longanimity of their resources. To speak, seemed to be their nature; to desist from speaking, the work of a supernatural spell.

In the harangues of our old senators, there are models of superior conciseness, and of more business-like animadversion. This selection of speeches includes several such. It begins from the accession of Charles I. and professes to in-

clude specimens of the chief orators, who have illustrated the British Senate, from that period to the present time. The choice is scanty, not partial; and rather motley than picked. We should willingly have seen more of Sir Edward Coke, of Selden, and of Pym. The Long Parliament included a constellation of political talent, not since surpassed, to whose admirable legislation much of our present prosperity is due; and to whose lofty disinterest only, this reproach can be made, that they did not provide for a rotatory renewal of the members by popular election. We should also willingly have seen more of the Short Parliament, which sat from the 21st October, 1680, to the 10th January following: that parliament included conspicuous talent, and in fact laid the ground-work of the Revolution. From among the debates on the Exclusion-Bill, our author has given a speech of Mr. Hampden, and another of Lord Russel. However pure the patriotism of these men, their oratory is inferior to that of their cotemporaries and coadjutors, Sir William Pulteney and Sir William Jones.

After the Revolution, oratory seems to have declined, probably because the men of talent had attained situations of business, and had no longer the leisure, or the wish, to agitate the multitude. Under Anne, nothing is here noticed but a bad speech of Lord Belhaven, against the union with Scotland, made at Edinburgh. The great name of Bolingbroke was already rising into consequence; and some of his most characteristic effusions should have been seized for preservation.

After the accession of the Hanoverian dynasty, oratory seems again to have revived. The men of talent were out of power, and leaned to a restoration of the Pretender. The names of Wyndham, of Shippen, of

St. Aubin, are conspicuous among the opponents of the long Walpole administration, and obtain here a due share of attention. In 1743, Pitt, the father, comes on the stage; and also George Lyttleton, one of a family remarkable for producing talent. With the reign of George II. terminates the first volume, or selection, of these chronologically arranged harangues.

The second volume introduces to further notice Pitt, the father, and then marshals in proud array the Lords Mansfield and North, together with Wilkes, Dunning, Burke, Fox, Pitt, the son, Beaufoy, and several other luminaries of the present reign. We should have preferred a total omission of the living orators. The reputation of Sheridan or Windham is not enhanced by the confrontation to which their speeches are here exposed; yet it ought to rise in the present absence of competition, and will become more strongly associated than ever with the decision of important national questions and events.

We shall avoid borrowing from the borrowed matter. To transcribe from a book of extracts is like distilling quintessence from the first evaporations of the limbeck: the produce ought to be exquisite indeed to justify so complex an operation. It is only among the well-known *tirades* of Burke that passages sufficiently exquisite could be found. There is however some original matter in these volumes; a short preface, a few notes biographic and antiquarian, and various introductory paragraphs, which occur whenever a new speaker is introduced, and which, in an ambitious, but not masterly style, aim at characterizing critically his oratory. The following laboured delineation of the rhetorical taste of the Long Parliament is given in the preface to Mr. Whitelocke's speech.

"The distinctive character of the pe-
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riod of which we are now speaking was, I think, that men's minds were stored with facts and images, almost to excess; there was a tenacity and firmness in them that kept fast hold of the mind; and "their ideas seemed to lie like substances in the brain." Facts and feelings went hand in hand; the one naturally implied the other: and our ideas, not yet exercised and squeezed and tortured out of their natural objects, into a subtle essence of pure intellect, did not fly about like ghosts without a body, tossed up and down, or upborne only by the ELEGANT FORMS of words, through the *vacuum* of abstract reasoning, and sentimental refinement. The understanding was invigorated and nourished with its natural and proper food, the knowledge of things without it; and was not left, like an empty stomach, to prey upon itself, or starve on the meagre scraps of an artificial logic, or windy impertinence of ingenuity self-begotten. What a difference between the grave, clear, solid, laborious stile of the speech here given, and the crude metaphysics, false glitter, and trifling witticism of a modern legal oration! The truth is, that the affectation of philosophy and fine taste has spoiled every thing; and instead of the honest seriousness and simplicity of old English reasoning in law, in politics, in morality, in all the grave concerns of life, we have nothing left but a mixed species of bastard sophistry, got between ignorance and vanity, and generating nothing."

To us this language is often unintelligible, and therefore unwelcome. In a phraseology, like that of Burke, the author attempts, what such materials seldom allow or afford, precision of contour and correct discrimination. We feel disposed to speak of his introductory criticism in the terms here applied by himself to Mr. Grattan. "I do not, I confess," says he, "like this style, though it is what many people call eloquent. There is a certain spirit and animation in it; but it is overrun with affectation. It is at the same time mechanical, uncouth and extravagant. It is like a piece of Gothic architecture, full of quaintness and formality. It is all horrid with climax and alliteration, and epithet and allusion."

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ART. IV. *Politics of the Georgium Sidus; or Advice how to become great Senators and Statesmen: interspersed with characteristic Sketches, and Hints on various Subjects in modern Politics. By a late MEMBER OF PARLIAMENT.* 12mo.

IF your boy is predestined, as it were by birth or other circumstances to any particular business or profession, you cannot too early prepare him for it by a course of appropriate education. To all the great ones of the Georgium Sidus, the nobility, merchants, bankers, &c. &c. whose sons are bringing up for the senate, we accordingly recommend this little book, in which such a course of education is prescribed, as can hardly fail to lead the embryo statesman to the highest ministerial honours of his country.

A French govtiness is very properly recommended, not only as her instructions and example will encourage an incessant volubility of tongue, but as they will also prevent the youngster from contracting any idle predilection for finical purity of English pronunciation. To Eton or Westminster he must at length be sent, not indeed that his head may be stuffed with Latin and Greek, but that he may gain connexions for future life. Give him plenty of money to spend, let him aspire to quiz any sober bookish boy who may chance to have the slightest regard for his tutor: let him have but spirit enough to distinguish himself from his school-fellows by superior mischief and dissipation; let him but take the lead in a row, he will infallibly become the ornament of the senate, the very oracle of the cabinet. Private theatricals have a happy effect in extinguishing any spark of modesty or diffidence which may yet linger in the bosom of this young candidate for senatorial honours: the prim old maid Morality, has been often known to unbind her zone in these Paphian temples. The next move is to the university:

circumstances of private humour or connexion must determine between Cambridge or Oxford; utrum horum mavis, accipe; there is not a pin to chuse between them. Cambridge, however, has the advantage of being near Newmarket, where racing, boxing, dice and cards, will allow a fine scope for the skill and sagacity of our hero. His political talents will be in a great measure estimated by the shrewdness he discovers in hedging off bets, getting odds, &c. and his arithmetic will be constantly whetted by the calculation of chances. With respect to reading, as smart repartees, jokes, and ready puns are very likely to divert the little remaining attention of a half-tired audience from the strength of a stubborn argument, the merry pages of Joe Miller are very properly recommended as a text-book to the young senator; these let him read both by night and by day, nocturnâ versate manu versate diurnâ. The newspapers and Cobbet furnish an ample supply of political history and political maxims.

Being thus prepared for the senate, the momentous era arrives, at which our accomplished hero is to offer himself a candidate for election: the various arts which must be unscrupulously practised according to the nature of the place he proposes to represent, a close borough, a government borough, a county, &c. &c. are detailed in a very knowing manner, and will be found of infinite service when the youth makes his debut. At last, by superior jockeyship he arrives at his wished for goal. His first exertions in the house are recommended to be on the opposition side: let him own no restraint, but stand boldly forward on every

occasion when the conduct of ministry may be most outrageously arraigned. "If his speech be fluent, his manner unembarrassed, and his voice sonorous—this is enough. Is a proposition moved to harass Ministers? let him be the first to support it. Do Ministers ask the necessary supplies? let him question the truth of their statements, ridicule the unskilfulness of their ways and means, accuse their profusion and speculation, impeach their incapacity, refuse the supplies they ask, protest that his country should be left to perish, rather than be saved by the compliance with such men, and the adoption of such measures as theirs."

Let him distinguish himself by frequent motions for the production of papers: nor is it at all necessary that he should know what to do with them if they are granted. The demand will have an air of indefatigable attention to parliamentary business, and give him many opportunities of harmless specification.

In order at length to ensure a sufficient bribe for deserting old connections and old principles, it is of importance that our hero aspire to the consequence of a leader in the house, and that he runs a

vigorous and high career in opposition. This career is to be persevered in, till the strong holds of administration are taken by storm; when this is effected, when he has persuaded the people that his country is on the very brink, aye, in the gulph of bankruptcy and ruin; and that it has been thus reduced by the profligate corruption, and incapacity of the old administration, then will he receive overtures of capitulation; then will he make the loftiest terms for himself and his colleagues, leaving, as a matter of high favour, the defeated garrison to march out with the honours of war.

Our political adventurer, having at last ascended the ladder of ambition to its topmost stave, finding himself at the head of administration, will of course in the first instance divide the loaves and fishes; he will afterwards abjure his former principles, betray those who were fools enough to repose confidence in him, and play the tyrant till some adventurer more daring, more impudent, more wicked than himself, succeeds in displacing him.

In reading this book one is reminded of Swift's directions to servants: the irony is very good, and the satire sufficiently biting.

ART. V. *Travels in the Year 1806, from Italy to England, through the Tyrol, Styria, Bohemia, Galicia, Poland, and Livonia; containing the Particulars of the Liberation of Mrs. Spencer Smith from the Hands of the French Police, and of her subsequent Flight through the Countries above mentioned. Effected and written by the Marquis DE SALVO, Member of the Academy of Sciences and Literature, of Turin, &c.* 12mo. pp. 296.

WHY this is called a book of travels we know not: it contains nothing but the account of a rescue and a run through the countries mentioned in the title page; it makes no literary pretensions whatsoever, and we are therefore less disposed to attribute the misnomer to the noble Marquis, than to others who had probably a more immediate concern in the conduct, and a

more immediate interest in the success of the publication.

If the ports of France had not been shut against us, we should have sent a copy of this work to the court of the Thuilleries: Bonaparte is the properest man in the world to have reviewed it. He knows the difficulties and dangers that must have been encountered in the rescue, and is of course better

able than any body else to appreciate the gallantry of the undertaking, and the merit of its, atchievement. We rate them both very highly; they would have reflected no dishonour on the best ages of chivalry.

The names of *Sidney* and *Spencer Smith* are odious to Bonaparte; the first is too active a warrior, the second too intriguing a diplomatist, and the victor of Austerlitz and Jena must wreak his vengeance on a woman!

The Marquis de Salvo is a Sicilian nobleman, who at the close of the year 1803 set out to visit the neighbouring continent. He made a temporary residence in the different cities of Italy, and afterwards went to Vienna. When the war raged in Germany, however, and seemed rolling downwards along the banks of the Danube, it was deemed prudent to compel the departure of foreigners from Vienna. The Marquis accordingly directed his steps to Trieste, on his way home; but the commerce between Trieste and the ports of the Mediterranean was now so much diminished, that not a vessel was to be found destined for that island; and as Venice appeared the least insecure of any of the cities near the seat of war, he proceeded thither in preference to any other.

The Austrians had put Venice in a state of defence; batteries were raised on the neighbouring islands, and all communication was cut off between that city and the Tyrol, and the rest of Italy. The enemy advanced, their cannon was within hearing, the city was besieged, and the miseries of famine were almost staring the inhabitants in the face, ere they were awakened from their dream of security. The Venetians being surrounded by water, believed the enemy's artillery could not reach them, and the Marquis says that the blockade of their city did

not interrupt their festivities for a single moment. Theatres and coffee-houses continued as usual to be their delight, and the disasters around them served merely as novel topics of conversation.

The peace of Presburg occasioned the siege of Venice to be raised, and a French force under General Lauriston entered it in January, 1806. The Marquis de Salvo endeavoured to obtain a passport for Sicily, but was unsuccessful. During his long residence in Venice, he had become acquainted with the Countess Attems. This lady, who was daughter to Baron Herbert (the Emperor's minister at the Ottoman Porte) lived at Venice with her husband, and introduced the Marquis to Mrs. Spencer Smith, her sister.

"Mrs. Smith, being obliged to abandon the severer climates of England and Germany, had come to Venice, where she had at this period resided above a twelvemonth. The very strict regimen which she followed for the recovery of her health, prevented her from frequenting the society of the Venetians; and when the French entered, being anxious to avail herself still further of the pure air of Italy (which was judged the most effectual remedy towards her re-establishment), she requested to be informed by General Lauriston, whether she could flatter herself with being granted permission to stay at Venice in security, and without having to fear subjection to the measures of a hostile power. The general, in reply, not only assured her of her personal safety, and promised that she should have nothing to apprehend in the way of arrest, or orders to depart, but supplied her with a passport to enable her to quit Venice whenever she pleased. Such promises and assurances could not leave any doubt in the mind of Mrs. Smith, nor cause her to hesitate a moment in resolving to protract her stay, together with that of her two infant children, Sidney and Edward."

In violation of these treacherous assurances, on the 10th of April she received an order to appear be-

fore the police, was immediately put under arrest, was declared a French prisoner, and received an order to depart within a week for the city of Bassano. She demanded the reason of this treatment, and was answered, "*your Country and your name.*" Now her native country is not England; her birth-place was Constantinople, and that of her parents was Vienna. It was the name then, the hated and the feared name which was the base and groveling cause of her detention. To Monsieur Lagarde, who presided over the police, Mrs. Smith addressed every argument which her case suggested. He answered "that her arrest was amply justified by the name alone of Smith, of which she could not divest herself; and her being the sister-in-law of Sir Sidney, and the wife of Mr. Spencer Smith, placed her in a situation that precluded any mitigation of the order of imprisonment." The bosom of Lagarde, however, seems not to have been altogether impervious to the feelings of compassion or of shame. He offered to mitigate her fate by allowing her to enjoy the benefit of the climate, and the pleasure of her sister's intercourse in some town at no great distance from Venice. But the calm was of short duration: in a very few days from this time Lagarde received instructions to send Mrs. Spencer Smith a prisoner to Valenciennes! about ten o'clock at night a serjeant, accompanied by three gens d'armes arrested her person *in the name of the Emperor of the French.* They conducted her to her lodgings: she there received orders not to quit her chamber, and for the enforcement of these orders, the gens d'armes were posted outside the door. The Emperor's order, or the order rather of Prince Eugene in the Emperor's name, specified that within forty-eight hours she must depart from Venice,

a prisoner of war, to the fortress of Valenciennes, under the escort of gens d'armes.

This was a case which might almost rouse the feelings of the dead: various motives co-operated to stimulate the heroism of the young Marquis de Salvo.

"As a loyal subject of the monarch by whose government and laws I was preserved, and my property secured, I was bound to quit a place under the control of the enemies of my country; nor was I then insensible how much it was indebted to the protection and alliance of England. I knew well that the security of our walls, and the prosperity of our provinces, arose from the formidable interposition of Britons in our behalf: and that my country was defended by the aid alone of that mighty nation, from the hurricane that overthrew and shook so many thrones. I considered what would have been the dangers of Sicily, if the invincible British flag had not cooled the ardour of those who had menaced that island. Ought I not therefore, on all occasions that should offer, to afford proof of my gratitude, as an individual, towards every subject belonging to the friendly and protecting nation: and more especially in the case of one like Mrs. S. Smith, harassed, sickly, and forlorn; and whose situation called aloud for the friendly intervention of every man of feeling and resolution? I conjectured that she would perhaps have to endure the most trying hardships, from the circumstance of her connection with Sir Sidney Smith: but this was a still stronger stimulus; for that British admiral had guarded my sovereigns to their throne, had exerted his transcendent courage and genius in the defence of my king and country, and in my estimation deserved every token of my grateful acknowledgement. Such reflections alone would have been sufficient to incite me to the attempt: but they were vastly strengthened by the deplorable situation of this lady, in being under the necessity of either abandoning her two infant boys; or carrying them with her as prisoners, and deprived of all hope of relief or justice."

Fortune ever favours the brave: he determined on her rescue, and effected it. The first trial of his

dexterity was to save the children; as these had not been placed under the immediate vigilance of government, it was not found very difficult to accomplish their escape from Venice. They were sent off under care of their preceptor in a post chaise to Gratz, where resided another sister of Mrs. Smith's, the Countess Strazzoldo.

The stratagems that were to be contrived, the difficulties and dangers that were to be encountered in the rescue of Mrs. Smith herself, are meet for the pages of romance. We shall not attempt to detail them; we shall not enumerate the disguises, the detections, the imprisonments which our fugitives underwent, or dwell on the perseverance, and the alternate ingenuity and blundering displayed by the hero, and the uniform fortitude, patience of fatigue, and presence of mind exhibited by the liberated captive. Suffice it to say, that the reasonableness of allowing Mrs. Smith the protection of a friend to guard her against the *possible* indelicacies of a *gens d'armes* was felt by Monsieur Lagarde, and he mercifully allowed the gallant Marquis to be her companion, at least as far as Milan. The attempt was first made at Verona, to set at freedom the fair captive: it failed, but without any suspicion from the myrmidons who watched. At Brescia it was repeated with success, and no victor at the Olympic games ever bore away his prize in greater triumph. Infinite toils and hazards yet awaited the fugitives, and they were beset by them where they might least have been expected. After having penetrated through the Tyrol, by journies over untracked mountains, and through pathless forests, they reached the neutral territory of Salzburg; and here, expecting to repose themselves, and enjoy the sweets of freedom and security, a singular adventure oc-

curred, which was attended with a long train of evils. A Tyrolese lady had eloped with a youth of inferior condition, and the flight became a matter of public concern: all the guards at the confines, as well as the police, were cautioned for the detention of the parties. The vigilance intended for them fell upon our luckless fugitives. They were arrested, put under confinement, and sent to Salzburg, suffering every imaginable indignity. The mistake, however, was at last discovered: they were allowed to depart, but with an injunction to leave the imperial territories, to proceed to Prague, and thence to Saxony or Russian Poland! How shrinkingly afraid of their master are these *neutral* powers! The Marquis was at length amply recompensed for all his fatigues, anxieties, and perils, by restoring to the fond mother her children, of whose fate she was ignorant, and from whom she had long been separated. The travellers, accompanied by the Countess Strazzoldo, now proceeded through the Polish territories to Riga, whence they embarked for England, and arrived on these shores of peace and protection on the 26th of September, 1806.

As much interest is withdrawn from this story as it could possibly lose by any extrinsic circumstance, from the execrable manner in which it is translated. We had begun to note down passages which were particularly unintelligible, but the task seemed endless, and we abandoned it. Not to pass an unsubstantiated censure on the translator's style, we copy the dedication;

“TO HIS ROYAL HIGHNESS THE DUKE
OF SUSSEX.

Sir,

Upon actions like those detailed in the following pages occurring, which evince the generous intervention of a man sensible to the tears of real distress; when narra-

tives of hardships alleviated, or innocence defended, are translated; I am conscious of the propriety of dedicating the same to your Royal Highness: as well from that noble benevolence of heart, which is your peculiar characteristic, as from your Royal Highness's thorough knowledge of the European languages.

"From this persuasion alone, could I have aspired to the high honour of dedicating this translation (from the original

manuscript in Italian), to your Royal Highness.

"I have the honour to be, with the most profound respect and consideration,

Sir,
Your Royal Highness's
Most devoted,
And most obedient
Humble servant,
W. FRASER."

ART. VI. *An ethical Treatise on the Passions, founded on the Principles investigated in the Philosophical Treatise.* By T. COGAN, M. D. 8vo. pp. 495.

IT is the radical error of some systems of morals, that they are constructed with too little attention to the nature of the being, whose conduct and principles they are meant to influence. In the pursuit of an imaginary perfection, they forsake the solid foundation which can alone give support to excellence, and rather seek to make human nature bend to abstract theories of fancied good, than to raise it to its proper dignity, by the cultivation and right direction, not the eradication of its feelings and essential principles. Dr. Cogan very properly considers the knowledge of man as the foundation on which the superstructure of his happiness is to be erected. A preceding volume, entitled "*A Philosophical Treatise on the Passions*," was employed in developing, arranging, and describing the passions, emotions, and affections of our nature; the object of the present is to ascertain the direction and employment of our faculties, which are most conducive to well-being; in other words, to investigate the principles of a rational and enlightened morality.

This volume is the first part of an intended treatise on happiness, and consists of three disquisitions, which treat, 1. On the beneficial and pernicious agency of the passions; 2. On the intellectual powers, as guides and directors in the pur-

suit of well-being: 3. On the nature and sources of well-being. It is the undertaking therefore of the philosopher, if possible, to detect that object of universal exertion, which the poet aptly terms "our being's end and aim,

That something still which prompts the eternal sigh,
For which we bear to live, or dare to die."

No speculation can surely be more important, as the author justly observes, "than those which immediately relate to the well-being of man, which profess to regulate every desire of his heart, and every action of his life, which have a tendency to place him on his guard against the many evils to which he is exposed, and direct him to the attainment of the greatest good his nature can possibly enjoy! Dispositions and conduct, from the most trivial instances of prudence or imprudence, to deeds which merit the most exalted praise or the severest censure, constitute the prerogative, felicity, or scourge of man!"

In an introductory chapter, certain postulates of moral reasoning are laid down, or assumed as established by previous demonstration, which confirm the important conclusion, that happiness is not an inheritance of which we take possession from the hour of our birth, and which we are destined to enjoy at our ease. It is to be sought with

unwearied assiduity. "The only treasures at our command, in the commencement of our pursuit, consist in the means which are placed before us, and certain powers to use them."

The first disquisition is employed in considering the agency of the passions in the pursuit of well-being; their proper offices and uses, and their irregularities and aberrations from their purpose. The passions, affections, and emotions which are natural, and are calculated to be beneficial, are first enumerated: love, hatred, desire, aversion, joy and sorrow, fear and anger, and the social affections in their various ramifications of operation. The various useful tendencies of the emotions, or outward expressions of passion, are next considered. The animated gestures, and sprightly enlivened countenance of joy, awaken sympathy, excite congratulation, and distribute and augment felicity. "When anger is accompanied with the marks of contempt and disdain, a severer satire is inscribed on the countenance, than the utmost force of language could express. Even advantages are traced as resulting to the general system from our predilections, or the diversities of disposition and affection, produced by different causes, which distinguish individual character.

All the principles of our nature are, without doubt, calculated to fulfil beneficial purposes, but their perversion is often productive of mischief, the most dreadful and extensive. It is therefore the duty of the moralist to examine the irregularities of those principles, and to discover their nature and causes. The peripatetic principle of mediocrity is adopted on this subject, by Dr. Cogan.

"It is asserted by all Moralists that moderation is the basis of permanent enjoyment, and a moment's attention will con-

vince us that it is absurd to think otherwise. For the greatest good possible being the legitimate standard, every *deficiency* or *excess* in our attempts to attain it, is a deduction from what might have been enjoyed. This truth lies couched in every word that is used in the present connection. *Deficiency* expresses a falling short. *Excess* relates to some violence which goes beyond it. Every thing we deem *extravagant*, *eccentric*, &c. is considered as deviating from the right line; or as flying off from that centre around which every thought and every action ought to form the radii and the circle. Every species of enjoyment has its acme and its bounds. If the height be not attained, something of a privation remains; if it be exceeded, some power or principle of human nature is violated; and that which forms a perfect and beautiful figure at the precise focus, becomes inverted and deformed by stepping beyond it. Thus, for example, deficiency of food on the one hand, or excess on the other, are detrimental to the corporeal frame; whilst moderate indulgence refreshes and exhilarates: Too much rest induces languor; too much exercise, fatigue; while a due degree is salutary to mind and body. It is the excess of an affection that becomes a passion, and the want of due affection, constitutes a morbid apathy, that incipient gangrene of the soul.

The causes of the injurious operations of passion which give birth to our vices, are ignorance, the disproportionate influence of present objects, and inordinate self-love. The errors arising from the ignorance of inexperience are thus happily described.

"At this early period of our existence, the different passions resemble the *Antenne* of feeble insects, which enable them to feel their way, as they are creeping over the surface of things; by means of which they discover what is pleasing and adapted to their natures, what is displeasing and may prove injurious. Our natural wants create desires; desires animate us to the use of means, and with hopes of success; success inspires confidence in our future plans, and we enlarge our pursuits, according as our knowledge and experience are expanded. On the other hand, ill

success inspires sorrow, implants caution, and creates salutary apprehensions. The appearance of immediate danger excites fear; impediments, designedly or incautiously, laid in our way by others, provoke anger, which, in the infancy of human nature, is the only mean we possess of protecting ourselves, connections, and property. As many mistakes must exist, respecting proper objects of the affections, and the degrees of influence they ought to exert over us, thus will the cardinal passions of love, joy, fear, anger, and sorrow, be improperly directed, or indulged beyond the boundaries of moderation."

From the principles of this disquisition, results the importance of the enquiry instituted in the succeeding essay. Ignorance is to be counteracted by knowledge; the predominant influence of present objects, by a clear conviction of the evil, which, in many instances results from the rash preference of immediate interests; inordinate self-love, (a difficult task we must confess) by proper views of the nature of the general system. The offices of the intellectual faculties, conducive to the purposes of well-being, are the following: to acquire competent knowledge, to retain or recollect knowledge for the application of it to suitable purposes, to imagine or exert a creative faculty, to will or determine to act, to be conscious of our own state, and every part of our own operations. For the investigation of these subjects, which constitute the heads of several successive chapters, we must refer the reader to the volume itself. One passage, on account of the metaphysical skill displayed in the definition of an important word, we cannot avoid inserting.

"Hence it appears that all incitements and inducements are not equally efficient. Some are simply operative in giving a certain bent and inclination to the mind, while others lead to the determination which produces the act itself. They both agree in exciting dispositions and propensities; but those of the latter class are

predominant, and produce the very act which we term an act of Volition.

We shall venture to distinguish the latter class, by the appellation of *Motives*, because, if the above statement be admitted, it clearly points out a philosophical distinction between a *Motive* and an *Incitement* or an *Inducement*. It shews that there is a place for each, and marks the boundaries of each. A mere *Incitement* or *Inducement*, simply disposes the mind to act by raising desires; that which is become a *Motive* finally determines the mind, which in this connection is called the *Will*, to act in a particular manner, without which the action would not have been performed. The distinctions themselves exist. This cannot be controverted; and the terms selected to express each, both from their etymology and general signification, are best adapted to characterize them, by pointing out subsisting differences. The one, *Inducement*, best expresses that which acts upon the mind, producing the *Inclination*; the other, *Motive*, best expresses that incitement or inducement which by gaining the ascendancy, finally had the power of determining the will. Thus, philosophically speaking, there cannot be two *opposite Motives*, the one impelling the mind to act, and the other restraining it from acting. There may be various reasons, considerations, and inducements, which by their contrarieties, will hold the mind in suspense, and prevent the determination; but that which has finally triumphed, and produced the decision of the will has been the *Motive*. Where many considerations have united to influence the particular decision, the union of their powers will have induced the mind to yield to this influence, with greater promptitude; and thus we may be induced by *several motives* to perform the same action; but we cannot be influenced by contrary *Motives* to act, and not to act at the same instant. If no opposition should occur to the desires or inclinations which exciting causes have implanted, the pleasure to be enjoyed by satisfying the desire, will prove a *Motive*; and in such cases, the inclination and the motive are one. But if considerations or inducements of a stronger nature, suppress the first impulse, and determine the will, these become the *Motives*, and the others remain under the description of *Incitements* or *Inducements*. Under an inducement the resolution is forming, the mind is

powerfully led towards the object; but still it is not decisive like a *Motive*. In every *Motive* we have been induced, by certain considerations; but we may have had strong inducements to act in one manner, which have been over-ruled by stronger inducements, which form the *Motives* to act in a different manner.

It is usual in philosophical disputes concerning the freedom of the will, to assert that the *strongest motives will prevail*. If the above distinctions be admitted, the assertion will appear to be inaccurate or superfluous. That which determines the will becomes the *Motive* by being the strongest inducement, and the efficient cause. So that, the motive does not prevail because it is the *strongest*, considered in competition with other *Motives*; but it manifests its strength by its *prevalence*; that is by its becoming the *Motive*."

The object of the third disquisition is to analyse the nature and sources of well-being, as attainable by man, and to examine the nature and causes of human misery. Happiness, incapable of definition, is discriminated from the other pleasurable sensations by the following characteristics: *It is a refined sensation, permanently agreeable from causes in which the mind is peculiarly interested, and of which it uniformly approves*. The sources of well-being relate to the sensitive

nature of man, to his affections in his personal or social character, and to his intellectual powers. They respect likewise his hopes and his expectations relative to futurity. The various causes of happiness which result from these principles, furnish important topics of enquiry, which are successively pursued.

From this survey of the nature of man, we come to the cheering, and we are persuaded, just conclusion, "that the occasions and sources of well-being are, according to the constitution of nature, much more numerous than those of discomfort and misery," and that if we are permanently unhappy, it is, in most instances, owing to our vice or folly, and rarely to the influence of uncontrollable circumstances. For the few cares of the latter description which occur, religion must furnish the remedy.

Dr. Cogan has in this volume treated an important subject on its proper principles, with much knowledge of the human mind, with great extent of observation, and felicity and elegance of illustration. We hope shortly to see the remainder of the plan which he has marked out, treated by his able pen.

ART. VII. *Specimens of English Prose Writers, from the earliest Times to the Close of the Seventeenth Century, with Sketches biographical and literary, including an Account of Books, as well as of their Authors; with occasional Criticisms, &c.* By GEORGE BURNETT, late of Balliol College, Oxford. 3 vols. 8vo.

CONTRIBUTIONS towards a history of English poetry have been very numerous, especially since the appearance of Warton's rambling and entertaining work, which rather awakened public curiosity than satisfied it. But no separate work upon the English prose writers has appeared before the present. This may partly have been owing to the greater attractions of poetry, and partly to an opinion which modern writers have carefully propagated, that the art of writing a fine style

has been reserved for these latter days, and that however excellent the matter of our old prose writers may be, the uncouthness of their manner makes them absolutely intolerable. It is greatly to the honour of the present age, that the folly of this opinion has been detected, and new editions of Milton's prose, of Bishop Taylor, Bishop Hall and Lord Bacon called for, as well as of Blair's Lectures, Knox's Essays, and the Rambler.

Mr. Burnett prefaces the work

with a confession of its imperfection.

"The principles by which I have generally been influenced in my choice of extracts have been, to select passages curious or remarkable, as relating directly to the subject of language; as possessing intrinsic value as examples of style; as characteristic of the author; or as distinctive of the manners and sentiments of the age. In writers of continuous reasoning, which abound from the reign of Elizabeth, my aim has commonly been to present as clear a view of the general principles of the author, as my limits would admit, and as could be done *in the words of the author himself*; and which has been attempted, not simply by the selection of those parts where they are distinctly stated, but by frequently conjoining passages, distant in place, though connected in sense. The extracts, therefore, together with the interspersed remarks, and the occasional sketches of literary history, will obviously contribute to elucidate the progress of manners, of opinion, and of general refinement.

"I need scarcely suggest the peculiar advantages of thus exhibiting a view of writers in chronological order. It assists the memory, by favouring the most natural and appropriate associations; the celebrated contemporaries are represented, as they ought, in groups: and if the questions arise, Who were the literary worthies that adorned any given reign? and What were their respective claims to distinction?—we have only to turn to that reign in the present work, to receive the required information. Even the incidental mention in the biographies of facts in civil history, will tend to awaken the curiosity to become better acquainted with the transactions of which they are links; and thus the reader will be insensibly led to the civil, as well as the literary history of the period.

"Still, however, I do not present these volumes as a work of much research. I have examined scarcely at all into MS. stores; and have been more solicitous to give an account of authors who possess a permanent value, than as productions valuable only as *curious* relics of past literary ages. I considered also, that within the limits I thought proper to assign myself,

the number of names might have been too great, as well as too little: for, as prose has not the advantage of poetry, (in which a sonnet is as complete as an epic poem) the extracts in the former case could rarely, from their brevity, have possessed a distinct and independent value. It seemed therefore more rational to allot to great and valuable authors a tolerable space, that the specimens exhibited from them might give the reader no incompetent idea of their respective excellencies, or peculiarities."

"In tumbling over such a multitude of books, and upon subjects almost equally multitudinous, I can by no means presume to hope, that I have always lighted upon passages, the very best that might have been chosen. In respect of the principal authors, I trust, there will be little room for complaint; yet there will still remain many flowers of beauty and fragrance, which would have embellished the garland here presented, and on which my discursive eye has not fallen. Should the opportunity be allowed me, I should gratefully cull any which might be pointed out to me by some more attentive or tasteful wanderer in the fields of literature. Besides, it can scarcely be deemed unreasonable for me to alledge, that the toil of transcription (though in this respect I have had much assistance) has been yet considerable; not to mention the unavoidable waste of labour, arising from alteration of taste in selection, and from the difficulty of proportioning the extracts. Had I thoroughly foreseen the tediousness occasioned by these causes, I should almost have been deterred from the undertaking.

In a work of this kind, fame is entirely out of the question; if the public, therefore, should think proper to call for a second edition, I should very readily adopt any suggestion, either from friend or stranger, which I thought could add either to its utility or entertainment."

He must be an ill-minded critic, who, after this modest confession, should dwell upon the faults of a work in its nature of such utility. It becomes us to "weigh errors in the balance of good-will *," and rather point them out when we

* Sir Philip Sidney.

discover them for amendment than for censure.

Sir John Mandeville leads the way; his book is supposed to have been interpolated by the monks, Mr. Burnett tells us, and seems inclined to admit the supposition—but if Sir John is stript of his wonderful stories, what is left him? Other old travellers have only seasoned their relations with the miraculous; but Sir John Mandeville's is all seasoning. Yet it is difficult to believe that a man could wilfully and knowingly have written nothing but falsehood who concludes his book in this affecting as well as pious manner:

"I John Mandeville, knight abovesaid, (although I be unworthy,) that departed from our countries, and passed the sea, the year of grace 1322, that have passed many lands, and many isles and countries, and searched many full strange places, and have been in many full good honourable company, and at many a fair deed of arms, (albeit that I did none myself, for mine able insufficiency) now I am come home *maugre* myself, to rest: for gouts, *artitykes**, that me *distraught*†, they define the end of my labour, against my will, God knoweth. And thus taking solace in my wretched rest, recording the time past, I have fulfilled these things and put them written in this book, as it would come into my mind, the year of Grace 1356 in the 34th year that I departed from our countries. Wherefore I pray to all the readers and hearers of this book, if it please them, that they would pray to God for me; I shall pray for them. And all those that say for me a *paternoster*, with an *ave-maria* that God forgive me my sins, I make them partners, and grant them part of all the good pilgrimages, and of all the good deeds, that I have done, if any be to his pleasure. And not only of those, but of all that ever I shall do unto my life's end. And I beseech Almighty God, from whom all goodness and grace cometh, that he vouchsafe of his excellent mercy and abundant grace, to fulfil their souls with inspiration of the

Holy Ghost, in making defence of all their ghostly enemies here in earth, to their salvation, both of body and soul, to worship and thanking of Him, that is Three and One, *withouten* beginning and *withouten* ending; that is, *withouten* quality, good, and without quantity, great; that in all places is present, and all things containing; the which that no goodness may amend *ne* none evil impair; that in perfect trinity liveth and reigneth God, be all worlds and be all times. Amen, amen, amen."

Extracts more characteristic might be given from the *Polychronicon*: the end, for instance, of the prefatory dialogue, and the chapter concerning Rome, which is truly a romantic chapter. The *d* and the *th* are used for each other in this book. It is one of those works which should be reprinted.

Wickliffe and his antagonist Pecock, Bishop of Chichester, furnish matter for two valuable articles, chiefly compiled from Lewis, whose life of Pecock‡ is a scarce book. The account of Chaucer is abstracted from Mr. Godwin, who has collected all that can now be known concerning this most extraordinary man. Fortescue is next in the series, and then the original letters published by Mr. Fenn. This work supplies a very beautiful specimen. It is a letter from a lady to her lover.

"To my right well-beloved cousin, John Paston, Esq. be this letter delivered, &c.

"Right worshipful and well-beloved Valentine.

"In my most humble wise, I recommend me unto you, &c. And heartily I thank you for the letter, which that ye send me by John Beckerton, whereby I understand and know, that ye be purposed to come to Topcroft in short time, and without any errant or matter but only to have a conclusion of the matter betwixt my father and you; I would be the most glad of any creature alive, so that the matter may grow to effect. And thereas [whereas]

* Aching of limbs.

† Distract.

‡ Only 250 copies were printed, as stated at the end of the Preface.

ye say, and [if] ye come and find the matter no more towards you than ye did aforetime, ye would no more put my father and my lady, my mother, to no cost nor business, for that cause a good while after, which causeth my heart to be full heavy; and if that ye come, and the matter take to none effect, then should I be much more sorry, and full of heaviness.

"And as for myself, I have done, and understand in the matter that I can or may, as God knoweth; and I let you plainly understand that my father will no more money part withal in that behalf, but an 100*l.* and 5 marks, [33*l.* 6*s.* 8*d.*] which is right far from the accomplishment of your desire.

"Wherefore, if that ye should be content with that good, and my poor person, I would be the merriest maiden on ground; and if ye think not yourself so satisfied, or that ye might have much more good, as I have understood by you afore; good, true, and loving Valentine, that ye take no such labour upon you, as to come more for that matter. But let [what] is, pass, and never more to be spoken of, as I may be your true lover and beadwoman during my life.

"No more unto you at this time, but Almighty Jesu preserve you both body and soul, &c.

"By your Valentine,

"MARGERY BREWS.

"Topcroft, 1476-7."

Mr. Burnett should have told his readers that the damsel did not write thus to her valentine in vain, and that he had good sense enough to return so true and pure an affection as it deserved.

A long article is allotted to Caxton, who well deserves it. Morte Arthur follows. It is truly observed that the following passage furnishes a fine instance of the sublime, founded on particular costume. Balin, it should be remarked, is drawing nigh the castle when he met with his death.

"So he rode forth, and within three days he came by a cross, and thereon was letters of gold written, that said, It is not for a knight alone to ride toward this castle. Then saw he an old hoar gen-

tleman coming toward him, that said, Balin le Savage, thou passest thy bounds this way, therefore turn again and it will avail thee. And he vanished away anon; and so he heard an horn blow as it had been the death of a beast. That blast, said Balin, is blown for me; for I am the prize, and yet am I not dead."

A new edition of this delightful book is announced; it is one of the most delightful in our language, and as a specimen of old English, one of the most valuable.

Christiana of Pisa, the authoress of the book of the Feats of Arms and of Chivalry, does not properly belong to English literature, or a farther account of her and of her father, Matheas de Pisa, might have been added. This book, says Mr. Burnett, the Order of Chivalry, and the Knight of the Tower, contain the greater part of the *doctrines* of chivalry; they are all very curious, and require republication. We hope this hint will be attended to. This gentleman's remarks upon Romance well deserve to be transcribed.

"There is yet a point of view in which Romance may be regarded, I think, to advantage, even in the present age. The most interesting qualities in a chivalrous knight, are his high toned enthusiasm and disinterested spirit of adventure—qualities to which, when properly modified and directed, society owes its highest improvements. Such are the feelings of benevolent genius yearning to diffuse love and peace and happiness among the human race. The gorgeous visions of the imagination, familiar to the enthusiastic soul, purify the heart from selfish pollutions, and animate to great and beneficent action. Indeed, nothing great or eminently beneficial ever has been, or can be effected without enthusiasm—without feelings more exalted than the consideration of simple matter of fact can produce. That Romances have a tendency to excite the enthusiastic spirit, we have the evidence of fact in numerous instances. Hereafter, we shall hear the great Milton indirectly bearing his testimony of admiration and gratitude for their inspiring influence. It is of little consequence, comparatively

speaking, whether all the impressions made, be founded in strict philosophical truth. If the imagination be awakened and the heart warmed, we need give ourselves little concern about the final result. The first object is to elicit power. Without power nothing can be accomplished. Should the heroic spirit chance to be excited by reading Romances, we have, alas! too much occasion for that spirit even in modern times, to wish to repress its generation. Since the Gallic hero has cast his malign aspect over the nations, it is become almost as necessary to social security, as during the barbarism of the feudal times. There is now little danger of its being directed to an *unintelligible* purpose.

"Romances then, not only merit attention, as enabling us to enter into the feelings and sentiments of our ancestors—a circumstance in itself curious, and even necessary to a complete knowledge of the history of past ages; they may still be successfully employed to awaken the mind—to inspire genius: and when this effect is produced, the power thus created may be easily made to bear on any point desired."

Such works therefore as *Amadis of Gaul*, and *Palmerin of England*, are not ill-timed or useless in these days; the manners which they describe have long since past away; but the feelings which they tend to excite, and the temper which they tend to form, are still required. "Truly," says Sir Philip Sidney, "I have known men that with reading *Amadis of Gaul*, have found their hearts moved to the exercise of courtesy, liberality, and especially courage."

Little is quoted from Lord Berners's *Froissart*, because Mr. Burnett thought the new translation rendered it unnecessary. Yet Lord Berners is more true to the spirit of this delightful chronicler than Mr. Johnes. The next in order are *Fischer*, *Sir Thomas More*, *Leland*, *Harding* (who has no business in the series of prose authors), *Hall*, the translator of the Bible, and old *Lattimer*. Our readers will thank us for copying some specimens of this most amusing preacher.

"As it is a part of your penance, ye women, to travail in bearing your children: for it is a part of your penance to be subject unto your husbands; ye are underlings, and must be obedient. But this is now made a trifle and a small matter. And yet it is a sad matter; a godly matter, a ghostly matter, and matter of damnation and salvation. And Paul saith that a woman ought to have a power on her head. What is this to have a power on her head? It is a matter of speaking of the Scripture; and to have a power on her head, is to have a sign and token of power, which is by covering of her head, declaring that she hath a superior above her, by whom she ought to be ruled and ordered. For she is not immediately under God, but mediately. For by this injunction, their husband is their head under God, and they subjects to their husbands. But this power that some of them have, is disguised *gear* and strange fashions. They must wear French hoods, and I cannot tell you what to call it. And when they make them ready, and come to the covering of their head, they will call and say, give me my French hood, and give me my bonnet, or my cap, and so forth. I would wish that the woman would call the covering of their heads by the terms of the Scriptures. As when she would have her cap, I would she should say, Give me my power. I would they would learn to speak, as the Holy Ghost speaketh, and call it but such a name as St. Paul doth. I would they would, (as they have much preaching) when they put on their cap, I would they would have this meditation: I am now putting on my power upon my head. If they had this thought in their minds, they would not make so much pranking up of themselves as they do now a-days. But now here is a vengeance devil: we must have one power from Turkey of velvet, and gay it must be—far fet, dear bought; and when it cometh it is a false sign. I had rather have a true English sign, than a false sign from Turkey. It is a false sign when it converteth not their heads as it should do. For if they would keep it under the power as they ought to do, there should not any such thus-sockes nor tufts be seen as there be, nor such laying out of the hair, nor braiding to have it open. I would marvel of it, how it should come to be so abused, and so far out of order, saving that know by ex-

perience, that many would be ruled by their husbands, as they ought to be. I have been desired to exhort some, and with some I could do little in that matter. But there be now many *Adams* that will not displease their wives, but will in this behalf let them have all their own minds, and do as them listeth. And some others again there be now a-days that will defend it, and say it may be suffered well enough, because it is not expressed in Scripture, nor spoken of by name. Though we have not express mention in Scripture against such laying out of the hair in *thussocks* and tufts, yet we have in Scripture express mention *de tortis crinibus*, of writhen hair, that is *for the nonce** forced to curl. But of these *thussocks* that are laid out now a-days, there is no mention made in Scriptures, because they were not used in Scripture time. They were not yet come to be so far out of order, as to lay out such *thussocks* and tufts. But I will tell thee, if thou wilt needs lay it out, or if thou wilt needs shew thy hair, and have it seen, go and poll thy head, round it, as men do; for to what purpose is it to pull it out so, and to lay it out? Some do it (say they) of a simplicity. Some do it of a pride. And some of other causes. But they do it because they will be quarter-master with their husbands. Quarter-master? Nay, half-masters: yea, some of them will be whole-masters, and rule the roast as they list themselves."

"Afterwards, adverting to the nativity he says:

"I warrant you there was many a jolly damsel at that time in *Behlem*, yet amongst them all there was not found that would humble herself so much, as once to go see poor Mary in the stable, and to comfort her. No, no; they were too fine to take such pains. I warrant you they had their bracelets, and verdingals, and were trimmed with all manner of fine and costly raiment, like as there be many now a-days amongst us, which study nothing else but how they may devise fine raiment, and in the mean season, they suffer poor Mary to lie in the stable; that is to say, the poor people of God they suffer to perish for lack of necessities."

"But what was her swaddling clothes wherein she laid the King of Heaven

and Earth? No doubt it was poor *gear*; peradventure it was her kercher which she took from her head, or such like *gear*: for I think Mary had not much fine linen; she was not trimmed up as our women be now a-days. I think indeed Mary had never a verdingal, for she used no such superfluities as our fine damsels do now a-days: for in the old time women were content with honest and simple garments. Now they have found out these roundabouts; these were not invented then; the devil was not so cunning to make such *gear*; he found it out afterward. Therefore Mary had it not. I will say this, and yet not judge other folks' hearts, but only speak after daily appearance and experience: no doubt it is nothing but a token of pride to wear such verdingals, and therefore I think that every godly woman should set them aside. It was not for nought that St. Paul advertised all women to give a good example of sadness, soberness, and godliness, in setting aside all wantonness and pride. And he speaketh of such manner of pride as was used in his time: *non tortis crinibus*, not with laying out the hair artificially: *non plicatura capillorum*, not with laying out the *tussocks*. I doubt not but if verdingals had been used at that time, St. Paul would have spoken against them too, like as he spake against other things which women used at that time to shew their wantonness and foolishness. Therefore, as I said before, seeing that God abhorreth all pride (and verdingals are nothing else but an instrument of pride) I would wish that women would follow the counsel of St. Paul, and set aside such gorgeous apparel, and rather study to please God, than to set their mind upon pride: or else, when they will not follow the counsel of St. Paul, let them scrape out those words wherewith he forbiddeth them their proudness, otherwise the words of St. Paul will condemn them at the last day. I say no more; wise folks will do wisely. The words of St. Paul are not written for nothing: if they will do after his mind, they must set aside their foolish verdingals: but if they will go forward in their foolishness and pride, the reward which they shall have at the end, shall not be taken from them."

A sublime circumstance at the martyrdom of this excellent man is

* *For the nonce*—on purpose; *per force*. This expression is still used in Norfolk in the same sense.

overlooked in the account of him. Ridley went to the stake in his episcopal robe; Latimer in his prisoner's dress; he was bow-bent with age and weakness; but when he came to the stake, he threw off his upper garment, and stood bolt upright in his shroud.—Why are there not monuments erected to this man and his fellow martyrs upon the place which they have hallowed by their sufferings? The Romanists erect altars to their heroes; but surely there is a medium between idolatrous worship and ungrateful neglect. Cranmer should not have been omitted in these volumes. We possess a book of Bishop Gardiner's, which is not mentioned by Mr. Burnett, in which that arch-persecutor (the theme of Bishop Milner's praise at this day!) speaks of Cranmer as "beyng of such dignitie and auctoritie in the commonwealth as for that respect *should be inviolable*:" for which reason he says he will *reverently use him*. Bishop Gardiner had soon an opportunity of shewing his respect to this inviolable character. The book of the bloody Bishop is entitled, "An Explication and Assertion of the true Catholique Fayth, touchyng the most blessed Sacrament of the Aulter, with Confutation of a Booke written agaynst the same. Made by Steven Bishop of Winchester, and exhibited by his own Hande for his Defence to the Kynge's Majesties Commissioners at Lambeth. Anno 1551." When the subject of this book is recollected, and the monstrous miracles which have been forged in its support, the following passage must be admitted to be a good specimen of Catholic effrontery. He has been relating the story of Solomon's judgment, which, he says, "hath this lesson in it: ever where contention is, on that parte to be the truth, where all saynges and doynge appear uniformly consonante to the truth

pretended; and on what side a notable lye appeareth, the rest may be judged to be after the same sorte; for truth nedeth not ayde of lyes, craft, or slayte, wherwith to be supported and mayntained; so as in the intreatyng of the truth of this high and ineffable mysterie of the sacrament, on what parte thou reader seest crafte, slayte, shift, obliquitie, or in any one pointe, an open manifest lye, there thou maist consider, whatsoever pretence be made of truth, yet the victorie of truth not to be there intended, which loveth simplicitie, plainenes, direct speache, without admixtion of shifte or coloure."

A curious extract is given from the Complaynt of Scotland, which has been so excellently edited by Dr. Leyden, but unless other Scotch authors had been included also, these should not have appeared. Sir William Barlowe is next; and a doubt is cast upon the accuracy of his biographer, upon the ground that there is an attack upon the Reformation, published by him for the second time, in the very year when he is said to have been degraded and imprisoned as a reformer himself. This work of Sir William's was certainly not known by our biographer; but it is very probable that the reimpression of his book may not have been his own doing. The Catholics may have thought it proper to avail themselves of his labours in their cause, and at the same time to punish him for deserting it. It is equally possible that as Sir William had chosen to swim with the stream once before, he might have been inclined to turn with the tide now.

A concise and clear account is given of the useful labours of Sir John Cheke; but the arguments adduced against his scheme of English orthography, are scarcely applicable. What this most useful man projected was rather a scheme of

regular orthography than of orthographical innovation. It cannot be called too violent a change upon established habits, because no habit of spelling can be said to have been then established. Every man spelt according to his heart's desire. It is greatly to be wished that the scholars of that day, when they reformed our pronunciation of Greek, had reformed our pronunciation of Latin also. We are confessedly wrong; and the inconvenience of this error to an Englishman, when he attempts to converse in Latin with a foreigner, is greater than any one would suppose who has never experienced it. On the Greek controversy respecting the B, which Bishop Gardener would have had sounded like V, Gibbon's happy remark might have been recollected, that the Greek word which imitates bleating; begins with a Beta, and that on this point a Bellwether is better authority than a Bishop.

Wilson, Grafton, Roger Ascham, and Fox follow. The inaccuracies of Fox in his great book of Martyrs are admitted; but Fuller has said truly of this book, "that it were a miracle, if in so voluminous a work there were nothing to be justly reprov'd; so great a pomegranate not having any rotten kernel, must only grow in Paradise: "for the maine it is a worthy worke, and this Foxe's firebrands have brought much annoyance to the Romish Philistines." The same writer thus speaks of the death of this good old man. "He was not nipt in the bud, nor blasted in the blossom, nor blown down when green, nor gathered when ripe, but even fell of his own accord, when altogether withered."

Holinshead is next,—of whom the very handsome and very cheap republication is so creditable to the booksellers. What can Mr. Burnett

mean by calling the treatise of Sir Philip Sidney, an allegory? We should have imputed this unaccountable error to a mistake of the pen, if it had not twice occurred. Another error in this volume should be noticed: the word Samorine is explained to mean Mogul; whereas the Zamorine of Calicut is meant.

Spencer, Raleigh, Lilly, Cecil, Lord Burleigh, Stow, Knolles, Agard, Camden, Hooker. This last article is drawn up with great care, so as to give a summary of Hooker's leading opinions by a series of connected extracts. We shall quote Mr. Burnett's concluding remarks.

"The Ecclesiastical Polity contains the most profound, and the ablest defence of ecclesiastical establishments, which has ever appeared, and displays powers of reasoning of the first order, joined with an extent of learning rarely attained. With his own party, it gained the author an unbounded reputation, both at home and abroad; and even with his antagonists, the Puritans, his profound learning, his talents, and unexampled candour, were objects of respect and admiration. Though it would be going too far to say that Hooker settled the controversy between the Puritans and the Church of England, it may be affirmed with truth, that no champion of equal ability was found to enter the lists in defence of the opposite cause. The style of this work, too, possesses some of the highest characteristics. It is perspicuous, forcible, and manly; and evidently flows from the pure source of an ingenuous and upright mind.

"I consider the Ecclesiastical Polity as by far the most important work which had appeared prior to Lord Bacon. For extent and variety of learning, it is without a rival. There is no single book, which resulted from the reformation, to which the following assertion of M. Vilers* is strictly applicable. After taking a view of the progress of knowledge consequent upon the reformation, he remarks, "Whoever wishes to be instructed in history, in classical literature, and philosophy, can chuse nothing better than a course of protestant theology."

* Essay on the Spirit and Influence of the Reformation, by Luther, &c.

"Accordingly, the work of Hooker is not to be regarded simply as a theological treatise, on a subject about which men's minds are pretty well settled in modern times. The author, in his zeal to establish his main point, and from his anxiety to distinguish what is *human* from what is *divine*, is led to examine into the principles of moral duty, and the laws of social union; and hence we find him frequently referred to, by subsequent writers, as authority for moral and political principles. No wonder, therefore, that Pope Clement VIII. after the first book only had been read to him, should exclaim—"There is no learning that this man has not searched into." As a composition too, it presents the first example in the language, of strict methodical arrangement, and of clear logical reasoning."

To the authors of this age, Robert Southwell the Jesuit might be added. There are some passages of great beauty in his "Epistle of Comfort to the Reverend Priests, and to the Honourable, Worshipful, and other of the Laye Sort re-strayned in Durance for the Catholicke Fayth." Imprinted at Paris. I transcribe the introduction to this scarce and beautiful book.

"It hath bene alwayes a laudable custome in God's church, for such as were afflicted in time of persecution, not onely by continual prayer and good works, but also by letters and bookes, to comfort one another. And although the estate of imprisoned Confessors, or, as the Fathers call them, designed Martyrs, hath bene so honorable, and they evermore presumed to be so especially lightened and assisted by the holye Ghost, that the fountaine of spirituall delightes was thought alwayes to lye open unto them; yet because inward helpes are nothing prejudiced, yea rather abetted by external motives, I thought it no presumption to shew my reverent affection towards God's prisoners, by presenting unto them this Epistle of Comfort. And though others have largely entreated of the same subject, and that in very forcible sorte, yet because where the same calamities are still continued, the remedies agaynst them cannot be too often repeated, I deemed it not unprofitable in this heate and severitie of molestations,

to employe some labour in a thing of the lyke tenour. For, as to the wayfaring pilgrim, wandering in the dark and misty night, every light, though never so little, is comfortable; and to the stranger that travyleth in a land of divers language, any that can (though it be but brokenlye) speake his cuntrye tongue, doth not a little rejoyce him; so peradventure in this fogge night of heresie, and the confusion of tongues which it hath here in our island procured, this dimme light which I shall set forth before you, and these my Catholicke, though broken speeches, which I shall use unto you, will not be altogether unpleasant. And though I may saye with Tertullian, that as the sicke are most willing to talke of healthe, not for that they enjoye it, but because they desire it; so I exorte you to patience, rather as one that would have it, than as one that possesseth it. Yet because sometimes a diseased physician may prescribe healthsome phisicke, and a deformed engraver carve a fayre image, I hope no man will blame me, if, for my owne good and your comfort, I have taken upon me to addresse unto you this short treatise, wherein I will enlarge myself, but in a few poyntes, which seem unto me the principall causes of consolation to those that suffer in God's quarrell."

Southwell was a poet of no ordinary merit; and his prose is written with the feeling of a poet. The following is a fair specimen of his imagery.

"And as the shippe while it is upon the maigne sea, is in a manner a castle or commonwealth by itself, and having all the sayles hoisted upp and swolne with the wynde, and the banners displayed with a very lustye shew, daunceth upon the waves, and allureth every eye to behold the pryde thereof; but when it is comen into the haven, it is straye ransacked by the Searcher, forced to pay custome, and the sayles being gathered, the banners taken in, the anchors cast, it lyeth quietly at rode, and is little regarded; so they that whyle they sayled upon the surges of worldly vanities, and followed the tyde of a consciencelesse course, might range uncontrolled, and having the favourable gale of authority to waite them forward, and honours and pompe to set them forth, were admired of the people, if they chauce

by God's calling to retire themselves into the port of true fayth and vertuous lyfe, to worke their salvation, they are streyte serched and sacked, their sayles gathered, the accustomed wynde set, theyr glory disgraced, and they litle or nothing esteemed."

It is surprizing that the Catholics do not publish a collected edition of the works of this martyr in their cause; the most accomplished one in their English martyrology.

Mr. Burnett proceeds with Bacon, Speed, Daniel, better known as the poet, but both in prose and verse, a writer of great sweetness, Sir Henry Spelman, Bishop Andrews (from whom some very amusing extracts are given) Donne, Ben Jonson, Sir Robert Cotton, Purchas, Burton, Selden, and King James, who is placed after all the worthies of his reign, says Mr. Burnett, not precisely, as Humie states it, because that is his place when considered as an author; but because I happened not to get his article in time to come first. King Solomon is not seldom mentioned without a sneer, yet he had his good qualities, and the following poem in his praise, which is to be found in Stowe, contains an eulogy fairly deserved.

"VERSES MADE UPON THE DEATH
OF KING JAMES.

"All who have eyes awake and weepe,
He whose waking wrought our sleepe,
Is false asleepe himselfe, and never
Shall wake again till wake't for ever:
Death's iron hand hath closed those eyes,
Which were at once three kingdomes spies,
Both to foresee and to prevent
Daungers as soon as they were ment.
That head whose working braine alone
Wrought all men's quiet but his own,
Now lyes at rest: O let him have
The peace he lent us in his grave.
If no Naboth all his raigne
Was for his fruitful vineyard slaine;
If no Uriah lost his life
Because he had too faire a wife,
Then let no Shimeis curses wound
His honour, or prophane his ground.

Let no black-mouth ranck-breath curre
Peacefull James his ashes stirre:
Princes are Gods; O do not then
Rake in their graves to prove them men.
For two and twenty yeares long care,
For providing such an heire,
Who to the peace we had before,
May adde twice two and twenty more;
For his dayes travailes and night watches;
For his craz'd sleep stolne by snatches;
For two fair kingdomes join'd in one;
For all he did or meant to have done,
Doe this for him, write on his dust
JAMES THE PEACEFULL AND THE JUST.

Sir Thomas Overbury should be included in this reign, as should Hakewill, and a few other authors now undeservedly neglected.

The third volume proceeds with Bishop Hall, Lord Herbert of Cherbury, brother to the Temple-Poet. Hobbes (on whose talents Mr. Burnett bestows so much praise that he almost overlooks the deadly and damnable tendency of his opinions,) May, historian as well as poet, and in either character a true lover of liberty, Bishop Taylor, and Lilly the Astrologer, more should have been said of him or nothing. A speech of Oliver Cromwell is inappropriately given under the head of Whitelocke, the parliamentary speeches of that day deserved certainly to be consulted: public oratory has not been improved since that time, by wire-drawing an inch of argument into a speech of seven leagues long. What is gained in measure does not make amends for what is lost in weight.

The remarks upon Sir Thomas Browne are beautifully written.

"The Ura-burial is the work of a very singular, but original mind. Brown delighted to live in the conjectural world, and lived in it so long, that conjectures and things impossible to be known, assumed the place of realities and things knowable. The finding of these sepulchral urns furnished him with an admirable occasion for the exercise of his eccentric and solemn genius. The deathly dwelling among pots and urns and gravestones and embalmments,

was exactly suited to call forth his grand and rambling mind; those curious considerations of death, of all that is to be known, and all that is not to be known concerning it, which so strangely fill up the latter half of this little work."

"Another remarkable circumstance in the writings of Brown is his perpetual Latinisms; he was so familiar with learned writings, that he worked their style into his English. He could not probably have expressed himself in pure English; Latin was his vernacular dialect, more natural to him than what he heard spoken; so that what in common pedants would have been affectation, (i. e. going out of their way) was in him the true way. His Latinisms are to be considered in the same light as Milton's Mythologies, which critics have condemned as pedantry; not considering that his imbibing mind had sucked in the old heathen stories, till they had acted upon him with as much force as his own faith and christian devotion. He gave a sort of Jewish or christian zeal to pagan religion, which none of their own poets or priests had in any like proportion. So of the language of Brown; its want of purity was the effect, not of pedantic affectation, but of extensive learning."

Lord Brook, whom St. Chad killed with the help of a bullet. Fuller: this is perhaps the worst article in the book, though it contains some curious anecdotes concerning him. The specimens are dull, and not in the slightest degree characteristic of an author, who is one of the most peculiar in the language. The next article upon Milton makes amends for this carelessness, and contains some passages scarcely inferior to the *Paradise Lost*. Clarendon, Howell the Epistolist, and Harrington follow. From Cleveland, part of his character of a Diurnal maker is given. His petition to the protector should be added. It is not too long to be heretranscribed, the book often as it has been reprinted not being commonly met with.

"May it please your Highness,

"Rulers within the circle of their government have a claim to that which is said of the Deity, *they have their centre every where, and their circumference nowhere.*

It is in this confidence that I address to your highness, as knowing no place in the nation is so remote as not to share in the ubiquity of your care; no prison so close as, to shut me up from partaking of your influence. My Lord, it is my misfortune, that after ten years of retirement from being engaged in the difference of the state, having wound myself up in a private recess, and my comportment to the publick being so inoffensive, that in all this time, neither fears nor jealousies have scrupled at my actions; being about three months since at Norwich. I was fetched with a guard before the commissioners, and sent prisoner to Yarmouth; and if it be not a new offence to make enquiry where I offended (for hitherto my faults are kept as close as my person) I am induced to believe that next to the adherence to the royal party, the cause of my confinement is the narrowness of my estate, *for none stand committed whose estate can bail them*: I only am the prisoner who have no acres to be my hostage. Now if my poverty be criminal (with reverence be it spoken) I must implead your highness, whose victorious arms have reduced me to it, as accessory to my guilt. Let it suffice my Lord that the calamity of the war hath made us poor; do not punish us for it. Whoever did penance for being ravished? Is it not enough that we are stript so bare, but it must be made an order to a severe lash, must our skars be engraven with new wounds? must we first be made cripples, then beaten with our own crutches? Poverty if it be a fault is its own punishment, who suffers for it more pays use upon use. I beseech your highness put some bounds to our overthrow, and do not pursue the chase to the other world. Can your thunders be levelled so low as our grovelling conditions? Can that towering spirit that hath quarried upon kingdoms, make a stoop at us who are the rubbish of those ruins? Methinks I hear your former achievements interceding with you not to sully your glories with trampling on the prostrate, nor clog the wheels of your chariot with so degenerated a triumph. The most renowned heroes have ever with such tenderness cherished their captives that their swords did but cut out work for their courtesy: those that fell by their prowess sprung up by their favours, as if they had struck them down, only to make them rebound the higher. I hope your highness, as you are the rival of their fame

will be no less of their virtues. The noblest trophy that you can erect to your honour is to raise the afflicted. And since you have subdued all opposition, it now remains that you attack yourself, and with acts of mildness vanquish your victory. It is not long since, My Lord, that you knocked off the shackles from most of our party, and by a grand release did spread your clemency as large as your territories. Let not new proscriptions interrupt our Jubilee. Let not that your lenity be slandered as the ambush of your further rigour. For the service of his Majesty (if it be objected) I am so far from excusing it, that I am ready to alledge it in my vindication. I cannot conceive fidelity to my prince should taint me in your opinion, I should rather expect it should recommend me to your favour. Had not we been faithful to our king, we could not have given ourselves to be so to your highness; you had then trusted us *gratia*, whereas now we have our former loyalty to vouch us. You see my Lord, how much I presume upon the greatness of your spirit, that dare prevent my indictment with so frank a confession; especially in this, which I may so justly deny that it is almost arrogance in me to own it, for the truth is I was not qualified enough to serve him, all that could do was to bear a part in his sufferings, and give myself up to be *cherished* (?) in his fall. Thus my charge is double, my obedience to my sovereign, and what is the result of that, my want of a fortune. Now whatever reflections I have on the former. I am a true penitent for the latter. My Lord you see my crimes! As to my defence you bear it about you! I shall plead nothing in my justification but your highness' clemency, which as it is the constant inmate of a valiant breast, if you graciously please to extend it to your supplicant in taking me out of this withering durance, your highness will find that mercy will establish you more than power; though all the days of your life were as pregnant with victories, as your twice auspicious third of September.

Your highness' humble and
submissive petitioner, J. C.

On sending a *humble* petition to the Lord Protector, says Mr. Burnett, he was again set at liberty.

Surely this petition cannot be called humble.

We have next in order Cowley and Algernon Sidney. The paper which he left behind him as a dying speech should have been given. Quarles, whose *Enchiridion* has lately been reprinted, as it deserved to be. Isaac Walton, Sir Roger L'Estrange and Andrew Marvel. It is not perhaps generally known that the finest tribute which has ever been paid to the death of Charles I. comes from Andrew Marvel, and is in an ode to Cromwell.

While round the armed bands
Did clap their bloody hands,
He nothing common did, or mean,
Upon that memorable scene;
But with his keener eye
The axe's edge did try,
Nor call'd the Gods with vulgar spite
To vindicate his helpless right,
But bow'd his comely head
Down as upon a bed.

Owen Felltham. Mr. Cumming should have been censured for mutilating this author in his late edition. France painted to the life. A part of these amusing extracts we shall copy.

"The present French, then, is nothing but an old Gaul, moulded into a new name; as rash he is as headstrong, and as hair-brained. A nation whom you shall win with a feather, and lose with a straw; upon the first sight of him you shall have him as familiar as your sleep, or the necessity of breathing; in one hour's conference you may endear him to you; in the second unbutton him; the third pumps him dry of all his secrets, and he gives them you as faithfully as if you were his ghostly father, and bound to conceal them, *sub sigillo confessionis*; when you have learned this you may lay him aside, for he is no longer serviceable. If you have any humour in holding him in a further acquaintance, (a favour which he confesseth, and I believe him, he is unworthy of) himself will make the first separation. He has said over his lesson now unto you, and now must find out somebody else to whom to repeat it. Fare him well; he is a garment

whom I would be loth to wear above two days together, for in that time he will be threadbare. *Familia est hominis omnia sibi remittere*, saith Velleius, of all, it holdeth most properly in this people. He is very kind-hearted to himself, and thinketh himself as free from wants, as he is full: so much he hath in him the nature of a *Chinois*, that he thinketh all men blind but himself. In this private self-conceitedness he hateth the Spaniard, loveth not the English, and contemneth the German: himself is the only courtier and complete gentleman; but it is his own glass which he seeth in. Out of this conceit of his own excellency, and partly out of shallowness of brain, he is very liable to exceptions; the least distaste that can be draweth his sword, and a minute's pause sheatheth it to your hand: afterwards, if you beat him into better manners, he shall take it kindly and cry *serviteur*. In this one thing they are wonderfully like the devil; meekness or submission makes them insolent, a little resistance putteth them to their heels, or makes them your spaniels. In a word (for I have held him too long) he is a walking vanity in a new fashion."

"His discourse runneth commonly on two wheels, *treason* and *ribaldry*; I never heard people talk less reverently of their prince, nor more saucily of his actions; scarce a day passeth away without some seditious pamphlet printed and published, in the disgrace of the king or of some of his courtiers. These are every man's money, and he that buyeth them is not coy of the contents, be they never so scandalous: of all humours the most harsh and odious. Take him from this (which you can hardly do till he hath told all) and then he falleth upon his ribaldry; without these crutches his discourse would never be able to keep pace with his company. Thus shall you have them relate the stories of their own uncleanness, with a face as confident as if they had had no accident to please their hearers more commendable. Thus will they reckon up the several profanations of pleasure, by which they have dismanned themselves; sometimes not sparing to descend unto particulars. A valiant captain never gloried more in the number of the cities he had taken, than they do of the several women they have prostituted.

Egregiam vero laudem, et spolia ampla!

"Foolish and most perishing wretches, by whom each several incontinency is twice committed, first in the act, and secondly in the boast."

Who is the author of this very able book? Mr. Burnett may well say that the French character has not materially altered since his time.

Boyle, Barrow, his marvellous definition of wit is given, John Bunyan, the king of the Tinkers. It is not possible to read his defence of his own character without a smile.

"What the devil (says he,) could devise, and his instruments invent, was whirled up and down the country against me, thinking that by that means they should make my ministry to be abandoned. It began, therefore, to be rumoured up and down, among the people, that I was a witch, a jesuit, a highwayman, and the like. To all which I shall only say, God knows that I am innocent. But that which was reported with the boldest confidence, was, that I had my misses, my whores, my bastards, yea, two wives at once, and the like. Now these slanders, with the other, I glory in, because but slanders, foolish or knavish lies, and falsehoods, cast upon me by the devil and his seed. And should I not be dealt with thus wickedly by the world, I should want one sign of a saint, and a child of God. Matt. v. 10, 11. My foes have missed their mark in this their shooting at me. I am not the man. I wish that they themselves be guiltless. If all the fornicators and adulterers in England were hanged up by the neck till they be dead, John Bunyan, the object of their envy, would be still alive and well. I know not whether there be such a thing as a woman breathing under the face of heaven, but by their apparel, their children, or by common fame, except my wife. And in this I admire the wisdom of God, that he made me shy of women, from my first conversion until now. Those know and can also bear me witness, with whom I have been most intimately concerned, that it is a rare thing to see me carry it pleasant towards a woman. The common salutation of women I abhor. It is odious to me in whomsoever I see it. Their

company alone I cannot away with. I seldom so much as touch a woman's hand: for I think these things not so becoming me. When I have seen good men salute those women that they have visited, or that have visited them, I have at times made my objection against it; and when they have answered, that it was but a piece of civility, I have told them it is not a comely sight. Some, indeed, have urged the holy kiss. But then I have asked why they made baulks? Why they did salute the most handsome, and let the ill-favoured go? Thus, how laudable soever such things may have been in the eyes of others, they have been unseemly in my sight."

Temple, Tillotson, Thomas Burnett, Sherlock, Dryden, South, Barclay the Quaker, Tom Brown, Lady Russel, Locke, and Bishop Burnett conclude the work. Charles I. is omitted, which he should not have been. Prynne also ought to find a place in the series, and Laud, and above all Mrs. Hutchinson.

The public are indebted to Mr. Burnett for a useful and amusing compilation. We shall be glad to see it brought down to the present time.

ART. VIII. *Anecdotes of Literature and scarce Books.* By the Rev. WILLIAM BELOE. 2 vols. 8vo.

THE office lately held by Mr. Beloe in the British Museum, afforded him enviable opportunities for the cultivation of literary pursuits, and especially of bibliographical studies, some of the fruits of which are presented to the world in these volumes. The information which they contain is extremely miscellaneous, and incapable of analysis, consisting of an assemblage of literary anecdotes, and descriptions of rare and curious books. All that under such circumstances we can do, is to point to some of the articles which appear most interesting or useful, interspersing a few scattered remarks as we proceed.

Page 24. An article occurs under the title of "Books," the object of which is to shew the progressive increase of price attained by some rare works at various succeeding public sales; from which old books seem in some instances, to have reached a price little inferior to that of old pictures.

Page 54. We have an account of a curious Egyptian manuscript written on papyrus, which was taken from a mummy at Thebes, and brought into England by W. Hamilton, Esq. by whom it was pre-

sented to the British Museum. The characters are said to be evidently written from right to left, a mode of writing common to the Oriental nations, and remarked by Herodotus, with respect to the Egyptians in particular. The roll is divided into five columns, each column being accompanied by a drawing, representing one or more objects of Egyptian adoration. The ink has retained its colour in a surprising manner.

Page 76. An article under the title of "classical fragments," presents some account of various ancient editions of Greek and Latin authors. Page 82, we are informed of an edition of Virgil, which is said to precede that of Swynheym and Pannartz, hitherto esteemed the "editio princeps."

"It seems, however, that a more ancient edition than this has lately been discovered in a monastery in Suabia, whence it has found its way to the collection of a noble earl. The anecdote which belongs to it is rather ludicrous. The good old monks, to whom this, and other valuable books belonged, were not, it seems, to be prevailed upon, by money, to part with them. It happened, however, that they were remarkably fond of Old Hock. For as much of this same Hock as was worth about seven English guineas they parted

with this Virgil to a kind friend and acquaintance. This gentleman sold it again to an English dealer in books, for 50*l.* and, doubtless, believed that he had turned his Hock to very good account. I have, nevertheless, heard that the nobleman above alluded to, did not obtain possession of this literary treasure for a less sum than 400*l.*"

Page 92. The "editio princeps" of Quintus Calaber, it is observed, is remarkably scarce, and bibliographers are much divided about its date, as it is printed without any. "It is one of the most beautiful of the Aldus books, and although it is generally supposed to have been printed in or about 1521, I have very little doubt but that it was much earlier, probably in 1505." Mr. Beloe's opinion, we have no doubt, is right, but why does he not mention the decisive arguments of Renouard, on which we suppose that this opinion is principally founded. "The works of Tryphiodorus, and the rape of Helen by Coluthus, are subjoined to this edition, which Renouard omits to mention." If Mr. B. will turn to Renouard, I. 439. he will find these additions specified with great particularity by that most accurate of bibliographers. Page 95. The metre of a verse quoted from Aristophanes requires correction. Page 96. Mr. B. presents us with an emendation of a passage of Pausanias, by Professor Porson, which like many other corrections of that most skilful and learned critic, carries with it its own evidence. The words are the following, *ατε ποταμων και αλλων και λογου μελιστα αξιων επι τε εις αυτου ρεοντων*. For *επι τε* read *επτα*, which is agreeable to the context. The author is speaking of the Alpheus. It may be added, that Schaefer has given the same emendation (not. in Long. post. p. 411. Lips. 1803.) which he confirms by a parallel passage of Herodotus, *εσσι ον ποταμων και αλλων συχων εις αυτην*

ισβαλλαντων, πεντε δε των δοκιμων μελιστα τωνδε.

Page 100. The verses given by Mr. B. from a copy of the Turnebus Homer in the Cracherode collection, are taken from the Duke of Buckingham's Essay on Poetry.

Page 134. For "the prince his son," read, the prince his grandson.

Page 113, &c. contain some curious extracts from the manuscript notes of De Missy on the Greek Testament.

Page 175. The recent death of the Cardinal of York, having rendered him a subject of some notice, the following letter to Lord Minto, in acknowledgement of the benefaction of the king of England, will not be uninteresting.

"From the Cardinal of York to Lord Minto.

"With the arrival of Mr. Oakley, who has been this morning with me, I have received by his discourses, and much more by your letters, so many tokens of your regard, singular consideration and attention for my person, that oblige me to abandon all sort of ceremony, and to begin abruptly to assure you, my dear Lord, that your letters have been most acceptable to me in all shapes and regards. I did not in the least doubt of the noble way of thinking of your generous and beneficent Sovereign: but I did not expect to see, in writing, so many and so obliging expressions that, well calculated by the persons who receive them and understand their force, impress in their minds a most lively sense of tenderness and gratitude; which, I own to you, oblige me more than the generosity spontaneously imparted. I am, in reality, at a loss to express in writing, all the sentiments of my heart, and, for that reason, leave it entirely to the interest you take in all that regards my person, to make known in an energetical and convenient manner all I fain would say to express my thankfulness, which may easily be by you comprehended, after having perused the contents of this letter.

I am much obliged to you to have indicated to me the way I may write unto Coutts, the Court banker, and shall follow your friendly insinuations. In the mean

time, I am very desirous that you should be convinced of my sentiments of sincere esteem and friendship, with which, my dear Lord, with all my heart I embrace you.

(Signed) HENRY, Cardinal."

Pages 229—248 contain a very ample and laborious enumeration of works, on the subject of English poetry.

The contents of these volumes it is unnecessary further to specify, as they will doubtless be consulted

by all who take any interest in the branch of literature to which they relate. They afford honourable testimony to the extent and diligence of Mr. Beloe's researches, and will not fail to prove serviceable to those who are engaged in similar pursuits. It is the intention of the author to continue his work from time to time on a similar plan, and two additional volumes are already announced for publication.

ART. IX. *Oxoniana* : 4 vols. duodecimo.

THE contents of these volumes are explained in the advertisement which is prefixed to them, part of which we transcribe.

"For most of the materials which compose these volumes, the editor is indebted to large and scarce publications, as well as to MSS. deposited in the Bodleian Library.

To exhibit a view of the customs and manners which have prevailed at different periods, has always appeared to the editor not only the most useful but the most pleasant, employment of the antiquary. To this subject he has been particularly attentive; to this most of the anecdotes bear some reference; and, he hopes, that as they relate to the first university in the world, they will not be entirely destitute of interest.

In a collection of separate and unconnected anecdotes, but little method will probably be expected. Without an ostentatious display of it, however, it has been

by no means overlooked. The first volume will be found to contain historical and antiquarian articles relative to the university in general, while the second is confined to those of the different colleges. The third and fourth volumes, after having noticed some of the public establishments, such as the Bodleian Library, the Picture gallery, the theatre, &c. contain letters from eminent men, curious articles of biography, miscellaneous anecdotes, and a collection of historical memoranda; all of which are more or less illustrative of the manners of our academical predecessors. To this latter circumstance must be attributed the notice of many events, which, independently of this consideration, and a certain degree of interest they may excite by their locality, might be thought of too trifling a nature for publication."

These volumes contain a great variety of curious and amusing matter, and form a valuable addition to our list of Anas.

ART. X. *The Fashionable World reformed*; by PHILOKOSMOS. 12mo. pp. 96.

THE reformation of the fashionable world, if it wants reform, will be effected by imitation, not by instruction. A fine woman of high rank might render some practices genteel, which are now thought unbecoming. Such is the sober practice of the sectaries, who do not return a bow or a courtesy in a place of worship during service. Our authoress on this subject, observes, p. 94.

"I would therefore advise you

all against the fashionable practice of gazing round you at church to find people to courtesy or bow to; though when others pay that compliment to you, I would have you return it with a decent gravity, neither laughing nor talking at the same time."

We should more have approved a severer direction. It is a shocking indecency to bow and nod to one's acquaintance, amidst the solemn performance of public worship.

The several topics of reformation here discussed are comedy, tragedy, players, politeness, and conversation: but it is on behaviour at

church that the concluding, and most impressive exhortation is expended.

ART. XI. *Letters and Sonnets on Moral and other interesting Subjects, addressed to Lord John Russel.* By EDMUND CARTWRIGHT, D. D. *Prebendary of Lincoln, and Chaplain to his Grace the Duke of Bedford.* 12mo. pp. 210.

THESE letters are professedly slight: the writer tells us it was his object, "not to instruct by formal deduction of argument, but merely to throw out hints and ideas, rather as matters of exercise than information; such as might excite, at least, if not gratify, curiosity." In the execution there is merit—the morality indeed is somewhat trite, how should it be otherwise? and the sonnets are not wonderfully poetical: but some entertaining anecdotes are interspersed, and the sentiments are throughout pure, free, and dignified; worthy to be adopted by every representative of the truly noble house of Russel. We subjoin favourable specimens both of the verse and prose.

"THE MAGICIAN.

"The tales, that once were held devoutly true,

Of magic spells and necromantic skill
You disbelieve? Then disbelieve them still—

Your incredulity you soon may rue!

A sly Magician daily may you view

Received with welcome, enter where he will.

Let but his tongue its oily drops distil,
His hearers take all shapes, or strange or new.

He makes deformity all hearts engage,
He gives to youth th' experience of old age;
For him decrepitude resigns her crutch—
I too am ten years younger at his touch.

Who, you will say, can this enchanter be?
What think you, my young friend, of FLATTERY?

"I have often wondered, my dear Lord, that gratitude should be so rare amongst mankind, there being scarcely any sensation which seems to be more in harmony with the feelings that are excited by those first movers of human action, vanity and self-love. To have favours conferred upon us, by those from whom we have no right

to expect them, may certainly be considered as a compliment to our merit, with which our vanity, it might rationally be supposed, could not fail to be gratified, and would feel a pride in proclaiming. But it unfortunately happens that this very sentiment, which ought to awaken our gratitude, is too frequently the means of stifling it. Instead of considering the kindnesses which are thus shewn us as a voluntary gift, the spontaneous effusions of a generous mind, we are too apt to demand them as a right; and therefore, look upon ourselves as having fully discharged, if not more than repaid the obligation, by barely condescending to acknowledge it.

As an instance of repaying a debt of perpetual gratitude "by weight and tale," take the following anecdote. A person in possession of a property, worth at least 150,000*l.* died, and left it in such a way as, in the opinion of some of the ablest lawyers, totally excluded the heir at law. It happened that the heir at law had a friend, a young barrister; who being much hurt at the circumstances of the case, and stimulated by his friendship for the party, turned over in his mind every possible means of defeating the injustice, as he then thought it, of the testator's will, and bringing back the property into the legal channel. By indefatigable application to the subject in all its different bearings, he at length devised a method by which, to the most agreeable surprise and unspeakable astonishment of his client, he recovered the whole sum! his client, of course, was overwhelmed with gratitude, and being impatient to repay him for the services that had been rendered, desired him to make out his bill. You may guess the gentleman's surprise at the request, it not being customary for barristers to make out bills. But as in the course of the business he had disbursed some small sums, he made out a bill of them, amounting to 2*l.* 17*s.* 3*d.* which his client most generously paid him, without overhauling a single item, or deducting even the odd threepence for prompt payment.

ART. XII. *An Historical Enquiry respecting the Performance on the Harp in the Highlands of Scotland; from the earliest Times, until it was discontinued, about the Year 1734. To which is prefixed an Account of a very ancient Caledonian Harp, and of the Harp of Queen Mary. Illustrated by Three elegant Engravings. Drawn up by Desire of the Highland Society of Scotland, and published under its Patronage, by JOHN GUNN, F. A. S. E. Author of a Treatise on the Origin and Improvement of Stringed Instruments; an Essay on Thorough Bass, adapted to the Violoncello, &c. 4to. pp. 118.*

THE oldest of the harps here described can be traced back no further than the year 1460; and this date is so uncertain, that the author has thought fit to correct it, since the printing of his book. The most beautiful of the harps here described once belonged to queen Mary. On the evidence of these two documents our antiquary raises a pompous superstructure. He proposes to prove that the harp was a national instrument in Scotland, and not an accomplishment peculiar to the Miss Lamont, or the queen Mary, whose harps are still in being. The harp of an Irish chieftain Brian Boromh was carried with the crown and other regalia to Rome, and laid at the pope's feet to obtain absolution, as Adrian IV testifies. Welsh poets of the twelfth century describe the harp as then common: and they use the Gaelic word *Telin* for the name of the harp. The lyres attributed to the bardic order by Ammianus Marcellinus and Diodorus Siculus are conjectured to be harps. Thus the use of harping is with sufficient probability traced to be a practice of immemorial antiquity on both sides of the Irish channel.

But that the artificial harp of modern Italy is the same instrument with the *clar* of highland poetry remains not merely questionable, but improbable. Indeed our author takes great liberties in translating from the Gaelic: thus p. 47. *crutlach* is rendered the *harper's field*, whereas the *cruit*, or *crowd*, as Hudibras calls it, is a sort of violin; so that the translation ought to be the *fiddler's field*: and again where mention is made of *pipers*, the term *harpers* is cou-

rageously foisted in. This work is but introductory to a vast volume, (of which in the postscript a prospectus is given) which is to be called

"An Enquiry into the antiquity of the Harp, and into the oriental Extraction and ancient History of the Caledonian Scots; demonstrating, from their Language, Ancient Religion, Superstitious Rites, their Kalendar and Festivals, their remarkable Traditions, Manners, and Customs, and from other documents and monuments still existing in Asia, France, Great Britain, and Ireland, that they brought the Harp, together with other arts of civilized life, from Armenia, and the western coast of Asia, into the southern parts of England, prior to the era at which our writers commence the History of Great Britain.

The Introduction will treat of the ideas which have been hitherto adopted with respect to the first peopling of Great Britain,—will show the errors of that system, to have occasioned much useless discussion and controversy, and to have rendered the most ancient monuments of the country, the origin of its ancient commerce with Asia, and the first introduction of the arts of civilized life into Britain, altogether inexplicable. The system now proposed will illustrate these obscure points, and fill up the void in our ancient history. Although it is as yet but little and imperfectly known, this system is founded on the principles laid down by the best philosophers, and is supported by the authority of the best antiquarians. The nature and variety of the proofs and documents which are to be produced to sustain it; their dependence upon, and mutual illustration of each other, will be explained.

"Chap. I. Will treat of the antiquity and use of the Harp in Asia,—will ascertain its form and structure, illustrated by engravings of an original Harp from the kingdom of Pegu, and other repre-

representations of Oriental Harps from ancient sculpture, coins, and paintings of Egypt and Palestine. The connection of the Harp with the ancient religious establishments of Asia, and particularly with the Prophet of the Oriental nations, and of the Lyre with the Prophets, or Bards, of ancient Greece, will be pointed out. The stringed instruments most frequently mentioned in the sacred Scriptures will be more clearly ascertained, and shown to have been the Oriental Harp and the Grecian Lyre.

"Chap. II. Will discover the similarity of the Caledonian Harp and Cruit, to the Harp and Lyre of Asia, which will also be supported and illustrated by engravings from authentic documents; and the use of these instruments will be shown to be, in the same manner as they were in Asia, connected with the Pagan religious establishment of the Caledonians. The *Faid* of the Caledonians will be shown to be the same, both in the word and office, with the *Prophet* of the Oriental nations and Greeks, and the *Vates* of the Romans, and the name and offices of the other two chief members of the Caledonian priesthood will be shown to be Oriental, and to correspond with those of the eastern nations.

"Chap. III. Will show the Pagan god of the Caledonians to have been the Baal of the nations of Western Asia, so frequently mentioned in the Scriptures; and that the superstitious worship of the Caledonians to their Baal, were similar to those of the Gentile nations, described in the sacred Scriptures. (See above, p. 5. note.)

"In Chap. IV. Will be given interesting details of the Kalendar and Festivals of the Caledonians, and their correspondence with those of their Asiatic ancestors will be clearly ascertained, both as to the times of the year, and objects to their institution;—this will discover the origin of most of the festivals of Great Britain.

"In Chap. V. Will be shown the similarity of numerous superstitious ideas of the Caledonians to those of their Oriental ancestors? and more particularly the specific virtues, ascribed by both to the same natural substances. In this chapter will be contained an account of various species of divination common to both people, which have a remarkable correspondence, both in their nature and in their names; together with singular and interesting tra-

ditions and opinions of both nations; and other topics, which strongly point out their common origin.

"In Chap. VI. Will be demonstrated, that the constitution of the Caledonian nation, and the greatest part of their peculiar and primitive manners and customs, in themselves very interesting, and many of which have continued to the present time, correspond exactly with the patriarchal state of the ancient nations of Asia, and with the manners and customs, which travellers have found to be the most strikingly characteristic of the Eastern nations at this day.

"Chap. VII. Will treat of the correspondence of the Gaelic language of the Caledonians with the Hebrew, and other Oriental languages in general; and more particularly with those of their ancestors, the ancient Armenians, or Persians, and Phœnicians, with interesting specimens;—and it will be shown, that the Welch, or Cambro-British, has no such degree of affinity with those languages.—Curious specimens of Armenian and Persian Music, so much resembling that of the Caledonians, that the Persian song which will be given, was taken, at different times, by different persons, who had been accustomed to hear Highland vocal music, for a Gaelic song, both with respect to the air, and to the articulation and sound of the words.

"In Chap. VIII. Will be shown the original country of the Caledonians, and their subsequent residence in a different part of Asia—The origin of their name and descent—Their emigration to Europe—Their progress and residence traced on the continent, by their language, dress, religious institutions, a variety of peculiar sounds in their pronunciation, and from other striking monuments, which have no parallel in the habitable world but what have been left in their tract on the continent, and in those parts of Britain into which they afterwards removed. It will be shown, that the Cambro-Britons came by a very different route, and under very different circumstances, from Asia into Gaul and Britain.

We have no doubt that any work of this writer will comprehend curious citations and elegant illustrations; but it may be observed that he makes his system first, and his

proof next. This cannot but excite considerable diffidence in the results of his investigations.

Count Hoğenski, a Polish nobleman and a celebrated harper, in his dissertation on the invention and antiquity of his favourite instrument, observes, that the harp of David must have differed greatly from the harp of these days; since that monarch could dance before the ark of Jehovah, and play on the harp at the same time. The original harp was perhaps no more than an iron triangle, to which tinkling rings were attached, and which was stricken with a short plectrum. This instrument is still in use among military bands of music, and may probably have been invented or introduced by David for military purposes among the Jews.

Why are we to suppose that the

harp of the bards was a more complex, a more delicate, or a more refined instrument than that of King David? Among savages, he becomes a god of music, who educates their first military band; and the minstrels of successive ages of refinement are glad to shelter, under the popularity of his name, the words of their songs, or the notes of their tunes. But the critical antiquary should detect, not corroborate such impositions. When he imputes to barbarians the poetry and the arts of a civilized age, he may attain the vain glory of ingenuity and learning, but must forego the praise of good sense, sagacity and philosophy. How empty the satisfaction of displaying acquisitions compared with that of inculcating truth.

ART. XIII. *An Inquiry into the Constitution and Economy of Man, Natural, Moral, and Religious.* R. C. SIMS, M. D. 12mo. pp. 155.

DR. Sims is an old, grave, pious, and benevolent man, who, grieved at observing the rapid extension of infidelity, has written a book to impede its progress. Every doctrine, the truth of which is not demonstrable, must unavoidably excite diversity of opinion, and this diversity will be in proportion to the spirit of enquiry, and to the independance of thought which exist among mankind. When authority is the source of public belief, opinion will vary little or not at all, but when each individual thinks for himself, opinion will vary much, for by the natural constitution of the

mind the same cluster of arguments will not produce precisely the same effect upon any two persons. The unbelieving arises from the enquiring spirit of the times. To be received not universally but generally is all we must expect for the soundest doctrines.

This little volume consists of short chapters on moral and metaphysical subjects such, as the constitution of the body, the veracity of sense, idealism, conscience, morality, religion, and the like. It will afford little instruction to the metaphysician, and we fear little conviction to the unbeliever.

ART. XIV. *Letters from England.* By DON MANUEL ALVAREZ ESPRIELLA. Translated from the Spanish. 12mo. 3 vols.

WE have enquired among the sellers of foreign books, the Dulaus and Eschers of the metropolis; among the Spanish merchants who cultivate literature and usually receive soon the popular

productions of the press: among those who have access to the library at Holland-house; and among the numerous fugitives from that moral earthquake, which has indeed fundamentally overthrown Lisbon; but

we have no where been able to find or to hear of a copy of the original letters of Espriella. No doubt he is an imaginary traveller, a creature of the mind, who differs from the limping devil of *Le Sage*, by professing sanctity and renouncing super-human power; but who is no less indebted to the magic of the poet, for the vivid scenery along his path, the penetrating sagacity of his remarks, the multifarious sketches of singular human phenomena, and the comprehensive detail of whatever peculiarizes English society.

The Spanish mantle is well made up; whenever a felicity of diction borrowed from the poets or prosaists of the *Tagus* can be introduced, the pretended translator quotes the original expression which he tries to rival; but the English frock frequently peeps out from under the cloak; and the author describes the manners of private life, and the condition of all classes of society with an intimacy of observation, which no foreigner could surely have attained. The zeal for fine art and the intolerance of speculative variations of opinion, which distinguish the catholics are happily ascribed to Espriella; and occasion his describing with enthusiastic reverence, the noble cathedrals and rich collegiate institutions of the national establishment, and his denouncing with almost frivolous minuteness the thousand and one heresies, which occupy the sectarians. One leading impression results from those letters, which treat of the state of religion, and which collect a vast mass of curious though notorious facts, namely, that superstition is rapidly progressive in England; and that the arts of inculcating error, of promoting delusion, of diffusing credulity, are cultivated by so numerous, so active, so industrious, so designing,

and so disciplined a priesthood, that the liberty of enquiry and the right of private judgement may shortly come into danger.

The five first letters are employed in conducting the Spanish traveller to London. He lands at Falmouth, and passes through Exeter and Salisbury. The curiosities of the road are described with the exactness and vividness of autopsy: it cannot but be that the author has really visited these places, either under an English or a Spanish name.

The first impression which London makes on a stranger is well described in the sixth and seventh letters: in the eighth, the illuminations which announced the peace of 1803 are censured deservedly: they were inferior for splendor of effect to those which Paris exhibited on the same occasion. The blaze of a few candles in the inside of the buildings is totally eclipsed by the huge torching tongues of flame which waver along every cornish and frieze of the Parisian palaces, and imitate the architecture of the buildings. An English illumination excites the idea of festivity within, but a French illumination immediately announces itself as contrived for the pleasure of passengers in the street.

The ninth letter talks needlessly of Governor Wall: he was unlikely to excite the interest of a foreigner. The tenth discusses our military legislation. The eleventh and twelfth letters are more in costume, and notice phenomena by which Espriella would be impressed. More popularity is ascribed to Mr. Ad-dington than he ever possessed.

The thirteenth to the seventeenth letters are excellent, full of ingenious and hitting remarks.

The eighteenth letter treats of the drama. Espriella goes to see the *Winter's Tale*. We must borrow the description of his impressions; frequent traits of just satire pierce

through the veil of mere narrative.

"In the reigns of Elizabeth and James, the golden age of the English drama, London was not a tenth part of its present size, and it then contained seventeen theatres.

"At present there are but two. More would succeed, and indeed more are wanted, but these have obtained exclusive privileges. Old people say the acting was better in their younger days, because there were more schools for actors; and the theatres being smaller, the natural voice could be heard, and the natural expression of the features seen, and therefore rant and distortion were unnecessary. They, however, who remember no other generation of actors than the present, will not be persuaded that there has ever been one more perfect. Be this as it may, all are agreed that the drama itself has woefully degenerated, though, it is the only species of literary labour which is well paid. They are agreed also as to the cause of this degeneracy, attributing it to the prodigious size of the theatres. The finer tones of passion cannot be discriminated, nor the finer movements of the countenance perceived from the front, hardly from the middle of the house. Authors therefore substitute what is here called broad farce for genuine comedy; their jests are made intelligible by grimace, or by that sort of mechanical cal wit which can be seen; comedy is made up of trick, and tragedy of processions, pageants, battles and explosions.

"The two theatres are near each other and tolerably well situated for the more fashionable and more opulent parts of the town; but buildings of such magnitude might have been made ornamental to the metropolis, and both require a more open space before them. Soldiers were stationed at the doors; and as we drew near we were importuned by women with oranges, and by boys to purchase a bill of the play. We went into the pit that I might have a better view of the house, which was that called Drury-lane, from the place where it stands, the larger and more beautiful of the two.

"The price here is three shillings and sixpence, about sixteen reales. The benches are not divided into single seats, and men and women here and in all parts of the house sit promiscuously.

"I had heard much of this theatre, and was prepared for wonder; still the size, the height, the beauty, the splendour, astonished me. Imagine a pit capable of holding

a thousand persons, four tiers of boxes supported by pillars scarcely thicker than a man's arm, and two galleries in front, the higher one at such a distance, that they who are in it must be content to see the show, without hoping to hear the dialogue; the colours blue and silver, and the whole illuminated with candeliers of cut glass, not partially nor parsimoniously; every part as distinctly seen as if in the noon sunshine.

"After the first feeling of surprise and delight, I began to wish that a massier style of architecture had been adopted. The pillars, which are iron, are so slender as to give an idea of insecurity; their lightness is much admired, but it is disproportionate and out of place. There is a row of private boxes on each side of the pit, on a level with it; convenient they must doubtless be to those who occupy them, and profitable to the proprietors of the house; but they deform the theatre.

"The people in the galleries were very noisy before the representation began, whistling and calling to the musicians; and they amused themselves by throwing orange-peel into the pit and upon the stage: after the curtain drew up they were sufficiently silent. The pit was soon filled; the lower side-boxes did not begin to fill towards the middle of the first act, because that part of the audience is too fashionable to come in time; the back part of the front boxes not till the half play; they were then filled with a swarm of prostitutes, and of men who came to meet them. In the course of the evening there were two or three quarrels there which disturbed the performance, and perhaps ended in duels the next morning. The English say, and I believe they say truly, that they are the most moral people in Europe; but were they to be judged by their theatres,—I speak not of the representation, but of the manners which are exhibited by this part of the audience,—it would be thought that no people had so little sense of common decorum, or paid so little respect to public decency.

"No prompter was to be seen; the actors were perfect, and stood in no need of his awkward presence. The story of the drama was, with a little assistance, easily intelligible to me; not, indeed, by the dialogue; for of that I found myself quite unable to understand any two sentences together, scarcely a single one: and when I looked afterwards at the printed play, I

perceived that the difficulty lay in the peculiarity of Shakespeare's language, which is so antiquated, and still more so perplexed, that few even of the English themselves can thoroughly understand their favourite author. The tale, however, is this. Polixenes, king of Bohemia, is visiting his friend Leontes, king of Sicily; he is about to take his departure; Leontes presses him to stay awhile longer, but in vain,—urges the request with warmth, and is still refused; then sets his queen to persuade him: and, perceiving that the succeeds, is seized with sudden jealousy, which, in the progress of the scene, becomes so violent, that he orders one of his courtiers to murder Polixenes. This courtier acquaints Polixenes with his danger, and flies with him. Leontes throws the queen into prison, where she is delivered of a daughter; he orders the child to be burnt; his attendants remonstrate against this barbarous sentence, and he then sends one of them to carry it out of his dominions, and expose it in some wild place. He has sent messengers to Delphos to consult the oracle; but, instead of waiting for their return to confirm his suspicions or disprove them, he brings the queen to trial. During the trial the messengers arrive, the answer of the god is opened, and found to be that the queen is innocent, the child legitimate, and that Leontes will be without an heir unless this which is lost shall be found. Even this fails to convince him; but immediately tidings come in that the prince, his only son, has died of anxiety for his mother: the queen at this faints, and is carried off; and her woman comes in presently to say that she is dead also.

"The courtier meantime lands with the child upon the coast of Bohemia, and there leaves it: a bear pursues him across the stage, to the great delight of the audience, and eats him out of their sight: which is doubtless to their great disappointment. The ship is lost with all on board in a storm, and thus no clue is left for discovering the princess. Sixteen years are now supposed to elapse between the third and fourth acts: the lost child, Perdita, has grown up a beautiful shepherdess, and the son of Polixenes has promised marriage to her. He proceeds to espouse her at a sheep-shearing feast; where a pedlar, who picks pockets, excites much merriment. Polixenes, and Camillo the old courtier who had preserved his life, are present in

disguise and prevent the contract. Camillo, longing to return to his own country, persuades the prince to fly with his beloved to Sicily: he then goes with the king in pursuit of them. The old shepherd, who had brought up Perdita as his own child, goes in company with her; he produces the things which he had found with her; she is thus discovered to be the lost daughter of Leontes, and the oracle is accomplished. But the greatest wonder is yet to come. As Leontes still continues to bewail the loss of his wife, Paulina, the queen's woman, promises to shew him a statue of her, painted to the life, the work of Julio Romano, that painter having flourished in the days when Bohemia was a maritime country, and when the kings thereof were used to consult the oracle of Apollo, being idolaters. This statue proves to be the queen herself, who begins to move to slow music, and comes down to her husband. And then to conclude the play, as it was the husband of this woman who has been eaten by the bear, old Camillo is given her that she may be no loser.

"Far be it from me to judge of Shakespeare by these absurdities, which are all that I can understand of the play. While, however, the English tolerate such, and are pleased not merely in spite of them, but with them, it would become their travellers not to speak with quite so much contempt of the Spanish theatre. That Shakespeare was a great dramatist, notwithstanding his *Winter's Tale*, I believe; just as I know Cervantes to have been a great man, though he wrote *El Dichoso Rufan*."

The nineteenth and twentieth letters comment the church of England in a manner very natural from a pious catholic traveller. The twenty-first talks of our collectors; the twenty-second of paper-currency and forgery.

The twenty-third resumé a descriptive character and says much on Westminster-abbey. The three remaining letters of this volume speculate on christian names, on hunting, and on the poor laws.

The second volume opens into Saint Paul's. The comparer of London and Paris would oppose

Westminster-abbey to Notre-dame, and Saint Paul's to the Pantheon. Both in the Gothic and in the Grecian edifice the English buildings surpass the French. A just regret is expressed that to works of the fine arts, the churches of protestantism should hitherto have been so inhospitable. Yet in the case of Saint Paul's perhaps there is little to regret: the gaudy colouring of the painter ill accords with the grey walls of a stone quarry, and with the sober uniform tints of statuary.

The twenty-eighth to the thirtieth letters converse about the Catholic, the Socinian, and other sects.

Espriella next undertakes a journey: the thirty-first, thirty-second, and thirty-third letters are from Oxford: they display a minute and tasteful observation of the place. The traveller's route is through Blenheim, Worcester, Birmingham, Stafford, Manchester, and Chester to Liverpool. Every thing is described and commented with insight.

From Liverpool, Espriella journeys to the lakes: here he seems peculiarly attentive, and maps the successive features of the landscape in a manner not equalled in Gray's letters to Mason. This part of the tour will assuredly pass into our guide-books, and *cicerone* every future traveller through the Arcadian district. The view of lake Keswic, at p. 214, is a master-piece of eloquent description. Every thing described in Cumberland is painted with the vividness of a poet and the fidelity of an historian; it will be studied by the spectators of the scenery to enhance their enjoyments, and by tourists through other fine scenes as a model of unaffected yet rapturous delineation. From Cumberland in the forty-fourth letter Espriella comes to York.

Lincoln, Cambridge, Newmarket succeed; and at length the traveller returns to London. Elections,

fashions, medical superstitions are the principal topics, which occupy the remainder of the volume. We very much wish that Espriella had gone on from Cumberland to Edinburgh. The Scotch metropolis is an object well worth painting in detail. It is to London what Athens was to Rome: the training-place of our ruling mind, the awakener of intellect, the polisher of eloquence, the seminary of instruction.

The third volume opens with a characterization of the Methodists, to whom three letters are consecrated. No foreigner was ever before so minutely solicitous to observe and to record the features of our several sects. Newspapers, reviews, magazines, novels, are discussed more superficially than their importance required: we wished for a much longer fifty-sixth letter. The Quakers are brought on the scene in a manner more complimentary than is natural for a catholic. The sect without priests has always been praised by the malice of philosophy, but rarely by the prudence of papism.

Cards, commerce, titles, revolutionary apprehensions are passed in review. Then follows an account of Swedenborgianism, remarkable for its neatness, brevity, and knowledge of the subject. Jews, Infidels, Pythagoreans, Pagans, follow: it deserves notice that when insanity assumes a religious form it is rarely confined in England: but that the spendthrift or the lewd madman is immediately dispossessed of his autonomy.

Greenwich is visited. The dullness of an English Sunday is justly yawned at. Barruel, Brothers, Johanna Southcott are talked of at great length. The agriculturists follow.

The seventy-third letter contains curious and interesting remarks on English language. We should willingly extract them, as peculiarly

adapted for separate preservation in records of literature; but when a work attains a second edition before the first is reviewed, the shorter the analysis the better.

In the seventy-fourth, seventy-fifth, and seventy-sixth letters, Espriella re-embarks for Spain; taking Bath and Bristol in his route for Falmouth. Bath, it should seem, might have afforded materials for a more extensive notice.

Of the foreigners who have visited England, the abbé Grossley, we believe, passes on the continent for the most comprehensive and vigilant observer. His reputation will bow before that of Espriella, whose work will no doubt be translated into the French, the German and the Spanish languages, and will become the book whence untravelled foreigners will in future be advised to take their idea of Britain.

ART. XV. *My Pocket-Book; or, Hints for "a ryghte merrie and conceitede Tour," in 4to. to be called, The Stranger in Ireland, in 1805. By a KNIGHT ERRANT.*

This is an excellent quiz upon the quarto of a certain knight errant, whose name will readily suggest itself to the reader of the title page. We have had a good laugh

with the author, and if Sir John Carr has as much good nature as we give him credit for, he will exclaim, "*a hit, a very palpable hit,*" and laugh too.

ART. XVI *Patriotic Sketches of Ireland, written in Connaught. By MISS OWENSON, 12mo. 2 vols.*

Miss Owenson has entitled these sketches, "Patriotic" ones, she is entitled to our best thanks for saving us from a difficulty. We should have been sadly embarrassed for an epithet to designate the nature

of them, for had we called them moral, religious, historical, political, or statistical, the epithet would have been *equally* inappropriate.—They are patriotic.

ART. XVII. *A Detailed Account of the Battle of Austerlitz. By the Austrian Major-General STUTTERHEIM. Translated from the French, by Major PINE COFFIN, Assistant Quarter-Master General to the British Army, 8vo. pp. 146.*

This little volume will probably be considered by military men as a valuable document. It may be considered in the light of a demi-official Austrian account of that battle which decided the fate of Germany, and led to the confederation of the Rhine. It is written with temper and impartiality, and where any slight inaccuracies have crept into the narrative, they are corrected in notes by a French officer, whose name however is not given. Major general Stutterheim freely acknowledges the superior military genius and science of Napoleon, and, without hesitation, imputes the loss of the battle to the incorrectness and insufficiency of the in-

formation possessed by the allies; to the bad plan of attack, arising from a supposition that the enemy lay intrenched in a position, which in fact he did not occupy; to the injudicious movements, executed the day before the attack, and in sight of the enemy, in order to gain the right flank of the French; to the want of concentration in the Austrian army; and to the want of communication between the two distant columns. In short, he attributes the loss of the battle to bad generalship. It is truly observed, in one of the notes by the French officer, that the result of the battle of Austerlitz proves, that although many men are capable of manœuv-

ering fifteen or twenty thousand from an army of eighty thousand men, yet that very few know how to derive all the possible advantage soldiers.

ART. XVIII. *Asiatic Researches, or Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia.* Vol VIII. 3vo. pp. 550.

SIC vos non vobis mellificatis apes, is a simile which has often been applied to literary men: and they among them to whom worldly wealth and worldly honours are objects of ambition may with sufficient reason acknowledge its applicability. For whom however is the purest honey hoarded that the bees of this world elaborate, if it be not for the man of letters? The exploits of the kings and conquerors of old serve for nothing now but to fill story books for his amusement. It was to delight his leisure, and stimulate his admiration that Homer sung, and Alexander conquered. It is to gratify his curiosity that adventurers have traversed deserts and savage countries, and explored the seas from pole to pole. The revolutions of the planet which he inhabits are but matters for his speculation, and the deluges and conflagrations which it has undergone, the sport of his philosophy. He is the inheritor of whatever has been discovered by persevering labour, or created by genius; the wise of all ages have heaped up a treasure for him which rust doth not corrupt, and which thieves cannot break through and steal.

Dr. Butt, whose poetry has far more merit than his friends have been pleased to allow, begins one poem aptly for the present minute.

'Tis winter, cold and rude,
Heap, heap the warming wood,
The wild wind hums a sullen song to-night.
Oh hear that pattering shower!
Haste boy, this gloomy hour
Demands relief, the cheerful tapers light.

* Is not this appellation as manifestly inapplicable to a Physician as to a Clergyman?

'Tho' now my cot around
Still roars the wintry sound,
Methinks 'tis summer by this festive blaze:
My books, companions dear,
In seemly ranks appear,
And glisten to my fire's far-flashing rays.
Her hairy length outspread,
See Chloe sleeping laid,
Whilst whiskered Tabby purring sits beside,
My romping babes at rest,
With perfect leisure blest,
Where shall I now my letter'd feast provide!

This is a question which we need not be long in deciding. The Asiatic Society, whose labours will outlive the ill-constructed and baseless empire in which they have originated, have sent over the eighth volume of their researches, and these treasures of the East are for us. As usual we shall go through the various articles in order.

1. *Observations respecting the remarkable effects of sol-lunar influence in the fevers of India; with the scheme of an Astronomical Ephemeris for the purposes of Medicine and Meteorology.* By Francis Balfour, Esq.*
M. D.

The substance of this theory shall be given in the author's own words.

" THEOREM.

" The fluctuating force of sol-lunar influence coinciding and co-operating in all its various stages and degrees, with the various modifications of the paroxysmal disposition, excites febrile paroxysms to attack on all the days of the neaps and springs, and supports and reiterates them, according to various types, until the commencement of different neaps; at which junctures the maturity of the critical disposition happening to concur with the periodical

decline of sol-lunar influence, these paroxysms then subside and come to a termination or crisis: and thus form different successions of paroxysms, constituting fevers of various length or duration."

So also shall his sentiments respecting the result and success of his investigations.

"Having discovered the laws of febrile paroxysms and having marked their course and periods in a manner that was never explained or done before, I conceive that I have been able to unfold a history and theory of fevers entirely new; consistent with itself in every part, and with the other appearances of nature; perfectly conformable to the laws discovered by the immortal NEWTON; and capable of producing important improvements in medicine and meteorology."

Notwithstanding the influence of both sun and moon, this paper is any thing rather than luminous.

2. *Extract from a Journal during the late campaign in Egypt, by Captain C. B. Burr.*

A description of the ruins of Dendera. The Hindoos who were with the army are said to have beheld them with a degree of admiration bordering on veneration, not only because of the affinity which they traced in several of the figures to their own deities, but because they believed the buildings to have been the work of some Raashas, who they conceived had visited the earth to leave this testimony of supernatural power.

3. *Of the origin of the Hindoo Religion. by J. D. Paterson, Esq.*

Mr. Paterson, following the system of the Abbé Pluche views the images of India in the light of hieroglyphics. The ground-work of his essay is thus clearly and succinctly explained.

"The Hindu religion appears to me to have been originally a reform of existing systems, when the arts and sciences had arrived at a degree of perfection; that it was intended to correct the feroci-

ousness and corruption of the times, and to reduce mankind to an artificial order on a firmer base of polity; that it was the united effort of a society of sages, who retained the priesthood to themselves, and rendered it hereditary in their families, by the division of the people into separate casts; that it was supported by the regal authority, which, while it controuled, it supported in return: that it was promulgated in all its perfection at once as a revelation of high antiquity, to stamp its decrees with greater authority; and that it was founded on pure Deism, of which the *Cayatri*, translated by Sir WILLIAM JONES, is a striking proof; but to comply with the gross ideas of the multitude, who required a visible object of their devotion, they personified the three great attributes of the deity."

"The first founders of the Hindu religion do not appear to have had the intention of bewildering their followers with metaphysical definitions; their description of the deity was confined to those attributes which the wonders of the creation so loudly attest; his almighty power to create; his providence to preserve; and his power to annihilate or change what he has created."

"In fact, no idea of the deity can be formed beyond this: it is simple, but it forces conviction upon the mind. This simplicity, however, was destroyed when they attempted to describe these attributes to the eye by hieroglyphics; perhaps letters had not then been invented, in which case they could have no other mode of instruction than by signs and emblematical figures."

"In order to impress on the minds of men a sense of their total and absolute dependance on him, by whom they live, and from whom they have their being, they invented the hieroglyphical figures of BRAHMA—VISHNU—SIVA.

As emblematical of
Creation—Preservation—Destruction.

These are referred to

Matter—Space—Time.

And painted them

Red—Blue—White.

To represent substance. To represent the apparent colour of space. In contrast to the black night of eternity.

BRAHMA had originally five heads, alluding to the five elements; hence in one of the forms given to ŚIVĀ, as the Creator, he is likewise represented with five heads. But the introduction of images soon led the mass of mankind to consider these personified attributes as real distinct personages; and as one error brings with it many others in its train, men separated into sects, each selecting one of the triad, the particular object of their devotion, in preference to, and exclusive of the others: the followers of VIṢṆU and ŚIVĀ invented new symbols, each to ascribe to their respective divinity the attribute of creation. This contention for pre-eminence ended in the total suppression of the worship of BRAHMA, and the temporary submission of VIṢṆU to the superiority of ŚIVĀ; but this did not last long; the sects raised crusades against each other; hordes of armed fanatics, under the titles of *Sannyasis* and *Vairāgis*, enlisted themselves as champions of their respective faith; the former devoted their lives in support of the superiority of ŚIVĀ, and the latter were no less zealous for the rights of VIṢṆU: alternate victory and defeat marked the progress of a religious war, which for ages continued to harass the earth, and enflame mankind against each other."

As the Essay advances the author becomes more erudite and less satisfactory; he gets into the mazes of etymology, and is lost in them, like all his predecessors. Woe be to the letters of the alphabet when they fall into the hands of a mythological etymologist! the very Composer does not exercise over them so absolute an authority. Paying no regard to the vowels, nor to any consonants but what suit his immediate purpose, a single letter with him is good presumption of identity, and the coincidence of two amount to proof.

There is a curious print in this paper representing the *Snan Jatra*, or Idols of the Temple of Jagannath (the Jaggernaut we suppose of old travellers) when stript of their ornaments to be bathed. Mr. Paterson supposes them to be nothing more than the *Pranava*, or

mystical character which represents the name of the Deity, first made into a cypher, then improved by a few additional lines, and lastly converted into three distinct idols. To me, he says, it appears a stroke of refined policy in the first founders of the temple, to present as an object of worship, the personification of the trilateral word, which is held in reverence alike by all sectaries, and to give it a title, which each sect might apply to the object of its particular adoration. The intention of the foundation was evidently to render the Temple, a place of pilgrimage open to all sects, and to draw an immense revenue from the multifarious resort of devotees. The ornaments and apparel with which they cover the image, conceal the real figure from the multitude, and give it an air of mystery! How is it that this gentleman, who is far more ingenious than mythological writers in general, does not perceive that this very concealment destroys the refined policy which he has imagined? As for the idols in question they bear no resemblance to the original character; their rudeness is some proof of their antiquity. I should guess them to have been cut by the savages of the country, and adopted by the Brahmins to please them, just as Mahomet suffered the Black Stone to retain its honours.

Is the mythology of the Hindoos, radically and truly a philosophical system, or is it a mere mass of accumulated superstitions? a picture which ignorant hands have daubed and blotted, or a daub which skilful ones are improving into a picture? allegory or nonsense? To show that its fables may be allegorised is no proof that they were originally allegorical. It needs but little erudition to know that any thing may be allegorically interpreted, and any mystery extracted from any fable.

The first sources of idolatry are nowhere so well explained as in the

Book of Wisdom. The earliest deviation which men made from the patriarchal religion was to worship the heavenly bodies and the elements. They 'deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which governed the world,' and being 'delighted with their beauty,' and 'astonished at their power and virtue, took them to be gods.' Immoderate grief overpowering reason was a second cause. A father weeps before the image of his dead child, talks to it, complains to it, and finally puts up prayers and offers sacrifice to it, and concludes by establishing in his family a system of ceremonial worship. The Greek writers have indicated this source of idolatry; and the effect of a kindred cause may at this day be seen in the images and relics of the papists. Oppression and servility gave rise to the same system in another way. A tyrant set up his image to be worshipped, or permitted his flatterers to pay divine honours to it. 'And this was an occasion to deceive the world, for men, serving either calamity or tyranny, did ascribe unto stocks and stones the incommunicable name.' The subject is not pursued farther by the author of this divine book. Where mankind has sunk lower (for savage man is degenerated man) the causes of idolatry become more numerous: their dreams are thought oracular, their diseases the effects of evil spirits, and every thing animate or inanimate, on which the imagination happens to dwell, becomes an object of worship. Faith is an appetite of the mind. If the old experiment of breeding up children without teaching them to speak, could be repeated, as soon as they could be understood, it would be found that they had made superstitions for themselves. You may inhibit the nurse maid's stories,

and draw the inquisitorial pen over the word ghost every where except in the catechism, but till night can be deprived of its darkness, and light of its shadows; while the senses can be impressed by stillness, or startled by sounds, while every thing around us remains, as it ever must remain, all mystery; while the human mind continues what it is, and while man continues to be mortal, the fear of things unknown will in some form or other for ever influence us; and if it be not matured into a wholesome and elevating faith, it will needs degenerate into a noxious and degrading superstition.

Whenever a religion has been systematically invented, or reformed, the fact has been recorded in history, and the memory of the founder or reformer religiously preserved. Those mythologies therefore which can be referred to no known author must be presumed to have grown up out of the accidents of society. Now it is not pretended that the Hindoo mythology is the work of any one lawgiver. It has been made piecemeal. It has struggled like the Roman Catholic system with rival sects, and in like manner conquered by conforming. Because the progress of knowledge has been from East to West, it by no means follows that all which is found in the East has originated there. As it is with the gold of these nations, so does it seem to have been with the little sterling ore which can be extracted from the rubbish of their fables. Their chronology is worthless, and their history previous to the entrance of the Mohammedans no better, but if they can produce no better account of themselves why are we to credit their pretensions? It is reasonable to conclude that towards Egypt they were borrowers, not lenders, and that their philosophy and physics were from the Greeks and Arabians.

Dupuis, and Volney after him, have laboured to invalidate the truth of Christianity, by showing that those parts of the Christian creed which all establishments teach, but which the Unitarians reject as fabulous, exist in the fables of the East; on the other hand it has been triumphantly retorted that these dim shadowings of the Christian mysteries, are so many proofs of their truth. As for the *Trimourtee* no stress must be laid on that: the mystical meaning which has been given it, fits, but the meaning has been made for the *Trimourtee*, not the *Trimourtee* for the meaning. There could not, otherwise, have been three hostile sects; the Christian Tritheists have never endeavoured to set up one God above the other two. Of all religious allegories this is the most obvious, wherever man has had leisure to think upon the mysteries with which he is surrounded, the tendency of life to death, and of death to life has been perceived, and the rudest hieroglyphics display some symbol of this * cycle. The resemblances to Christianity which have been found or fancied in the *Avatars* are more curious, and lead perhaps to an important conclusion.

It is related of Bouddas the master, or according to others, the disciple of Manes, that he went

into the East and there propagated his opinions, affirming, in order to give them a divine authority, that he was born of a virgin. Beausobre supposes that the Ecclesiastical Historians in their ignorance or in their malice, imputed to this Bouddas what they had heard of the Indian Booddha; but is it not far more probable that this is the Booddha whose doctrines prevail at this day in Siam and Ceylon, have been incorporated into the omnivorous mythology of Hindostan, and are to be traced in every country of the East? It is beyond a doubt that the Manichæans spread themselves Eastward. The St. Thomas of Meliapor was a Manichæan, the Adam whose footstep is shown at Ceylon, was one of the twelve Masters, or Apostles, of Manes. Here is a Booddha who goes into the East, preaches a new religion, and lays claim to an immaculate conception. As for the chronology of the Hindoos, it furnishes no argument against the identity of their Avatar and this impostor. Such chronology is too absurd to require confutation. When it gets beyond the common nomenclature of numeration it bids adieu to common sense. History has nothing to do with trillions and quadrillions of ages.

4. *Extracts from the Essence of*

* A good summary of this doctrine is given by Hakewill as the argument both of his frontispiece and his book. Although he says, the Creator and Disposer of all things hath left all particulars and individuals under the moon, to the stroke of time and death, yet by his powerful hand he holdeth back the scythe of time from destroying or impairing the universe, though the same hand shall at last destroy the whole by fire. In the mean, he hath so ordained that the Elements of which all sub-lunary bodies are composed, do so beget one the other, and are again so begotten, each from other, that while they seem to die, they become immortal. For as earth is resolved into water; the water rarified into air, and the air into fire, in the way of their ascension; so in their descending downward, by a mutual compensation the fire becometh air, the air thickeneth into water and the water again into earth. And as a ship which rideth at anchor is tossed to and fro by the winds and waves, and yet cannot move beyond the length of his cable, but is carried about in a round, still moving, yet never removed; or as a wheel, at every turn, bringeth about all his spokes to the same place, observing a constancy even in turning; so though there be many changes and variations in the world, yet all things come about, one time or another, to the same points again, and there is nothing new under the sun.

Logic, proposed as a small supplement to Arabic and Persian Grammar, and with a view to elucidate certain points connected with Oriental Literature. By Francis Balfour, Esq.

"Although the works of ARISTOTLE were translated into Arabic many centuries ago, and there be no doubt that the system of logic generally ascribed to him constitutes, at this time, the logic of all the nations of Asia who possess the Mahomedan faith, yet I do not find that this point has been directly confirmed by translations from the Arabic or Persian into the languages of Europe. At least none that I know of have appeared in India.

"The following extracts taken from a Persian translation of the *Tehzeeb ul Mantik*, or Essence of Logic, an Arabic treatise of considerable repute, seem to place this question beyond doubt, by their close coincidence in every point with the system referred to ARISTOTLE.

"To the logical system of this wonderful genius, modern philosophers of distinguished eminence, and amongst these, Lord KAIME, have not hesitated to impute the blame of retarding the progress of science and improvement in Europe, for two thousand years, by holding the reasoning faculty constrained and cramped by the fetters of syllogism.

"From some of the extracts contained in this paper, it will appear, 1st. That the mode of reasoning by *Induction*, illustrated and improved by the great Lord VERULAM, in his *Oranum Novum*; and generally considered as the cause of the rapid progress of science in later times, was perfectly known to ARISTOTLE, and was distinctly delineated by him, as a method of investigation that leads to certainty or truth; and 2dly, that ARISTOTLE was likewise perfectly acquainted, not merely with the form of induction, but with the proper materials to be employed in carrying it on—Facts and Experiments.

"We are therefore led to infer, that all the blame of confining the human mind for so long a time in chains by the forms of syllogism, cannot be fairly imputed to ARISTOTLE; nor all the merit of enlarging it and setting it free, ascribed to Lord VERULAM. The vast extent of ARISTOTLE's learning and knowledge, and

the singular strength and penetration of his mind having, naturally encouraged him to undertake a complete analysis of all its powers, the doctrine of syllogism became, of course, a constituent and necessary part of his comprehensive system. And if succeeding philosophers, attracted by its ingenuity and beauty, have deserted the substance in pursuit of the shadow, the pernicious consequences of this delusion, cannot, justly, be referred to him."

5. *An account of the measurement of an arc on the meridian on the Coast of Coromandel, and the length of a degree deduced therefrom in the latitude 12. 32. By Brigade Major William Lambor.*

6. *On the Hindu system of Astronomy, and their connection with History and ancient and modern Times. By J. Bently, Esq.*

Mr. Bently's former papers upon this subject having been controverted in the Edinburgh Review, he comes forward now to shew how little the critic in question is acquainted with the matters he pretends to review. The argument which this gentleman adduced was decisive:—the *surya sidhanta*, which is the most ancient astronomical treatise of the Hindus, and which they pretend was revealed above two million years ago, was composed by Varaha between seven and eight hundred years ago. Consequently all the works in which Varaha is mentioned, or that treatise referred to, are posterior to him, and the boasted fabric of Hindu antiquity falls to the ground. The Reviewer has denied that Varaha, was the author of this book. Mr. Bently affirms that the fact is beyond all doubt, being proved by the work itself, and by the other works of Varaha, and admitted by every Hindu astronomer who has the smallest pretension to the knowledge of the history of astronomy in India. A dispute upon a point of Hebrew Literature may be as

well decided in England as at Jerusalem; but an opinion concerning Sanscreeet authors certainly does not come with as much weight from Edinburgh as from Calcutta.

7. *An essay on the sacred Isles in the West, with other essays connected with that work.* By Capt. T. Wilford.

"The Sacred Isles in the West, of which *Swetadwipa*, or the White Island, is the principal, and the most famous, are, in fact, the holy land of the *Hindus*. There the fundamental and mysterious transactions of the history of their religion, in its rise and progress took place. The White Island, this holy land in the West, is so intimately connected with their religion and mythology, that they cannot be separated: and, of course, divines in *India* are necessarily acquainted with it, as distant *Musselmans* with *Arabia*.

"This I conceive to be a most favourable circumstance; as, in the present case, the learned have little more to do than to ascertain whether the White Island be *England*, and the Sacred Isles of the *Hindus* the *British Isles*. After having maturely considered the subject, *I think they are*. My reasons for this opinion are given in the present work, and I submit them with all due deference to the learned, declaring publicly, that I have, to the best of my knowledge, fairly stated the case, and that I have not designedly omitted any passage that might induce a different conclusion. At the same time I desire them to believe, that I do not mean to write dogmatically, even when I seem to make a positive assertion, and that I never entertained an idea that my conviction should preclude the full exercise of their judgment.

"Should the learned, after a due investigation of the subject and of the proofs I have adduced in support of my opinion, dissent from it, and assign another situation for the White Island, and the Sacred Isles, I have not the least objection to it: for, admitting my position to be right, I am conscious that *Britain* cannot receive any additional lustre from it. Indeed I had originally supposed *Crete* to be meant, and it was not without some reluctance, that I gave up the first impression, originating from no unspecious reasons, which however yielded to more solid proofs."

It was Captain Wilford's intention to have published this essay several years ago, in a separate form. A fortunate, he says, but at the same time a most distressful discovery contributed to delay its publication. Though he had never doubted the authenticity of his vouchers, and had cursorily collated them with the originals, yet on reflecting how easily mistakes take place, he resolved once more to make a general collation before the essay was sent to press.

"In going on with the collation, I soon perceived, that whenever the word *Swetam*, or *Swetadwipa*, the name of the principal of the Sacred Isles, and also of the whole cluster, was introduced, the writing was somewhat different, and that the paper was of a different colour, as if stained. Surprised at this strange appearance, I held the page to the light, and perceived immediately that there was an erasure, and that some size had been applied.

"Even the former word was not so much defaced, but that I could sometimes make it out plainly. I was thunderstruck, but felt some consolation, in knowing that still my manuscript was in my own possession. I recollected my essay on *Egypt*, and instantly referred to the originals which I had quoted in it, my fears were but too soon realized, the same deception, the same erasures appeared to have pervaded them. I shall not trouble the Society with a description of what I felt, and of my distress at this discovery. My first step was to inform my friends of it, either verbally or by letters, that I might secure, at least, the credit of the first disclosure.

"When I reflected, that the discovery might have been made by others, either before or after my death, that in one case my situation would have been truly distressful; and that in the other my name would have passed with infamy to posterity, and increased the calendar of imposture, it brought on such paroxysms as threatened the most serious consequences in my then infirm state of health. I formed at first the resolution to give up entirely my researches and pursuits, and to inform Government and the public of my misfortune. But my friends dissuaded me from

taking any hasty step; and advised me to ascertain whether the deception had pervaded the whole of the authorities cited by me, or some parts only. I followed their advice, and having resumed the collation of my vouchers with unexceptionable manuscripts, I found that the impositions were not so extensive as I had apprehended.

"The nature of my inquiries and pursuits was originally the source of this misfortune. Had they been confined to some particular object, to be found within the limits of a few books, as astronomy, it could never have taken place; but the case was very different. The geography, history and mythology of the *Hindus* are blended together, and dispersed through a vast number of voluminous books, in which prevails a most disgusting confusion and verbosity. Besides, the titles of their books have seldom any affinity with the contents; and I have often found most valuable materials in treatises, the professed subject of which was of the most unpromising nature.

"Thus when I began to study the *Sanscrit* language, I was obliged to wade, with difficulty, through ponderous volumes, generally without finding any thing valuable enough to reward me for my trouble. But in the course of conversation, my pandit, and other learned natives, often mentioned most interesting legends, bearing an astonishing affinity with those of the western mythologists.

"I consequently directed my pandit to make extracts from all the *Puránas* and other books relative to my inquiries, and to arrange them under proper heads. I gave him a proper establishment of assistants and writers, and I requested him to procure another pandit to assist me in my studies: and I obtained, for his further encouragement, a place for him in the college at *Benares*. At the same time, I amused myself with unfolding to him our ancient mythology, history, and geography. This was absolutely necessary, as a clue to guide him through so immense an undertaking, and I had full confidence in him. His manners were blunt and rough, and his arguing with me on several religious points with coolness and steadiness, a thing very uncommon among natives, (who on occasions of this kind, are apt to recede, or seem to coincide in opinion,) raised him in my esteem. I affected to consider him as my *Guru*, or spiritual

teacher; and at certain festivals, in return for his discoveries and communications, handsome presents were made to him and his family.

"The extracts which I thus received from him, I continued to translate, by way of exercise, till, in a few years, this collection became very voluminous. At our commencement, I enjoined him to be particularly cautious in his extracts and quotations; and informed him, that if I should, at a future period, determine to publish any thing, the strictest scrutiny would take place in the collation. He seemed to acquiesce fully in this; and we went on, without any suspicion on my part, until Sir WILLIAM JONES strongly recommended to me to publish some of my discoveries, particularly respecting *Egypt*. I collected immediately all my vouchers relating to that country, carefully revised my translations, selected the best passages, compared them with all the fragments I could find among our ancient authors, and framed the whole into an essay. I then informed my pandit that, previously to my sending it to Sir W. JONES, a most scrupulous collation of the vouchers, with the original manuscripts from which they were extracted, would take place.

"To this, without the least alteration in his countenance, nay, with the greatest cheerfulness, he assented; and as several months intervened, he had time to prepare himself; so that when the collation took place, I saw no ground to discredit his extracts, and was satisfied.

"I have since learned, that, as the money for his establishment passed through his hands, his avaricious disposition led him to embezzle the whole, and to attempt to perform the task alone, which was impracticable. In order to avoid the trouble of consulting books, he conceived the idea of framing legends from what he recollected from the *Puránas*, and from what he had picked up in conversation with me. As he was exceedingly well read in the *Puránas*, and other similar books, in consequence of his situation with a *Marhatta* chief of the first rank in his younger days, it was an easy task for him; and he studied to introduce as much truth as he could, to obviate the danger of immediate detection."

This sort of deception is nothing new,—but there is something shocking in the conduct of the Pandit

when he was discovered. He flew into the most violent paroxysms of rage, calling down the vengeance of heaven with the most tremendous imprecations upon himself and his children, if the extracts were not true, and he brought ten Bramins to swear by what is most sacred in their religion to the genuineness of these extracts!

Capt. Wilford proceeds to point out what passages in his published works have been founded on these fabrications, and what foundation there was for the fabrications themselves. The manner in which this is done, and the perfect candour and sincerity which he manifests, are such as must interest every reader in his favour. Whatever may be thought of his judgment he is entitled to high respect for his industry, and erudition, his love of antiquity, and his love of truth. With regard to the sacred Isles, he had the satisfaction to find in this painful enquiry that the grand outlines were perfectly correct, and the reader also has the satisfaction of knowing that the authorities on which he has proceeded in this essay have been thoroughly and suspiciously examined. The essay on these sacred Isles is to be the last of six, of which the first only appears in this volume. It is upon the geographical system of the Hindus, and like all the former productions of the author defies analysis. Something it contains for the poet, a great deal for the etymologist, that is, for such etymologists as Jacob Bryant; and General Vallancy will find it an inexhaustible mine of of such erudition as he delights in. It was conjectured lately in the Athenæum that the Roc of the Arabian Tales must be the simorg of Persian fable; this conjecture is confirmed by Capt. Wilford.

8. *On the Vedas or sacred writings of the Hindus.* By H. T. Colebrooke, Esq. This Gentleman may be considered as the most valuable

contributor to the Asiatic Researches. His communications are perspicuous as well as erudite, and his learning always directed by good sense.

The Vedas were supposed by our first Indian scholars, either not to be extant, or not to be attainable on account of their obsolete dialect: later scholars have procured parts, the language has been acquired, and Mr. Colebrooke, having collected at Benares the text and commentary of a large portion of these books, gives this summary of their contents.

The original Veda is believed by the Hindus to have been revealed by Brama, and preserved by tradition, till it was arranged in its present order by the sage Vyasa or Vedavyasa, that is, compiler of the Vedas. He distributed it into four parts, the *Rigveda*, the *Yajurveda*, the *Samaveda*, and the *Atharvana*. This fourth Veda has been supposed to be more modern than the three former. Mr. Colebrooke is however of opinion that some portion of it at least is of equal antiquity, as are also the *Itiasa* and *Puranas* which constitute a fifth Veda.

Each Veda consists of two parts; *Mantras* and *Brahmanas*, or prayers and precepts. Mr. Colebrooke begins with the *Rigveda*.

The names of the respective authors of each passage are preserved in the explanatory table of contents, which has been handed down with the Veda itself, and of which the authority is unquestioned. Many mythological personages appear among them, and some royal ones. One of the most curious hymns is the following, which is spoken by *Vach* in praise of herself as the supreme and universal soul. *Vach* signifies speech, and she is the active power of Brama, proceeding from him.

"I range with the *Rudras*, with the *Varus*, with the *Adityas*, and with the *Vishwadevas*. I uphold both the sun and the

ocean [MITRA and VARUN'A], the firmament [INDRA] and fire, and both the AS'WINS. I support the moon [SO'MA], destroyer [of foes]; and [the sun entitled] TWASHTRĪ, PU'SHAN, or BHAGA. I grant wealth to the honest votary who performs sacrifices, offers oblations, and satisfies [the deities]. Me, who am the queen, the conferrer of wealth, the possessor of knowledge, and first of such as merit worship, the gods render, universally, present every where, and pervader of all beings. He, who eats food through me, as he, who sees, who breathes, or who hears, through me, yet knows me not, is lost; hear then the faith, which I pronounce. Even I declare this self, who is worshipped by gods and men: I make strong, whom I choose; I make him *Brahmā*, holy, and wise. For RUDRA I bend the bow, to slay the demon, foe of BRAHMA; for the people I make war [on their foes]; and I pervade heaven and earth. I bore the father, on the head of this [universal mind]; and my origin is in the midst of the ocean: and, therefore, do I pervade all beings, and touch this heaven, with my form. Originating all beings, I pass like the breeze; I am above this heaven, beyond this earth; and what is the great one, that am I."

The learned Hindus affirm that no book is safe from changes and interpolations till it has been commented, but that when once a gloss has been published, no fabrication could afterwards succeed, because the perpetual commentary notices every passage, and in general explains every word. These commentaries have in their turn been commented, and in the same measure secured. The Hindu writers are full of quotations from the Vedas. Whenever Mr. Colebrooke has collated any of their quotations, he has verified them; and he infers, that no skill in forgery and falsification could be equal to the task of fabricating large works to agree with the very numerous citations pervading thousands of volumes, composed on diverse subjects, in every branch of literature, and dispersed through the various nations of Hindus, inhabiting Hindostan and the Decan.

This may fairly be admitted. The authenticity of the Veda, in the main, may be allowed,—the question what is their antiquity remains to be ascertained. This author is inclined to suppose, from astronomical arguments, that they are as old as the fourteenth century before the Christian æra.

There is nothing more curious among all the extracts which Mr. Colebrooke has produced from these very curious books than the following specimen of a Hindu Genesis.

The AITARE'YA A'RAN'YA. B. 2.

"§ IV. "Originally this [universe] was indeed SOUL only; nothing else whatsoever existed, active [or inactive]. He thought, "I will create worlds:" thus HE created these [various] worlds; water, light, mortal [beings] and the waters. That "water," is the [region] above the heaven, which heaven upholds; the atmosphere comprises light; the earth is mortal; and the regions below are "the waters."

"HE thought, "these are indeed worlds; I will create guardians of worlds." Thus HE drew from the waters, and framed an embodied being. HE viewed him; and of that being, so contemplated, the mouth opened as an egg: from the mouth, speech issued; from speech, fire proceeded. The nostrils spread; from the nostrils, breath passed; from breath, air was propagated. The eyes opened: from the eyes, a glance sprung; from that glance, the sun was produced. The ears dilated: from the ears came hearkening; and from that, the regions of space. The skin expanded: from the skin, hair rose; from that, grew herbs and trees. The breast opened; from the breast, mind issued: and, from mind, the moon. The navel burst: from the navel, came deglutition; from that, death. The generative organ burst: thence flowed productive seed; whence waters drew their origin.

"These deities, being thus framed, fell into this vast ocean; and to HIM they came with thirst and hunger: and HIM they thus addressed; "Grant us a [smaller] size, wherein abiding we may eat food." HE offered to them [the form of] a cow: they said, "that is not sufficient for us." HE exhibited to them [the form

of] a horse: they said; "neither is that sufficient for us." He showed them the human form: they exclaimed: "well done! ah! wonderful!" Therefore man alone is [pronounced to be] "well formed."

"He bade them occupy their respective places. Fire becoming speech, entered the mouth. Air, becoming breath, proceeded to the nostrils. The sun, becoming sight, penetrated the eyes. Space became hearing and occupied the ears. Herbs and trees became hair and filled the skin. The moon, becoming mind, entered the breast. Death, becoming deglutition, penetrated the navel; and water became productive seed and occupied the generative organ.

"Hunger and thirst addressed him, saying "Assign us [our places]." He replied: "You I distribute among these deities; and I make you participant with them." Therefore is it, that to whatever deity an oblation is offered, hunger and thirst participate with him.

"He reflected, "These are worlds, and regents of worlds: for them I will frame food." He viewed the waters: from waters, so contemplated, form issued; and food is form, which was so produced.

"Being thus framed, it turned away, and sought to flee. The [primeval] man endeavoured to seize it by speech; but could not attain it by his voice: had he by voice taken it, [hunger] would be satisfied by naming food. He attempted to catch it by his breath; but could not inhale it by breathing: had he by inhaling taken it, [hunger] would be satisfied by smelling food. He sought to snatch it by a glance; but could not surprise it by a look: had he seized it by the sight, [hunger] would be satisfied by seeing food. He attempted to catch it by hearing: but could not hold it by listening: had he caught it by hearkening, [hunger] would be satisfied by hearing food. He endeavoured to seize it by his skin; but could not restrain it by his touch: had he seized it by contact, [hunger] would be satisfied by touching food. He wished to reach it by the mind; but could not attain it by thinking: had he caught it by thought, [hunger] would be satisfied by meditating on food. He wanted to seize it by the generative organ, but could not so hold it: had he thus seized it, [hunger] would be satisfied by emission. Lastly, he endeavoured to catch it by deglutition; and thus he did swallow it: that

air, which is so drawn in, seizes food; and that very air is the bond of life.

"He [the universal soul] reflected "How can this [body] exist without me?" He considered by which extremity he should penetrate. He thought, "If [without me] speech discourse, breath inhale, and sight view; if hearing hear, skin feel, and mind meditate; if deglutition swallow, and the organ of generation perform its functions; then who am I?"

"Parting the suture [siman], HE penetrated by this route. That opening is called the suture (*vid iti*), and is the road to beatitude (*nādana*).

"Of that soul, the places of recreation are three; and the modes of sleep, as many: this (*pointing to the right eye*) is a place of recreation; this (*pointing to the throat*) is [also] a situation of enjoyment; this (*pointing to the heart*) is [likewise] a region of delight.

"Thus born [as the animating spirit], he discriminated the elements, [marking] "what else [but him] can I here affirm [to exist];" and he contemplated this [thinking] person, the vast expanse, [exclaiming] "I have I seen. Therefore is he named IT-SEEING (IDAM-DRA): IT-SEEING is indeed his name: and him, being IT-SEEING, they call, by a remote appellation, INDRA; for the gods generally delight in the concealment [of their name]. The gods delight in privacy."

The Vedas are too voluminous, says Mr. Colebrooke, for a complete translation of the whole, and what they contain would hardly reward the labour of the reader, much less that of the translator. Yet when we cast our eyes upon an Annual Review, and call to mind the quantity of literary labour that is annually wasted, we cannot but wish that that labour had been bestowed on such works as these. There are not probably above half a dozen men in a generation who would read the Vedas were they translated, yet the translation should be executed, and it is for such things that public patronage and cooperative labour are required.

9. A botanical and economical account of *Bassia Butyracea*, or East

India Butter Tree. By W. Roxburgh, M. D.

10. *Description of a species of Ox named Gayal.* Communicated by P. T. Colbrooke, Esq. This animal is described in Dr. Buchanan's Travels.

Appendix. Introductory Remarks, intended to have accompanied Capt. Mahony's Paper on Ceylon, and the Doctrines of Buddha, published in the Seventh Volume of the Asiatic

Researches, but inadvertently omitted in publishing that volume. By J. H. Harrington, Esq.

This short paper is designed to show that Buddha the ninth Avatar is not the Boodh of Siam and Ceylon, but that a second Buddha, assuming the name and character of the first attempted to upset the system of the Bramins. Mr. Harrington does not appear to know the history of the Manichean Boudhas.

ART. XIX. *Lectures on the truly Eminent English Poets.* By PERCIVAL STOCKDALE. 2 vols. 8vo.

THE author of these volumes was once the companion of celebrated writers, of Johnson, of Goldsmith, of Smollett; he admired their genius, he preconized their fame, and endeavoured to absorb some of those rays, which still beam from their tombs. Age and infirmity have narrowed his comforts, and solitarized his enjoyments; and we have heard that blindness is likely to deprive him of his remaining literary society, that of the illustrious dead. Affluence does not gild his declining years: his convenience depends much on the success of his toil. In such circumstances we can have no faults to find. Correctional advice is impertinent and cruel, which has no prospective utility. The friends of his youth, if living, would now be the forward panegyrists and patrons of his age; what purer duty can we fulfil, than to emulate the purpose though we cannot the efficacy of their praise?

These lectures, as lectures ought to be, are better adapted to be heard aloud, than to be read in the closet. The periods are more sonorous than significant; the diction is more brilliant than precise; but the topics chosen are exactly those, which are most adapted to interest and to dazzle a mixed and comprehensive audience. The history of English poetry has been so

well begun by Warton, and so well continued, in another form, by Johnson's Lives of the Poets, that it was hopeless to provide a succedaneum for their immortal productions. But to scatter through a wide circle the charms of their eloquence and the discriminations of their criticism, was to serve the cause of taste, of patriotism, and of fame. How are the young to be excited to emulation, but by exhibiting the laurels with which their predecessors were crowned? The praises of the dead may be considered as the priests of a hero-worship, which is to form a new race of worthies, of rival or of higher excellence. How are the lofty sentiments and self-immolating generousities of youth to be preserved and rekindled in the bosoms of older citizens; but by recalling their attention to the authors who taught, and to the passages which inspired their sublimest feelings? He, who selects from the popular and heroic poets their finest sketches and their purest lessons, snatches from the pulpit and the stage the prize of moral instruction: he scatters at once the seeds of talent and of virtue.

We should have been for consecrating an introductory lecture to Chaucer. He was very great for the time in which he lived, and asserted very early his country's re-

putation for culture. His dialect was superseded by the introduction of protestantism, which chose the vulgar English for its tongue; but his Canterbury tales, though antiquated, are scarcely obsolete.

Spenser occupies the first lecture. His merits are here splendidly described. We would wish to concur in our author's admiration; but we secretly incline to the cooler appreciation of Addison.

Old Spenser next, warm'd with poetic
rage,
In ancient tales amus'd a barbarous age;
An age that yet uncultivate and rude,
Where'er the poet's fancy led, pursued,
Thro' pathless fields, and unfrequented
floods,
To dens of dragons, and enchanted woods.
But now the mystic tale, that pleas'd of
yore,
Can charm an understanding age no more.
The long-spun allegories fulsome grow;
While the dull moral lies too plain below.
We view well-pleas'd at distance all the
sights
Of arms and palfries, battles, fields and
fights,
And damsels in distress, and courteous
knights;
But when we look too near, the shades
decay,
And all the pleasing landscape fades away.

Spenser is not a safe study for a young artist; those poets who have been most conversant with him, have adopted a diffuse dilatory manner, describing too many things too much at length, and forgetting amid the scenery the dramatic persons of their tales. He must ere long be treated, like the authors of the old metrical romances, his story must be analyzed, condensed and abridged into a concise narrative, interspersed with his good stanzas; in this form he may still be read without fatigue, and have his beauties preserved. Of these good stanzas, which it would be unpardonable to omit in an epitome of the poem, the number is surprisingly inconsiderable.

Fairfax is omitted. Shakespeare employs the second lecture. Mr. Stockdale conceives Shakespeare to have taken in hand several old plays, and merely to have fitted them for the stage by slight amendments. Thus he would reject Love's Labour Lost, and Titus Andronicus, as certainly not written and scarcely retouched by Shakespeare. We suspect Hamlet also to be a re-fashioned old play, of which Shakespeare had not completed the re-writing, when he got it up. The first act is consummately fine; the latter part is intolerable: the character of Hamlet is inconsistent. Such lectures as these are well adapted to prepare an Epitome of the British Classics; whence the trash, which only interferes with their reputation, should be wholly rejected. It is well for the curious to buy voluminous and complete editions of famous poets; but select editions, comprizing all the masterpieces, and merely an analysis of that which disgraces, are far fitter for the multitude, for foreigners, and for the ladies: and would contribute more both to general convenience and to morality.

The third and fourth lectures are consecrated to Milton, who is defended against what this writer considers as the harsh criticism of Johnson: an interesting excursion in the fourth lecture defends Richardson against another modern critic.

The fifth, sixth and seventh lectures treat of Dryden, and agreeably comment the literary history of the times.

Pope fills the eighth and ninth lectures. Young the tenth. This writer's rank in literature is still unsettled. There is an affectation in his manner which disgusts, and tempts one to rank his productions as belonging to the age of declining taste. There is an unchanging gloominess of topic, favourable to

mystical superstition, which renders his book a manual of hypochondriac piety. Yet there is in it a force of thought, a condensation of expression, and a pile of momentous maxim, which will compel admiration from the highest intellect, and will confer instruction on the thoughtfullest philosophy.

Our author thus contrasts Pope and Young.

“It may not be improper, here, to take a short, or summary view of the two great poets, Pope, and Young; the latter, indeed, inferior to the former. The comparison may tend to keep the difference between true, and false taste; between completely great, and defectively great genius, distinctly separate. The genius of Pope arose on the bright, and firm foundation of good sense, or good judgement, in its excellent degree. The judgement of Young was comparatively weak; therefore it was too often incapable to check, and to regulate, his fervid, nay, frequently his extravagant imagination. There are often faults in the man, analogous to those of the poet. The want of sound, and acute sense, in the one; and the full possession of it, in the other; were very strongly marked, not only in their literary productions, but in their connexions with the great; in their intercourse with the world. Pope divided his time prudently, and agreeably, between retirement, and society;—if he could not actuate, and fill, an absolutely sequestered solitude, *such* a solitude he did not boast:—while Young, who pretends to be a philosophical; to be a christian hermit; casts many a *longing, lingering look behind*; on a world which he seems to have deserted, with reluctance; which he seems to have deserted, because it had not gratified his merit; for which, indeed, none of its rewards would have been too magnificent. Impelled by this *mean ambition*; for surely it may, with propriety, be pronounced mean, and ignominious; after all his fine poetical theories; after he had been long habituated to the groves of innocence; of virtue, and the muses; he solicited Dr. Secker for preferment, when he was in his seventy-seventh year. The in-

versions of the divine order, in this world, are as numerous as they are ridiculous. Young was, now, crouching to one, who was as far beneath him, in the scale of nature, as he was above him, by accidental, and artificial superiority. The answer to the application was exactly in character; it was couched in terms of prelatial plausibility, and discretion. There was a proper spirit, and a dignity in the social conduct of Pope, with whatever class of men he conversed: to his friends he was, at once, polite, and affectionate; and none will blame his wholesome severity to presumptuous dunces, but those who feel that they stand in *their* predicament. The men who had no consequence but what wealth, and title gave them, he estimated as they deserved; they were, to *him*, insignificant, or contemptible. And if a great poet thought that even an Oxford, and a Bolingbroke, who were more distinguished by their mental endowments than by their external splendour, were honoured by his acquaintance; there was justice, not arrogance, in that opinion. But the literary homage of Young to men in power, was unworthy of an ingenuous, and liberal mind. From the choice of his patrons, his adulation was inexcusable; he loaded a Walpole with panegyric; who deserved not a particle of praise, either as a protector of the state, or of learning; he compared the licentious, and profligate Duke of Wharton, with a Regulus of consummate virtue; and he offered incense to kings, who did not, like Louis Quatorze, redeem their ignorance by a diffusive, and royal munificence to genius. The reciprocal strain of their poetry resembled that of their lives. In Pope were united conspicuously, the gentleman, and the poet. From *his* muse, all was natural, easy, and luminous; elegance was allowed her by the sternest critics; but I must tell those critics, that she was often characterized by the majestic, and sublime. There never was a poet more unequal than Young; we may say of *him* what Horace said of Tigellius;—*nil fuit unquam tam dispar sibi*.. Sometimes, he pours along in harmonious, and ardent flow: he often soars, through an azure sky, to sacred, to divine heights, that have not been reached before: but he

too often, likewise, takes a painful flight, through a gloomy atmosphere, in which his readers, like himself, are lost. The glorious author of the *Revenge*; and of the moral, and striking passages of the *Night Thoughts*; in his *Love of Fanie*, and indeed, in many of his other works, is *ambitiously tentative*; he delights in stinging vice with the little shafts of epigram; the mental eye, that should immediately, and fully receive the steady light of poetry, is divided, dazzled; and fatigued, with the glitter of point; antithesis; an affected, and forced assemblage of imagery. The great man in poetry, like the good man in life, stoops to meretricious arts; and profanely adorns the slaves to vice, with the laurels of heroic virtue."

Young is further analyzed in the eleventh lecture, which opens the second volume.

To him, Thompson succeeds, to whom the twelfth lecture is consecrated. This poet is sinking in reputation. We have had much descriptive poetry lately, and executed in a less pedantic style. His images, or pictures, have been used again; and in diction less exuberant and more significant. The best expression of a given idea alone endures. Style, as Pinkerton says, is the pickle, which preserves the mummies of poetic art from corruption. Now Thompson, to use Dr. Johnson's words, may justly be censured for filling the ear rather than the mind. The beginning of his *Spring* is one of those passages, of which, not the thought, but the sound forms the whole merit.

Come gentle Spring, ethereal mildness
come,
And, from the bosom of yon dropping
cloud,
While music wakes around, veil'd in a
shower
Of shadowy roses, on our plains descend.

Gentle is a mean epithet: *ethereal* an absurd one. If *ethereal* describes any thing more than *airy*, it describes the higher parts of the

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atmosphere, and is a fitter definition for *chillness*, than for *mildness*. And why a *shower of roses*? They do not blossom in the spring, but in the summer, and are therefore inappropriate: nor do they form showers, or afford shadow. July, which shakes the petals from the rose, might descend in a shower of rose-leaves. The true test of poetry is to translate it into the prose of a foreign language: if it still pleases, it has the only valuable and permanent beauty, that of apt idea. Akenside, like Thompson, is often thoughtless.

Six entire lectures, the thirteenth to the eighteenth inclusive, are consecrated to Chatterton. This is overvaluing the rank of his genius, and the importance of his productions. While the adventures of his romantic life were recent, they were a very popular topic; but this biographic interest has abated. Suicide was once a catastrophe of high tragic horror. Now, that we have found out the world is overpeopled, and men breed too fast, it is become a civility to quit life, and make room for those who are to come after you. As to the merit of the forgery, Chatterton's was a less difficult piece of deception than Macpherson's, and less successfully managed. Possibly these lectures were drawn up twenty years ago, and in the neighbourhood of Bristol, while and where the memory of Chatterton filled up a larger space than at present, in the public mind. We understand that Mr. Stockdale in fact composed these lectures when resident at Monmouth.

The two concluding lectures are allotted to Gray. The no less popular names of Goldsmith and of Cowper were not yet the heirs of immortality. On the whole, these lectures deserve commendation for a select choice of topic, for a splen-

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did popularity of eloquence, and a welcome urbanity of purpose; for inculcating a love of the fair and the good, a spirit of taste and of independence.

ART. XX. *A Supplement to Dr. Johnson's Dictionary of the English Language; or a Glossary of obsolete and Provincial Words. By the Late Rev. JONATHAN BOUCHER, Vicar of Epsom, in the County of Surry. Part I.*

IN a prospectus, dated 1801, and suggested probably by the then recent appearance of Mason's Supplement to Johnson's Dictionary, the late Rev. Jonathan Boucher, Vicar of Epsom in Surry, had announced his intention of publishing, by subscription, a Glossary of the obsolete and provincial words of our language. This undertaking, at the period of his much-to-be-lamented loss, was in considerable forwardness of preparation; and a specimen of its execution is here laid before the public, with a view of ascertaining the probability of its being printed off with profit. As the entire letter A is contained in the exemplary quire (*cahier*); this is apparently about a twenty-fifth part of the whole work.

A Glossary ought not to be drawn up on so extensive a scale as a dictionary. Words which occur unfrequently in any writings, will seldom be employed in our own; and cannot require to be understood in all their bearings, and with every idiomatic peculiarity. It is necessary to record obsolete words, that the antiquary and the historian may hereafter be able to translate our mouldering documents or fugacious pamphlets; but it is not necessary, like a Shakespeare commentator, to transcribe from every silly play every parallel passage that can keep nonsense in countenance, whenever a scarce or clownish word occurs. Let us have the word; if possible, its derivation; a definition, as precise as can be given; and an authority, or two, to support the interpretation. But if extracts, anecdotes, nay whole antiquarian dissertations, are, as in this Glossary,

to accompany and to dilate every article of the vocabulary, the work is likely to be too voluminous for convenient reference and general use. This book is highly respectable for knowledge, and has been rendered entertaining far beyond the promise of so dry a subject; but the illustrations are copious above measure, and every word is elucidated with as much solicitude as if it were to be the only or the last. As a sample take the article *Abraham-Men*.

"*ABRAHAM-MEN. n. s.* Idle impostors, who beg, under a pretence of having been discharged from Bedlam as incurable lunatics. This pretence, it is probable, was assumed in order to protect them from the arm of justice; and to enable them to thieve or beg, as occasion might offer. This description of men is often mentioned in gypsy glossaries, and canting dictionaries; and was noticed by many popular writers, about a century and a half ago; particularly by *Massenger*:

"Are they padders or *Abram-men* that are your consorts?—*New Way to pay old Debts*, act 2. sc. 3.

"They differ but little from the *sonners*, *masterful beggars*, *bairds*, or *fuiles*, *Johnny Fa's men*, and *randies* of Scotland; and it seems not unlikely that like *Fa's men*, they derived their name from some noted leader among them of the name of *Abraham*.

"The *Shamahs* of Tartary (of whom there is an account in a work lately published, exhibiting the costume of the different inhabitants of Russia) appear both in dress and in manners, much to resemble our *Abraham-men*.

"The canting dictionary of 1725 calls them *Toms of Bedlam*: and says, that they are often tricked out, and patched up with ribbons, red tape, tails, and rags of various colours. *Dekar*, in his *Belman* of London, 1616, adds, that often they are half naked, with pins stuck in their

flesh, especially in their arms, in order to persuade people that they are still out of their wits. They call themselves "Poor Tom;" and their invariable cry is "Poor Tom's a cold."

Shakspeare, in *King Lear*, has drawn them from the life.

Those Bedlam beggars, who, with roaring voice,
Strike in their numb'd and mortify'd bare arms

Pins, wooden pricks, nails, sprigs of rosemary;

And, with this horrible object, from low farms,

Poor pelted villages, sheep-cotes, and mills,

Sometime with lunatic bans, sometime with prayers,

Enforce their charity.

Nor has he even omitted "Poor Tom;" and "Tom's a cold."

"Cowper characterizes gipsies as a similar set of vagrants.

"Feigning sickness off,
They swathe the forehead, drag the limping limb,
And vex their flesh with artificial sores.

Poems, vol. ii. p. 31.

"Whether the name of *Abraham* was given to a colour, formerly so called, in order to denote the brown, dun, or dusky hue of gipsies, it is not easy to ascertain; but the fact is, that Peacham, in his *Complete Gentleman*, sets down *Abram-colour*: and it is also mentioned in the tragedy of *Soliman and Perseda*.

Where is the eldest son of Priam,
That *Abraham-colour'd* Trojan?

Hawkins's old Plays, vol. ii. p. 276.

"Be this as it may, it can hardly admit of a doubt that, from these mendicants, the odd phrase, so common among our soldiers and sailors, of *shamming Abraham*, i. e. counterfeiting sickness or infirmity, took its rise; a phrase, which a modern excellent song-writer, Mr. Dibdin, has very happily introduced into his panegyric of a bank note:

— *Sham Abram* you may

But you ne'er must sham Abraham
Newland.

Perhaps *Abraham-colour* may mean only yellow, or tawny, for the same reason that some of the commentators on Shakspeare

suppose there is for the word *Cain-colour* meaning the same thing; that is, because their figures in ancient tapestry were usually of this colour. See *Merry Wives of Windsor*, act 1. sc. 4. "A goodly, long, thick, *Abraham-colour'd* beard," occurs in *Blurt Masier Constable*."

Here were three things to be explained: (1) the term *Abrahammen* (which signifies *bearded vagabonds*: they were so called from wearing the beard, like the descendants of Abraham); (2) *Abram-colour'd* (which signifies *tann'd or tawney*); (3) to *sham Abraham* (which signifies to counterfeit infirmity). For this purpose it was not necessary to satirize the Shamans, or clergy, of Tartary: to repeat from the canting dictionary what had been said in the first paragraph, or to quote Shakspeare and Cowper, neither of whom mention *Abrahammen*. Yet all these excursions agreeably enliven the article, which, if it had merely been drawn up properly, would not have been half so amusing.

No severity of precaution has been taken to avoid the repetition of those words which Johnson had already illustrated: *Abash*, for instance, occurs here and in Johnson: so does *Abject*, *Abnegation*, *About*, *Abscission*, *Abuttal*, *Accloy*, *Accordant*, *Acquittance*, *Action*, *Actuate*, *Adeling*, *Adhibit*, *Adject*, *Adminicle*, *Adminicular*, *Admiral*, *Admittable*, *Advertisement*, *Adornment*, *Aerie*, *Aestuary*, *Affect*, *Affectedly*, *Affection*, *Affiance*, *Affray*, *Affy*, *Affront*, *After-claps*, *After-math*, *Again*, *Against*, *Agast*, *Agist*, *Agistment*, *Agog*, *Agreeably*, *Agreement*, &c. but with various additional elucidations.

Under the word "*Angle twitch*" this nick-name for an earth-worm is derived from the French *anguille*, and is supposed to have been so called from the eel-like scriggling movement of the animal. It cannot be shown that *angle* was ever

a popular word for eel; nor are hybrid terms, where half the compound is French and half Saxon, often coined by the people. We suspect that small earth-worms, adapted for the angler's bait, are called *angle-twitches*, or *angle-touches*, for the word occurs in both forms, and that it belongs to the technical slang of fishermen. Those are intestinal worms, called *anguelles*, to which hawks are subject.

Under the article "Ape" the famous phrase is discussed to *lead apes in hell*; but is unsatisfactorily explained: indeed our author candidly acknowledges his difficulty. We suspect a double mis-spelling. Instead of *to lead apes*, read *to lede japes*: that is, to incur sarcasms. The devils, who are always represented as lewd, may well be supposed to take a natural pleasure in offering insults to virginity. The expression therefore ought to be explained under the article "*Jape*."

Under the article "Apple of the Eye" it should have been observed that the Anglo-Saxons used *Eagaepl* for the pupil; and that all the Gothic dialects have the same idiom. Roundness of figure sufficiently accounts for the expression. The round protuberance of the throat is called Adam's apple. Mr. Boucher displays on this topic much Hebrew and Greek learning, but a want of philosophy, which is mortifying. He thinks that the forbidden fruit was an apple, and was named from an Hebrew word signifying ruin; and that *malum*, for this reason, signifies both *evil* and *apple*.

Yet, notwithstanding this and some other feeble articles, and a

general tendency to diffuseness, and a wish to leave nothing unsaid, but to exhaust a topic to the very dregs; there is so much of the requisite appropriate learning, so long-armed a command of authorities, so industrious a compilation of materials, and so vastly agreeable a manner of prosing over insignificance itself, that we earnestly wish for the complete impression of the work of Mr. Boucher. We appeal to the patriotism of the Society of Antiquaries, and to their complacency in kindred studies, for some patronage of this vast and laborious collection. We appeal to every lover of glossology in general, and of English literature in particular, for some assistance to promulgate and to preserve a supplement to Johnson's Dictionary, which for magnitude is likely to rival or surpass the original work.

If to read with entire understanding Fairfax, Spenser, or even Shakespeare, we of this generation already want an accompanying glossary: what but oblivion will without such aid be the fate of all those numerous classic writers, who illustrated the old age of Elizabeth, and the peaceful reign of James the First, when another generation shall be grown on, who are bred up to repeat that myriad of new words with which the French revolution, and the French science-mongers have inundated European literature, and who are of course compelled to forget a proportionate quantity of our ancient native peculiar idiom. Posterity will be justified in accusing our indifference, if we neglect to provide the remedy for their eventual ignorance.

ART. XXI. *Introduction to an Analytical Dictionary of the English Language.* By DAVID BOOTH. 8vo. pp. 158.

THE author of this preface had already published in December 1805, his Prospectus of an Analyti-

cal Dictionary of the English Tongue. He purposes to arrange our words in classes; to begin with

the root, which is to be accurately defined, and to proceed to all the allied words, formed from it by the various prefixes and affixes of our language. Every family of words would on this plan be to seek in one place, under the seed-word, or stem-root of the pedigree. After the etymon *court* would follow the substantives *courtier* and *courtesan*, the adjectives *courteous* and *uncourty*, the verb *to court*, the adverbs *courteously* and *uncourteously*, together with all other remoter descendants from the same stock. Thus an Etymologikon, teaching the complete internal derivation of English words would be achieved. Who can announce such a task, without expressing gratitude to the author for undertaking a labour so comprehensive, so lasting, so honourable, so important, so useful; by means of which, our speech will be diffused through space and perpetuated through time; the merit of our writers will be ascertained, and the efficacy of their instructions secured. May his patience equal his ambition!

The introduction, or preface, here published apart is a sort of English Grammar, of which the most peculiar and most valuable feature consists in the careful enumeration and derivation of our various formative syllables. An idea of the execution can only be given by a somewhat extensive extract.

"We have before observed, in the comparison of languages, that there is a regular gradation from *k* to *sh*, and from this variation of orthography we have several words, which are, respectively, of synonymous origin, and differ only in the circumstances in which they are now applied. It is thus that we have *shake* and *quake*; *shiver* and *quiver*; *short* and *curt*; *shrink* and *cringe*; *-shy* and *coy*, &c. The Latin *caput*, the German *kopf*, the French *chef*, the German termination *schaft*, the Dutch *schaft*, the Danish *skab*, the Saxon *scipe*, and our *ship*, all signify

head. In *landship* or *landscape*, it is used with the harder sound; and in Scotland this mode of pronunciation is general, as, *mastership* for *mastership*, *heirship* for *heirship*, &c.

"*Nasus* is said to come from the Latin *nasus*, the nose, which is the most prominent part of the face, as the *head* is of the body. This derivation is not improbable; for the ludicrous idea which it sometimes conveys, in modern English, is merely an idiom of the language. But, however this may be, the word is now used by itself solely to signify a *promontory*, or *headland*; and, as an affix is equivalent to *head*, or *chief*. *Brotherliness* is used in place of *brotherhood*; and *mischiefs*, when further compounded, becomes *remissness*.

"The Romans marked their Nouns of generality by *tia*, *tas*, or *tudo*. The first of these is formed, in English, by *cy*, or *cy*, as, *abundancia*, becomes *abundance*, and *clementia*, *clemency*, both expressing the abstract state, or principle, which might otherwise be exactly noted by *abundingsness* and *justness*. *Tas* and *tudo*, like the French *tête* (another name for the head,) is Englished by *ty*, or *ty*, and *tude*. *Honestas*, in Latin, and *honnêteté* in French, are both translated by the word *honesty*, which might be well enough expressed by *honesthead*, or *honestness*. *Ty* is a substitute for *tith*, *y* and *th* being interchangeable, as before-mentioned; and many words in *ty* were formerly terminated with *tith*. *Poor-tith* is still used in Scotland for *poverty*; and in old law writings, *widow-tith* signified *widowhood*. *Virginity* and *maidenhead* are synonymous. *Tith* and *tude* have an evident fraternity, and consequently words in *tude* are of the same class with those above-mentioned. They generally come immediately from the Latin *tudo*; as, *amplitudo*, amplitude, ampleness or greatness; and *multitudo*, multitude, or manyness. Occasionally the *d* in *tude* is suppressed, as in *virtue*, from *vir*, Latin, a man, originally signifying *manhood*, and figuratively *courage*, which was the first of *virtues* among the Romans. *Tith*, abbreviated into *th*, forms the concluding letters of many of our monosyllables; and adds the principle of abstraction to the words to which it is joined. Hence we have *sloth*, slowness; *mirth*, merriness; *length*, longness, or longitude, with many others: all of which may be explained in the same manner as words in *tude*, *ty*,

head, ship, or ness. Words in *th* were formerly in many cases terminated in *the*, and those in *ch* in *che*. *Birth, death; such and which*, were spelt *birth~~e~~, death~~e~~; soche and whiche*: and on our principles this orthography must have been more consonant with etymology. The final *e* was once exceedingly general, though now nearly discarded from the language. It had originally been vocal; and, in a certain stage of our literature, the Poets seem to have either suppressed its sound, or formed it into an additional syllable, as best suited their ideas of the harmony of verse. "Chaucer preserves or sinks the sound of his syllables arbitrarily, to suit his own convenience; the reader is frequently unable at a glance to discover his scheme of harmony, and it is extremely difficult to do justice to his versification in the act of reading his poetry aloud to an auditor."*

"The terms in which we would signify the relations of society must be borrowed from the *situation*, either as to time or place, of the common objects around us; and here *priority* is a distinguished emblem of eminence. *Arch*, from the Greek *archon*, a prince, or governor, was formerly used, by English writers, for a *chief*, or *leader*, in which sense it is to be found in Shakespeare. It is now in use only as an Adjective and in composition. We have *arch rogue*, a principal or great rogue; *archangel*, a chief angel; and *archbishop*, the head, or chief, bishop, who presides over a number of others. This word originally denoted *priority*, in point of time, the Greek *arche* signifying *beginning*, and, figuratively, *principal*, or *chief*, following the same rule with the Latin *principium*. It is in this sense that it appears in *archetype*. As a termination it signifies a *governor*, and compounded with *y* it forms *archy*, government. From the Greek *monos*, single, we have *monarch*, one who governs alone, and, from *a* privative we have *anarchy*, the absence of all government.

"The Latin *facere*, to make, originates several of our terminations. *Fy*, is make, and *faction*, the action of making. From thence we have *to deify*, to make one a God; *to fructify*, to make or to produce fruit; and *to purify*, to make pure. From these again, are formed *dification*, *fructification* and *purification*, expressing the action of the different Verbs. The termination *fy* is variously compounded with others, as, *it, atory, &c.* active, forming *fic, ficatory, ficative, &c.* whose powers may be easily ascertained by comparing their different parts with the explanations already given. Thus *prolific*, from *proles*, Latin, a race, or progeny, indicates that what we mention possesses the property of producing, or is of a generating kind.

"There are other terminations from *facere*, as, *feit, fit, ficient, &c.* but these form the basis, or principal part, of the compounds in which they are found, and, therefore, the proper place for their examination will be the Dictionary."

We question the truth of the first of these derivations. The syllable *ship*, or *skip*, appears to us etymologically connected with the verb *to shape*, and with the substantive *shaft*, and not to have meant originally the head; but the organ designated by the Swedish *skap*, which also means a short staff, or truncheon, an ensign of command. We have no doubt that, in the progress of Mr. Booth's inquiries, every little blemish or false guess of this kind will be effaced from his etymological conjectures; and that his dictionary will eventually fill up an open space in our literature with honour to the author, and with advantage to the public.

ART. XXII. *Logic, or an Essay on the Elements, Principles, and different Modes of reasoning.* By RICHARD KIRWAN, Esq. L.L. D. P. R. I. A. F. R. S. &c. 2 vols. 8vo.

ARISTOTLE tells us, in the beginning of the *Analytics*, that the purpose of logic is to let us know what science, or demonstration, is. Our belief, or opinion, on most points, is made up of many

* Godwin's Life of Chaucer.

separate inclinations of the judgment. To this notion we incline, from motives of authority and tradition; to that, because it was impressed with eloquence, associated with vivid pictures in our memory, or made to harmonize with our ruling sensibilities; to a third notion we incline, because it is consistent with those already in our minds, and appears to us to follow from them, and thus to be necessarily concatenated with what had gone before. Now the business of *dialectic* is to separate a mixed opinion into its elementary propositions; and the business of *logic* is to show, whether these elementary propositions are necessarily concatenated or no.

Aristotle endeavoured to write an art of logic: he recorded many logical phenomena, or forms of syllogism; he classed many of these happily under general heads, or categories; but his distribution wants the simplicity, which favours recollection, and the precision, which favours confidence.

The schoolmen followed in the track of Aristotle. Ramus, whose treatise of logic Milton has so admirably condensed, was the work, which shook to the base the antique structure in syllogizing. Descartes, by his *Art de Penser* gave the first vernacular treatise of logic to modern Europe. Hobbes and Locke have thrown light on the main principles of inference; but the most popular book appropriated to the inculcation of the art of reasoning by any of our elder writers is the logic of Dr. Isaac Watts. It is not drawn up lucidly or with taste. The piety of the author was so generally revered, that it has shed a nimbus over his whole reputation; and has given to flat poetry and to inconclusive reasoning a considerable extent and duration of repute.

Mr. Kirwan has not undertaken a superfluous task in endeavouring to provide a new introduction to Logic. The study is of high importance in all controversy. To the barrister, to the theologian it is indispensable. To every man it will afford some protection against error and deception. Men indeed have reasoned closely without acquiring logic; but even if a rhetorician's rules, "taught nothing but to name his tools," he would more readily know where to find and when to apply them, for having gone through the process of learning to name them.

Mr. Kirwan's preface has not the neatness one would have expected from a severe logician; his style is vague and redundant in no ordinary degree: he observes however that one object of logic is to define with precision the signification of words; and by this observation he lays the first stone of a new and of a just theory of logic. Watts tells us erroneously that reason distinguishes the man from the brute; whereas it is language, which distinguishes them. All minds reason. And logic is the art of reasoning with words, as precisely as with other signs. It turns language into mathematics, and puts syllogisms for equations: it is an algebra, of which the exes and wyes are terms in common use.

The first chapter treats of the object of logic, and defines some general terms. Among these definitions occur the following.

"6. Science is a system, that is, an arranged collection of truths immediately, or mediately, deduced from first principles.

"7. Art is the practical knowledge of executing its particular objects.

"8. Principles of any science, are the first truths whence others are derived."

These definitions are far from careful. (6) An arranged collection of truths deduced, or inferred, from *phenomena*, better deserves the name of science, than an arranged collection of truths deduced from *principles*, or, to copy the author's pleonasm, from first principles. (7) Practical knowledge is a bold, not to say a rash, union of words: *science* is latin for *knowledge*, and art is latin for skill; art therefore ought not to be defined *knowledge*, where it is to be contradistinguished from science. (8) What are first truths? How can one truth be derived from another; It may be included in another; some propositions being general, and some being particular. But truths are derived from *phenomena*, not from *noumena*, as the Kantians would say, or principles.

Where the doors of the porch of a temple of science grate so on the hinges, a prejudice arises against the architecture, yet the second chapter tends to dispel this. It is self-thought; and is far better than the transcribed matter.

The third chapter treats of the properties of propositions.

The fourth of compound propositions.

The fifth of complex, modal, and identic propositions. Too much is retained of the technology of the schools.

The second part treats of ratiocination. In opposition to Locke, Condillac, and others, who pass for authorities on the subject, Mr. Kirwan thus defines judgment.

"Judgement is an act of the understanding, or intelligent power of the mind, affirming the predicate to be applicable, or not applicable, to the subject of the proposition, when the relation betwixt them is discerned, or denied."

This definition may be correct, but is surely pedantic. A judge-

ment is an act, judgement is a habit of the mind; it differs from volition, in stopping at the ideal, and not extending to the sensual phenomena; but we question, whether giving a man a nickname, which comes under the quoted definition, ought to be called an act of judgement. All the book is in this style, too scholastic for grace, and often for precision. Yet it will be read with profit. The attacks on Locke are frequent, and usually well founded.

The third part discusses the different effects of ratiocination. Our author confounds arguments and proofs. In the third chapter of this part he defines certainty to be a state of mind, in which all *actual* doubt, or even suspicion of falsehood, is excluded. He then divides certainty into genuine, and suspicious. Genuine certainty, he says, is that which originates from indubitable arguments, that approach most to a demonstration. These indubitable arguments are again subdivided into three degrees; and thus certainty dwindles into the fraction of a fraction of a fraction of truth. A form of statement so favourable to scepticism, or hesitation, is perhaps not altogether correct. *Certain* originally meant *sifted*, *bolted*, and seems rather to exclude ignorance than doubt: it intercepts the hope of better evidence, and announces the repose of satisfied enquiry. This part treats of many questions not connected with the theory of logic; and is made a vehicle, especially in the second volume, for propagating the peculiar opinions of the author. He professes to be a disciple of Berkeley. Since that writer's time, the language of ideology has been better ascertained. It is agreed that sensations are motions, which take place at the external extremity of the organs of perception; and that ideas are

corresponding motions, which take place at the internal extremity of the organs of perception. With this plain definition of idea kept strictly and constantly in view, it is impossible to make a plausible statement of Berkeley's theory.

The fourth part is a treatise on Method, and involves many of the

topics examined in Mr. Gambier's little book on moral evidence. We are persuaded this work will be useful in reviving attention to metaphysical enquiries, in preparing a habit of correct inference, and in strengthening memory by the art of distribution.

CHAPTER XI.

NOVELS AND ROMANCES.

ART. I. *The Fatal Vow*, By FRANCIS LATHOM, 2 vols. 12mo.

THE first twelve chapters of the *Fatal Vow*, are singularly interesting and romantic: the discovery of her mother by Christabel, is pathetic; the character of Thelk is well drawn. But there is too large an interval of historic matter; or rather of adventures ascribed to celebrated historical personages, which have no foundation in fact. Against this sort of narrative our protest shall be unrelenting. It tends to produce in the memory an inconvenient confusion of fiction and reality, and to level in the imagination the chronicles of antiquity with the fabliaux of romance. If, however, there be a period of our annals, as to which this licence is tolerable, it is the reign of Henry the second. Fair Rosamond, and Richard Lion-heart are already the property of the poet; and may be mingled, with little impropriety, in new scenes of invention. Yet a something of consistency with received fable is even here desirable:

the desperate lion-hearted hero, the idol of an age of chivalry, was at no period of his life such a lover as Reginald de Brune; nor is it without a disappointing effect to find a Matilda engrossing affections, which conferred celebrity on Margaret of Hennegan.

The invention of this writer is admirable: every year we have had new novels of his to announce; yet their total dissimilarity of manner, incident, and personage render it difficult to indicate the favourite tendency of his mind. Few have composed so much, and repeated themselves so little. There are some anachronisms in those stories, of which the scene is thrown far back into antiquity. In this relation, for instance, a pistol is fired, before pistols were in use: they came into vogue in the reign of Henry the second of France, not in that of Henry the second of England.

ART. II. *The Discarded Son*. By R. M. ROCHE, 2 vols. 12mo.

THE first volume of the *Discarded Son* would have formed an agreeable separate story. At the end of it Elizabeth might easily have been married to Delacour; and enough of wonder, of curiosity, and of suspense would have been excited by the imaginary ghost, by the incomprehensible Mr. Eaton, and by the elopement into the highlands, to

support an unwearied attention.—After the sixth chapter, which relates the catastrophe in the chapel near Glengary, the story flags. The originally principal characters are superseded by new and less interesting personages; the marvellous and striking incidents of the commencement are supplanted by more ordinary and insignificant occurrences;

the conduct of the agents grows less rational and probable, less delicate and attaching; until at length a general indifference, a comprehensive lassitude, overspreads the persevering reader.

We recommend to those who have recourse to the circulating library for their habitual amusement, quietly and contentedly to stop at the end of the first volume; to imagine the heroine duly united to her lover, and not disappointed for a series of years, until her brother Osmond is also mature for matrimony with the every way noble Cordelia.

Exuberance is the great fault of modern writing, it results from the practice of paying by the sheet for literary composition. "Omit the insipid," is the grand recipe for improving the romantic literature of the country. An epitome, an abridgement of all our works of fiction would alike contribute to their longevity, and to our accommodation. The writer who aspires to permanent excellence must be his own abbreviator: the shears of criticism are less merciful than those of self-esteem.

ART. III. *Henry Hooka, a Novel.*

By Mr. DIBDIN, 3 vols. 12mo.

THE following extract will convey our opinion of Mr. Dibdin's authorship, so far as this work is concerned; it is taken from the first volume, p. 27. "Thus, being bred to no trade or profession, or misled, as too many are by an opinion of his talents, he had recourse to his pen for a livelihood; and the ingratitude of mankind being uppermost in his thoughts, he darted at gene-

ral satire, which he considered as a fair and manly mode of detecting impositions, and holding up to folly the mirror of truth. And thus, instead of cutting out coats and shoes, poor Climax began to cut out work for the critics, and soon attracted round him a plenty of hornets."—We have no disposition to sting him, but he must not molest us.

ART. IV. *The Wedding Day; a Novel.* By ELIZABETH ISABELLA SPENCE, 3 vols. 12mo.

IF there is nothing in these volumes to indicate great power of genius, or compass of reflection, they will at least furnish a few hours' harmless amusement to the novel-

reader, who in the indiscriminate indulgence of his appetite too frequently imbibes a disguised but subtle poison.

ART. V. *The Libertine.* By CHARLOTTA DACRE, better known as ROSA MATILDA, 4 vols. 12mo.

"THE painter who seeks the admiration of the crowd alone, bestows his chief attention upon vivid colouring and striking effect, desirous rather to seize the imagination by the boldness of his conception, than to satisfy the judgment, by the closeness of his designs from nature. Thus the writer, who would address the heart, and who has a moral purpose in view, should not, in his delineations of vice, exaggerate and

overcharge the picture by unnatural representation; but tracing conscientiously and steadily its terrible consequences, aim rather to fortify the mind by a lesson of severe truth, than to astonish, without impressing it by the incongruous legends of romance."

There is so much good sense in these remarks, that we have been tempted to transcribe them, and, ushering in the novel, they afforded

an auspicious augury of its execution. But it is more easy for an author to prescribe for himself judicious rules of composition, than to adhere to them. Libertinism as the title indicates, is the vice here traced from its polluted source through all its wild and capricious meandrings; the noxious current, blasting whatever it meets with, and accumulating in its course, at length, with headlong fury, is itself precipitated into the gulph below.

Certainly if in the delineation of libertinism, Miss Dacre has not exaggerated and overcharged her picture, by unnatural representations, she has injured it by improbable ones. Instead of impressing upon fiction the air of truth, she has given to truth the garb of fiction.

The incidents of this story, as

we have just observed, are far from being probable, nor are the characters always supported with consistency; but it has many striking scenes, and some few pathetic ones; the language, though sometimes ungrammatical, and often bombastic, is bold, stimulant, and energetic.

Concerning the last novel, which was thrown off from the rapid pen of this author, we had to remark, that the principal personages were courtezans of the lowdest class, and murderers of the deepest dye. In sketching the career of a libertine it is not likely that Miss Dacre should introduce her readers to a very moral society; the observation accordingly, if not true to the same extent, may yet in a mitigated tone be transferred to the present work.

ART. VI. *Fatal Revenge: or, the Family of Montorio, a Romance.* By DENNIS JASPER MURPHY, 12mo. 3 vols.

THE author of this romance has endeavoured to excite and support a protracted interest on the passion of supernatural fear, and on that almost alone. I question, says he, whether there be a source of emotion in the whole mental frame so powerful or universal as the fear arising from objects of invisible terror. Love, supposed to be the most general of passions, has certainly been felt in its purity by very few—but who is there that has never feared? Who is there that has not involuntarily remembered the gossip's tale in solitude or in darkness? Who is there that has not sometimes shivered under an influence he would scarcely acknowledge to himself?

It may be true that fear is an universal passion, that is to say, that at some period or other of life, it has imparted a momentary chill, impressed a torpedo touch upon every human soul; but fear is a cowardly passion, and that fear which arises from objects of invisible terror,

a superstitious one. Superstitious fear then, is ignorance and credulity grafted upon cowardice: the child is ashamed to acknowledge its influence, he struggles to resist it, and dissolves the spell. Surely it is rash to confide the exclusive interest of a romance to a passion which, if felt by some, is disavowed by all, which is only potent when the mind is weak, but which then indeed, like the night mare, sits grinning on the bosom of its powerless victim.

These volumes display one savage and continued scene of terrors. Mr. Murphy must be a man of more than mortal daring, according to his own degrading opinion of the general timidity of man, if in calling into existence these unreal shapes, he has not sometimes startled and shrunk back from the ghastly spectres of his own creation. But after all, one is rather fatigued with the monotony, than appalled at the frightfulness of the scenery he has presented, and is ready to exclaim with Annibal, —why should I be shut up in this

house of horrors, to deal with spirits and damned things, and the secrets of the infernal world, while there are so many paths open to pleasure, the varieties of human intercourse, and the enjoyment of life? It is this *variety* of human intercourse that is so much wanted here: every character introduced is dark and gloomy, every circumstance is horrible and mysterious. The character of Cyprian indeed, breaks like a sun beam through the darkness of the storm, and sheds a passing lustre on the spot it falls on. Her story is truly interesting; the fragments she reads to dissipate the melancholy madness of Ippolito, relating the history of her own love towards him, disguised as the story of a heart-broken nun, are many of them exceedingly beautiful, and indicate an acquaintance with the secret of that master-spring which can unlock the gates of pity, as well as those of horror. Like another Moses, the author strikes the rock with his wand, and streams begin to flow. It is to be regretted that the machinery of the piece suffers us to hold so short a converse with Ildelfonza Mauzoli; it would have been a relief to have had an earlier introduction to her, and her death, which by the way is not essential to the completion of the plot, would have been more affecting, had the virtues and simplicity of her character been more fully developed.

Although the incidents of this romance display a most prolific imagination, the characters are not remarkable for originality. There is a sufficient diversity between those of Ippolito and Annibal; the one a creature of feeling and of sense, open, enthusiastic, credulous: the other cautious, reserved, gloomy, and the victim of a deluded judgment. Both, like Charles de Moor, in Schiller's tragedy of "The Robbers," considering themselves bound to the perpetration of enormous guilt, by a chain against which all

human struggles are fruitless, by a chain forged by the strong hand of destiny, and which no human power can break. This principle of predestination pervades the whole romance; it exhibits the baleful effects of superstition, which urge on its victims, in defiance of their better judgment and their better feelings to the accomplishment of their own evil predictions.

The characters of the count and countess of Montorio have all the appearance of having been sketched after those of the "Thane of Cawdor," and lady Macbeth: he, the timid agent of a murder which *she* only had the masculine atrocity to devise.

We declined to relate the story of this romance; they who delight in the horrible and mysterious will find a feast prepared for them, of which they may partake with the unhallowed spirits of another sphere. The interest of the tale depends so much upon the circumstances of character, time, and place, that we should injure it by abbreviation.—We have been confined, therefore, to a few general observations, and the justness of these can only be appreciated by those who have perused the work.

Concerning the style of the author it may be remarked, that his epithets are numerous, gaudy, and hyperbolic: his conceptions, however, are oftentimes forcibly expressed, and there is a general brilliancy, though unchasteness of colouring, which is imposing and not ill adapted to the subject. He abounds in imagery, and some of his similes are just, striking and poetical.

Mr. Murphy represents himself as a very young man, and certainly there are many indiscretions of youth in his work. It displays a vivid fancy, and a genius, which when chastened and tutored by the judgment of maturer age, may give birth to some higher performance.

ART. VII. *Corinna, or Italy. By Madame de STAEL HOLSTEIN. 3 vols. 12mo.*

MADAME de Stael never writes her novel without a specific object: some obnoxious doctrine is to be opposed or some favourite one supported. That her morality has always been pure and correct, we could not assert with any consistency to an opinion formerly expressed. There is, however, so much knowledge of human nature displayed in her writings, such fidelity of observation, and such acuteness of remark, that it would be the height of injustice, or the height of ignorance to confound her with the vulgar herd of novelists. Nor on the score of morality is there any thing objectionable in these volumes; Madame de Stael has undertaken to be our guide among those monuments of ancient magnificence and art which yet remain to mark out Rome as once the seat of universal empire, the mistress of the world.

Oswald, the descendant of the house of Nelvil, one of the most illustrious families of Scottish nobility, left Edinburgh soon after the death of his father, to restore his health and revive his spirits in Italy. He is endowed with every grace and accomplishment both of person and of mind: a heavy calamity had wounded his feelings, and the melancholy he had imbibed gave a double interest to his character.

At Inspruck, near the frontiers of Italy, Oswald heard the story of the Count d'Erfeuil, a French Emigrant, from a merchant at whose house he had resided some time. The Count had supported the loss of a very large fortune with undisturbed composure, and since that event had procured his own subsistence as well as that of an aged relative, by teaching music. The Count was going to Rome, and was desirous of finding a companion whose

conversation might render the road more agreeable. Lord Nelvil had been so interested in his story, that he made an offer, through the merchant, of conducting him into Italy; an offer which was gladly accepted. Madame de Stael has displayed a good deal of address in contrasting these characters so as to make them a foil to each other. The misfortunes of the Count leave no more traces on his mind than the wreck of a vessel does upon the ocean. Nothing checks the lively sallies of his wit, or the random play of his fancy: his voluble vivaciousness is dexterously opposed to the taciturn melancholy of Oswald.

On the first morning after his arrival in Rome, Lord Nelvil is struck with the sound of bells in the numerous churches of the City, and the explosion of cannon in different quarters announce some approaching ceremony. He learns that Corinna, one of the finest women in Rome, and the most celebrated improvisatrice in Italy, is to be crowned that morning in the capitol. In the public streets he hears every one speak in raptures of Corinna, of her talents and her genius. It was disputed which of the Italian cities had the honour of giving birth to such unequalled excellence, to such a prodigy of perfection. The name of her family was unknown; she was about twenty-six years of age; her first productions had appeared about five years ago, and before that period no one knew where she had resided or where she had been. So musical her voice, so delicate her lyre, that no syren could surpass her in the concord of sweet sounds; so various her learning, that Chiron himself might have boasted of such a pupil; and in her ordinary conversation she displayed an eloquence so graceful, so captivating, as to fascinate all her hearers.

At length the car in which Corinna sat, drawn by four white horses, approached the capitol, whilst the air rung with 'Long live Corinna! Let Genius flourish! Success to beauty!' The enthusiasm was general, but Lord Nelvil did not catch its fervor: it was an adventure—he was uninterested in the ceremonial,—till at last he saw Corinna! The expression of her countenance, her eyes, her placid smile, the beauty of her form, the grace and majesty of her attitude might have warmed the frozen feelings of a stoic. Oswald witnessed the ceremony of the coronation: he heard, not without emotion, the eulogies of the several Italian poets who poured forth in impassioned strains the language of delight and admiration; but he listened with extasy to the extemporaneous effusion of Corinna herself on the glory and happiness of Italy.

A circumstance occurred during the ceremony which facilitated the introduction of Oswald to Corinna: she had marked his melancholy features in the crowd, and by a sort of poetical sympathy, felt an impression in his favour corresponding to that which she had inspired in him. As she was descending the staircase of the capitol, conducted by the Prince of Castel Forte, by a sudden movement of the head she dropped her crown of laurel and of myrtle, which Oswald had the happy opportunity to take up and return to her. Corinna thanked his Lordship in English, with that natural accent which it is scarcely possible for foreigners to acquire.

The lively count d'Erfeuil had likewise been present at the festival in the Capitol, and he called upon Lord Nelvil the next day to ask whether he would go to Corinna's in the evening? How, do you know her? "No," answered the Count, "but a person so celebrated is always flattered when people are desirous of seeing her,

and I have written to her this morning to ask her permission to wait upon her this evening." Little accustomed to this sort of familiarity, and somewhat shocked at it, it was nevertheless impossible to decline the proposal, particularly after the easy unembarrassed invitation which Corinna had returned to the Count in reply to his billet.

In the evening they repaired to the residence of Corinna, and the impression which on the preceding day each had made upon the other was by this interview more deeply marked.

"The Count d'Erfeuil, and the society which assembled at Corinna's every evening, being met, the conversation turned upon the talent for extempore composition which Corinna had so gloriously displayed in the Capitol, and they at last asked herself what she thought of it. "It is so rare," said the Prince of Castel-Forte, "to find a person at once susceptible of enthusiasm and of correct analysis, endowed like an artist and capable of observing with the eye of a critic herself, that we must conjure her to reveal to us as well as she can the secrets of her genius." "This talent for extempore composition," replied Corinna, "is not more extraordinary in the language of the South, than the eloquence of the forum, or the brilliant vivacity of conversation in other languages. I may even say, that unfortunately among us, it is easier to make extempore verses than to compose well in prose. The language of poetry differs so much from that of prose, that, from the very first stanza, the attention is commanded by the expressions themselves, which place, as it were, the poet at a distance from his auditors. It is not merely to the sweetness of the Italian, but rather to the strong and distinct vibration of its sonorous syllables, that we must attribute the empire of poetry among us. The Italian has a musical charm which produces pleasure in the sound of the words, almost independently of the ideas; these words, besides, have almost all of them something picturesque, they paint what they express. You know that it is in the midst of the arts, and under a delightful sky, that this melodious and strongly.

coloured language is formed. It is, therefore, easier in Italy than any where else to seduce with words without meaning, and without novelty in the images. Poetry, like all the fine arts, captivates the sensations as much as the reason. I venture to say, however, that I never spoke extempore without a real emotion, or an idea which I thought was novel having animated me. I hope, therefore, that I am a little less indebted than others to our enchanting language. We may speak it at random almost, and still give a lively pleasure, merely by the charm of rhyme and harmony."

"You think, then," interrupted one of her friends, that the talent for extempore composition injures our literature; I thought so, also, before I heard you, but you have made me entirely return from that opinion."—"I said," resumed Corinna, "that there resulted from this facility, this literary abundance, a very great number of common-place poems; but I am very glad that this fertility exists in Italy, as it pleases me to see our own plains covered with a thousand superfluous productions. This liberality of nature makes me proud. I am fond of this extensive talent, above all things, among the common people; it makes us acquainted with their imagination, which is concealed in the lower class of other countries, and is developed among us alone. It gives something poetical to the lower classes of society, and saves us that contempt which we cannot help feeling for every thing that is vulgar, of any description. When our Sicilians, on conducting travellers into their boats, address them in the graceful dialect of amiable felicitations, and bid them a sweet and long adieu in verse, we may say, that the pure breath of heaven and of the sea acts upon the imaginations of men, like the wind upon the Eolian harps, and that poetry, like its sounds, is the echo of nature. One thing more attaches me to our extempore talent, which is, that this talent would be almost impossible in a society disposed for buffoonery; there wants, allow me the expression, there wants the benevolence of the south, or rather of these countries, where they love to amuse themselves, without taking pleasure in visiting what amuses them, before poets will risk the dangerous en-

terprise of amusing their fellow-countrymen. A sarcastic smile is sufficient to damp the genius necessary for a sudden and uninterrupted composition; the auditors must also be animated along with you, and their applauses must inspire you."

A fortnight passed away, during which Lord Nelvil gave himself up entirely to Corinna; she had long been accustomed to the flattering homage of the Italians, and the language of adulation was exhausted. There was a certain dignity in Oswald's manner, a reserve, an unaffected sensibility which exercised a much greater power on her mind, than the fulsome flattery she was accustomed to receive. There is no disguise in the character of Corinna; she takes no pains to conceal from Oswald the pleasure she derives from his conversation and enjoys in his company. At the same time there is nothing offensive in her forwardness; whatever she says or does, she says and does it gracefully; and a freedom of manner which in these chilling regions of the north, might be received with a frown, would be deemed perfectly irreproachable in the softer climates of Italy. Corinna writes a note to Lord Nelvil, offering to accompany him in his examination of those splendid monuments of antiquity; and specimens of the fine arts which give celebrity to Rome; she proposes herself as his guide in these journeys through past ages; he embraces the overture with enthusiasm, and listens to her classic lectures with admiration and delight.

The story of this delightful novel is obviously subordinate to the higher purpose for which it is composed, namely that of expatiating on the antiquities of Italy, disserting on the fine arts, and the state of letters. The story is nevertheless not destitute of interest; the characters introduced are few,—not above four or five—nor is it inter-

raptured, or set off by any counterplot, or digression; it relies solely on its own intrinsic incidents, and the reflections arising out of them. In appreciating its merits, we must constantly bear in mind that the scene does not lie in England, but in Italy. Nothing can be more improbable than the conduct of Corinna, or more unnatural than her character, if, as is commonly the case, with vulgar and ordinary readers, our own country is to be considered as the epitome of general character, and as the standard of propriety for general conduct.

In reading this work one is reminded of Lord Hardwick's Athenian Letters, and the Abbé Barthélemy's Travels of the young Anacharsis. A sort of dramatic cast is given to it; a representation of real life, in which you are introduced, as it were to living personages; you see them move, you hear them converse, and thus obtain a very lively and impressive picture of Italian manners, sentiments, and pursuits. It was a task of no mean difficulty to have undertaken; the heroine is distinguished for uncommon talent and genius, for diversified knowledge and accomplishments. To delineate such a character demands on the part of the artist no mean confidence in her own powers and resources. Every observation is expected to be of exquisite wit, judgment, knowledge, and delicacy. Did Madame de Stael intend to draw her own portrait in the character of Corinna? We have heard it suspected that Corinna is not purely an ideal personage; the leading features of her mind, her love of literary glory and admiration, her self-confidence, her susceptibility, these with other prominent traits may have been modelled by Madame de Stael from her own character.

The temples, porticoes, churches, and galleries of Italy, have been

described a hundred and a hundred times. But Corinna's is not a dry and threadbare detail: some moral association, some ingenious criticism throws an air of novelty over the description of subjects which had forbidden us to expect it.

"Oswald and Corinna went first to the Pantheon, which is now called *Santa Maria della Rotunda*. Throughout all Italy, Catholicism has taken up the inheritance of Paganism; but the Pantheon is the only ancient temple at Rome, which is entirely preserved; the only one in which we may remark the beauty of the architecture of the ancients, and the peculiar character of their worship. Oswald and Corinna stopped before the Pantheon, in order to admire its portico, and the columns which support it."

"Corinna made Lord Nelvil remark that the Pantheon is so built as to make it look much larger than it really is.—"The church of St. Peter," she said, "will produce quite a different effect upon you; you will think it, at first, much less than it is in reality. The illusion so favourable to the Pantheon proceeds, as it is asserted, from their being more space between the columns, as the air plays freely round it; but above all, from there being almost no ornaments in detail, while St. Peter's is overloaded with them. *It is thus that ancient poetry only describes great masses, and leaves it to the thoughts of the auditor to fill up the intervals, to supply the developements: in every department, we moderns say too much.*"

From the Pantheon they proceed to St. Peter's.

"Stop here a moment," said Corinna to Lord Nelvil, as he entered the portico of the church, "stop until I draw aside the curtain which hangs before the door of the temple: Does not your heart beat upon approaching this sanctuary? Do you not feel, at the moment of entering, all which ought to be excited by the expectation of a solemn event?" Corinna then drew aside the curtain, and held it until Lord Nelvil passed; there was so much gracefulness in this attitude of Corinna, that the first glances of Oswald were occupied with surveying her, and for a few minutes he looked at nothing

else. He now advanced into the temple, and the impression he received under these immense vaults was so profound and so religious, that even the sentiment of love no longer was sufficient to fill his soul entirely. He walked slowly by the side of Corinna; both were silent. There every object around us commands silence; the least noise reverberates so far that no word seems worthy of being repeated in a mansion almost eternal! Prayer alone, the sorrowful accents of some feeble voice which it spreads, excites a profound emotion in this vast place; and when under these immense domes we hear the distant steps of an old man tottering upon these beautiful marbles watered by so many tears, we feel that man is respectable, even on account of that infirmity of his nature, which subjects his immortal soul to so many sufferings. We feel that Christianity, the worship of the miserable, contains the true secret of our journey through life."

"Corinna interrupted Oswald's reverie; 'You must have seen,' said she, 'the Gothic churches in England and Germany, and you may have remarked, that they have a much more dismal character than this church. There is something mystical in the Catholicism of the northern nations.—Our's speak to the imagination by means of external objects. Michael Angelo said, upon seeing the cupola of the Pantheon, 'I shall place St. Peter's in the sky!' and in fact St. Peter's is a temple, resting upon a church. There is some alliance between the ancient religions and Christianity, in the effect produced upon the imagination by the interior of this edifice. I often take a walk here in order to restore to my soul the serenity it sometimes loses. The sight of such a monument is like a continual and fixed music, which waits for you in order to make you happy when you approach it: and certainly we may place among the number of titles to glory, which our nation boasts of, the patience, the courage, and the disinterestedness of the heads of the Church, who consecrated one hundred and fifty years, so much money and such toil to the finishing of an edifice, which those who raised it could never hope to enjoy. It is even rendering a service to public morals to bequeath to a nation a monument

which is the emblem of so many noble and generous ideas.' 'Yes,' answered Oswald, "here the arts possess grandeur; the imagination and the invention are full of genius; but how greatly is the dignity of man neglected! How silly are the institutions, and how great the weakness of most of the governments in Italy! and yet how great is the servility of the people!" "Other nations," said Corinna, "have groaned under the yoke like us, but we at least possess an imagination which enables us to dream of a better destiny."

'*Servi siam sì, ma servi ognor frementi.*' 'We are slaves, but always fretful ones,' Says Alfieri, the boldest of our modern writers. There is so much soul in our fine arts that perhaps one day our character will rival our genius."

"Look," said Corinna, "at these statues placed upon the tombs! these pictures in Mosaic; patient and faithful copies of the chefs-d'œuvre of our great masters. I shall never examine St. Peter's in detail, because I do not like to find thereby those multiplied beauties which derange a little the impression of the *toute ensemble*. But how is it possible that a monument, or the chefs-d'œuvre themselves of the human mind, should ever appear to be superfluous ornaments! This temple is like a world within itself. It has its season—a perpetual spring, which the exterior atmosphere never alters. A subterranean church is erected under the pavement of this temple; the popes, and several sovereigns of foreign countries are buried here: Christina, after her abdication, and the Stuarts, after their dynasty was overturned, were here interred. Rome has long been the asylum of the exiles of the world: Rome herself, has she not been dethroned! her aspect, therefore, consoles monarchs who have been stripped of their regal dignity like her."

"*Cadono le città, cadono i regni,*

"*E l'uom, d'esser mortal, par che si degni.*"

"Cities fall, empires disappear, yet man himself frets because he is mortal."

"Place yourself here," said Corinna to Lord Nelvil, "near the altar in the middle of the cupola, you will perceive

through the iron gratings the church of the dead, which is under our feet; and upon raising your eyes, your sight will scarcely reach the summit of the vaulted dome. This dome, on viewing it from below, inspires a sentiment of terror. We think we see an unfathomable gulph suspended above our heads. Every thing beyond a certain proportion produces in man, that limited being, an invincible terror. What we are acquainted with is therefore equally inexplicable with what is unknown to us; but we are, as it were, habituated to obscurity, while new mysteries terrify and disturb our faculties."

"All this church is ornamented with antique marbles, and these stones know more than we do of the ages which are passed. Here is the statue of Jupiter, which they have converted into a St. Peter, by placing a glory upon his head. The general expression of this temple characterises perfectly the mixture of dismal dogmas and brilliant ceremonies; there is a foundation of sadness in the ideas, but in their application the gentleness and vivacity of the south—severe intentions, yet mild interpretations—the Christian theology, and the images of Paganism; in short, the most wonderful union of splendour and of majesty that man can give to his worship of the deity."

"Tombs decorated with the wonderful productions of the fine arts, do not present death under a forbidding aspect. But it is not the decorations of the ancients, who sculptured dances and games upon their sarcophagi, that have this superiority: the tombs of the moderns take off our contemplation from a dead body by the chefs-d'œuvre of genius. They present immortality to our ideas on the very altar of death; and the imagination, animated by the admiration they inspire, does not feel that coldness and silence which are the immovable guardians of sepulchres in northern climates." "Without doubt," said Oswald, "we wish that sadness should surround the tomb; and even before we were enlightened by the light of Christianity, our ancient mythology, as handed down to us by our celebrated poet Ossian, placed by the side of the tomb nothing but complaints and funeral dirges. Here you forget and enjoy yourselves; I know not if I should wish

that your fine climate should do me this species of service." "Do not, however, imagine," resumed Corinna, "that our character is light, and our understanding shallow. Vanity alone can render it trifling, an indolence may indeed interpose some intervals of slumber or forgetfulness into life, but it does not weaken or dishonour the heart; and unhappily for us, we can relinquish this condition by more profound and terrible passions than those of minds habitually active."

Interesting as many scenes in this novel are, the story will not bear a minute examination, nor shall we expose it to that test. The character of Lord Nelvil is a prominent one, and being an Englishman we have a standard to compare him by. His history is very extravagant and absurd; he indulges a veneration for the memory of his father, which absolutely degenerates into superstition and idolatry. This inflexible adoration, however, which leads him to the commission of greater injustice and cruelty than the disobedience of any positive injunctions, was necessary to exhibit the magnanimity of Corinna, to shew the superior ardor and constancy of a woman's love, and to proclaim the sacrifice, even to immolation, which she was capable of submitting to. The portrait of Corinna, whether she has a prototype in real life or not is admirably drawn: so remote is she however, from any character to which an Englishman could compare her, that he fancies her original is only to be found in the regions of fairy-land.

We confess that the perusal of this novel has given us a higher idea of the genius and powers of Madame de Stael than any of her former works: it is not exactly suited, perhaps, to the meridian of London; it attacks some of our manners and customs, and the eloquence of Corinna is more anima-

ted in paying homage to the genius of Italy and France, than that of England. We shall nevertheless be mistaken if in this country,

even through the medium of a bad translation, it is not acknowledged to possess a very considerable share of merit.

CHAPTER XII.

MEDICINE, SURGERY, AND PHYSIOLOGY.

ART. I. *Medical Reports of Cases and Experiments, with Observations, chiefly derived from Hospital Practice: To which are added, an Enquiry into the Origin of Canine Madness; and Thoughts on a Plan for its Extirpation from the British Isles.* By SAMUEL ARGENT BARDSLEY, M.D. M. R. M. S. Edinburgh; and M. S. London, 8vo. pp. 336.

EVERY one must approve of a work, written upon the plan of Dr. Bardsley's, in which the fruit of long experience is generalized and brought into a small compass, so that we can easily estimate both the opinions of the author, and the grounds upon which they are built. With respect to the value of the volume now before us, we shall endeavour to lay before our readers such an account of its contents, as may enable them to appreciate its merit.

The first subject of which the author treats is chronic rheumatism—a disease, every where common among the labouring classes; and in Manchester, from the occupations and peculiar habits of the manufacturers, more than usually frequent and distressing. We learn that 269 cases of severe chronic rheumatism have been under the author's care, as patients of the infirmary, and it is from this ample store that he deduces his observations. Under the title of chronic rheumatism, he informs us that he includes

“Such painful affections of the muscular fibres, membranes, and joints, as are unattended with fever, specific virus, or peculiar derangement of the stomach and bowels; and which are seldom accompanied with external tumor or inflammation, but are very liable to shift suddenly from one part to another, and are readily propagated along the course of the membranes and muscular fibres. This definition will include

chronic *lumbago*, *sciatica*, and what has been considered a distinct disease,—*nodosity of the joints*.”

The author informs us, that he has, for the most part, found less benefit from internal, than from external remedies, and to these last his attention seems to have been principally directed. From warm and vapor baths, although so generally extolled, he does not seem to have derived much advantage, except in particular cases, while in those of long standing, attended with much weakness, and with deep-seated pain in the larger joints, they were positively injurious; the application of steam to the part was, however, frequently found of essential service. These observations certainly do not correspond with our pre-conceived ideas upon the subject; although steam may be a more powerful method of applying heat and moisture, it is not easy to conceive how its effects should differ from those of the warm bath, except in degree. The author, however, expressly states, “that when protracted, deep-seated pains, had infested the larger joints, as in *sciatica* and *lumbago*, I have found much harm to result from the warm bath,” whereas, he afterwards informs us,

“Indeed, in every protracted case of the disease of the hip-joint, *lumbago*, or *sciatica*, the vapor of hot water, locally and properly applied, afforded (especially in conjunction with other to-

pical applications) a safe, and often successful remedy."

We bring forward these observations, not with the intention of opposing our opinion to Dr. Bardsley's experience, but in order to mark, what appears to us, a singular anomaly in the operation of external agents upon the human body.

We have before observed, that our author does not place much confidence in the operation of any internal remedies for chronic rheumatism. Sudorifics he does not think of much use, and they may even prove injurious if pushed to any extent. There is one singular remedy, which, as it would appear, has been largely employed in the Manchester infirmary, the oil extracted from the liver of the cod or ling. It has been used there for 30 years, and during that time has maintained its reputation nearly undiminished. It must be a most nauseous medicine, and as to its *modus operandi* we are left quite in the dark. It requires a persevering trial of some months before its full benefit is perceived, and we cannot but suspect that, in these instances, a part at least, of the advantage attributed to the oil, is derived from the good diet and commodious lodging of the hospital. Perhaps, in some cases, the patients may have swallowed their nauseous dose, as the price of these advantages, but perhaps more frequently the ceremony of taking the oil prescribed by the physician, may have been altogether dispensed with. We have a case of nodosity of the joints, which appears to have been completely removed by a salivation, and a rheumatic affection, brought on by exposing the body to cold while under the influence of mercury, which was also relieved by the same treatment. The author sums up, in a succession of propositions, the general result of his experience in chro-

nic rheumatism; of these we shall quote the 1st, 5th, 6th, and 8th, as containing, what appears to us, the most important information.

"1. Chronic rheumatism is a disease which affects all ages, from five to seventy, and upwards; more generally from twenty to forty, but most frequently from twenty-five to thirty. The proportion of females, attacked at this period, exceeds that of the males, by more than one-third. A large proportion of married women, between the ages of twenty-five and thirty, was affected with *lumbago* and *sciatica*, after lying-in. Nor is this fact of difficult explanation. The wives of the manufacturing poor are frequently exposed, after parturition, to a state of accumulated heat, by lying in bed, and taking (what they term) *comfortable warm drink*. After a few days spent in this manner, have elapsed, without any preparation, they enter upon either their usual domestic employments, or sit down to the wheel or the loom. It is to these causes, I have been able to trace the frequent attacks of *lumbago* and *sciatica*, which afflict poor lying-in women."

The subject concludes with a set of tables, in which are arranged the heads of all the cases, comprising the species of the disease, the remedies employed, the event, and the duration; these tables bear a considerable resemblance to those of Dr. Haygarth.

The diabetes mellitus is the next disease which falls under our author's observation. After premising a short history of the disease, he proceeds to give a detail of eight cases, which have fallen under his care, the termination of several of which he conceives to have been favorable. The first case had continued for three months, and was one month in the hospital, when by the use of animal diet, bark, *assafœtida*, and opium, the disease appeared to be subdued. No tidings, however, have been received of the patient since his dismissal from the hospital. In the second case, there is

no decisive evidence of the existence of sugar in the urine; there appears indeed to have been a great discharge of fluid, but rather depending upon a nervous or hysterical state, than upon a diabetic affection. The third was a complete case, and was obviously amended by the use of animal diet, but he left the hospital before the cure was completed, and has not since been heard of. The fourth case was far advanced, and terminated fatally. The fifth was less severe, but equally decided; it was removed by the animal diet, and would seem to afford a hope of a permanent cure, as no relapse has taken place for the space of 14 months. In the 6th and 7th cases the symptoms were considerably relieved, and the patients were discharged from the hospital much amended, but they both died shortly after leaving the house, one from inflammation of the bowels, and the other from phthisis. The 8th case was in like manner discharged cured, but there has not yet been sufficient time to ascertain the subsequent event.

The history of these cases is detailed with a considerable degree of minuteness, and certainly forms a respectable addition to the stock of knowledge which we possess on the subject of diabetes, but we hope not to be thought too severe in our judgment, if we remark upon them, that except in the 5th case, we cannot regard any of them as cured; in every one the animal diet proved serviceable, and in some there was a temporary suspension of the symptoms, but our experience of the nature of diabetes, and of its tendency to relapse, will not permit us to regard a temporary suspension in the light of a cure. The efficacy of animal diet, in suspending the symptoms of diabetes is indeed generally admitted, and the only point to be ascertained is, whether the cure will be permanent. This is to

be done, not by giving an account of what takes place during the residence of the patient in the hospital, but of his state for some time after he has left it; a year is the shortest period that we should wait, before we pronounced a diabetic patient cured. To the account of the cases is subjoined some experiments on diabetic urine, which were performed principally with a view of ascertaining whether this fluid contained any of the urea. In some experiments of Dr. Bostock's, which were published in the memoirs of the London Medical Society, he conceived that he had detected its existence in considerable quantity, but in a letter which appears in this volume, he candidly acknowledges that his former opinion was adopted too hastily, and that it principally rested on the visible appearance of the products which he obtained by treating diabetic extract with nitric acid.

We have next an account of the application of galvanism, in some cases of paralysis. The effect seems to have been decidedly beneficial, and probably superior to what could have been produced by the common electricity. We have one observation of practical importance, that

"7th. Where both sensibility and irritability are so greatly exhausted, as not to render the patient susceptible of the galvanic stimulus by the ordinary means; or where, from the unusual thickness of the cuticle, it forms a barrier to the transmission of the fluid, it will be necessary to excoriate the surface by blistering ointment, and apply the metallic points to the raw skin. But the pain and agitation, frequently induced by administering the remedy through so sensible a medium, must be guarded against by adapting the number of plates to the increased degree of susceptibility."

The author next relates the good effects of the oxide of bismuth, administered in pains of the stomach; he employed it in consequence of

the recommendation of Dr. Marcet, as stated in the memoirs of the London Medical Society; it promises to be a useful addition to the materia medica, and the experience of both Dr. Marcet, and Dr. Bardsley, prove, that this metal does not possess that poisonous quality which was formerly attributed to it. We may remark, by the way, that both from analogy and from authority, the word should be *oxide*, not *oxyd*, as our author writes it.

Dr. Bardsley concludes his volume by the re-publication of a case of hydrophobia, which originally appeared in the 4th volume of the Manchester memoirs, accompanied with some additional observations. The case itself is curious, and it is drawn up in an interesting manner. The patient died in the Manchester infirmary, with the most decided symptoms of the disease, and yet the only circumstance to which the complaint could be attributed, was the bite of a supposed mad dog inflicted 12 years before. Several circumstances had, however, occurred immediately previous to the appearance of the disease, which had produced the greatest depression of spirits, and mental agitation, and considering all the circumstances of the case, the author is more inclined to attribute it to these causes, than to any poison derived from the dog, which

might still be lurking in the constitution. The frequent occurrence of hydrophobia, about the time when the author was preparing this volume for the press, induced him to consider, whether there might not be some means adopted of entirely extirpating it from the kingdom.— This, he conceives, is perfectly practicable, provided the legislature should think fit to interfere; and the method which he proposes is simply the establishment of a general quarantine for all the dogs in the island. From the most accurate information that can be obtained on this point, it does not appear necessary, that this quarantine should be extended to a longer period than two months. The plan is obviously founded upon the principle, that the disease never occurs spontaneously, or from any other cause, except the contagious matter derived from the bite of a previously diseased animal. The author labours, and we think with success, to controvert the opposite opinion, which ascribes the disease to some peculiarity of climate, diet, &c. The method proposed for extirpating the hydrophobia, might be effectual, if carried into execution, but simple as it appears, we apprehend there would be the greatest difficulty in accomplishing it.

ART. II. *A View of the Nervous Temperament, being a practical Enquiry into the increasing Prevalence, Prevention, and Treatment of those Diseases commonly called nervous, bilious, Stomach and Liver Complaints, Indigestion, low Spirits, Gout, &c.* By THOMAS TROTTER, M.D. 8vo. pp. 328.

THE term nervous, as applied to a class of diseases, is one of those convenient common places, which a medical man has it in his power to employ, when he is urged to give a name to a case, the nature of which he does not understand. There has always been some cant word of this kind in vogue; spasmodic and bilious have each had their turn, but now the

phrase is nervous. By this remark we do not mean to insinuate, that that is not a morbid state, to which the term nervous is strictly applicable. The nerves, like all other parts of the body, have their appropriate diseases, and these diseases are generally well defined, and sufficiently obvious. It must, however, be remembered, that the nervous

system is so essentially connected with every organ of the body, that it is impossible for any disease to exist, in which some nerve or other is not more or less affected. To call these diseases nervous would, however, be a gross misapplication of the term; it can only with propriety be adopted in those cases where the nerves are primarily the seat of disease. In the course of this article we shall be led to inquire in what sense Dr. Trotter has employed the word, whether in the loose manner in which it is commonly used, or in the restricted sense in which alone it ought to be introduced into a professional work.

Our author dedicates his volume to Dr. Gregory, of Edinburgh, and in the course of the dedication takes an opportunity of stating the plan which he proposes to pursue.

"My plan is briefly this: a cursory view is given of the health of the savage state, in order that the contrast with civilized mankind may appear more striking. The inhabitants of a large town are next described; which may be construed into a kind of medical analysis of society: and this leads to an account of the *remote causes*, as found among refined modes of life and luxurious habits. A chapter follows on the influence which these disorders have on national character and domestic happiness. The history and progress of nervous diseases, with a general doctrine, or summary of the pathology, precede the prevention and method of treatment."

The propriety of a considerable part of this arrangement depends upon the particular view of the subject which the author has taken. He imagines that what he calls nervous diseases are rapidly increasing in Great-Britain, and are more common in this than in any other country. This he attributes to the variable climate of our island, "its political institutions and free government, and above every thing, its vast wealth, so diffused among all ranks of people."

The 1st and 2d chapters, in which the author describes the savage state, and contrasts it with the manners of the inhabitants of cities, are not uninteresting, and considerably characteristic, and we may readily conceive, that such opposite modes of life may have a most important effect upon the constitution. It appears to us, however, that many of the evils of civilized society are to be regarded as rather incidental than essential to it, and that upon a fair comparison, the balance will not be so much in favor of the savage. The alternations of violent exercise, and of perfect repose, to which his condition is incident, are, we apprehend, as injurious to health, as the more enfeebling, but at the same time, the more equable tenor of a European life. And the fact, we believe, will bear us out in this opinion; for notwithstanding the numerous diseases, that sweep away their thousands, more persons will be found to have attained the period of old age among the inhabitants of Great-Britain, distinguished as it is for its nervous ailments, than among any nation which remains in a state of barbarism. But the fatal effects of what is called civilized life, depend upon the incidental evils to which this condition is obnoxious. The unhealthy manufactures and trades which occupy so great a proportion of the lower classes of the inhabitants of towns, and the confined and sedentary habits of the higher orders, together with the excess of labour, to which people of all descriptions are either necessitated, or strongly tempted, are causes which continually operate to undermine the powers of life in general, and to induce a variety of specific diseases. The gratification of the appetite, and the pleasures of intoxication are not less valued by the savage than by the citizen, although they differ materially in their means of enjoyment, but the more active habits of

the former enable his digestive organs to endure the shock with less injury. The plan of corporeal education, in which the young savage is brought up, produces the robust frame which is capable of sustaining so much hardship, but at the same time it must be remembered, that a number of infants, who might have been reared by a milder discipline, are unable to go through the seasoning process. So that, although it may be considered as promoting the health of those who survive, it does not, upon the whole, seem to be favorable to that of the community, considered as a whole. There are, however, on the other hand, some diseases almost peculiar to a state of civilized society; those for instance, that are the offspring of contagion, and those which are directly produced by impure air and confined habitation. It must also be acknowledged, that the vices, to which the inhabitants of cities are peculiarly exposed, are often immediately productive of disease; those of the savage are, perhaps, equally destructive to the happiness of his fellow men, but they are certainly less injurious in their effects upon the health of the individual. We have offered these remarks, because we think that, although Dr. Trotter's view of the subject is, to a certain extent, just, yet that in his comparison of the two modes of life, he has not sufficiently estimated the evils which attach to the savage state.

The unfavorable circumstances which are supposed to operate exclusively upon the health of the inhabitants of cities, and which, according to the author, constitute the remote causes of nervous complaints, form the subject of the 3d chapter. These he arranges under a number of different heads, and offers some remarks upon each of them. The want of fresh air, and of a proper quantity of bodily ex-

ercise are among the most prominent of these causes, and it must be confessed, that their operation is productive of an alarming train of mischievous consequences. Perhaps no practice was ever known, so radically injurious to health, as the present system of carrying on the great manufactures; where numbers of persons are crowded together in close chambers, confined there without exercise, and breathing a hot and unventilated atmosphere. To these receptacles, fatal alike to health and morals; even the tender years of childhood are consigned, and thus all the prospects of mental or corporeal improvement are prematurely blasted.

Under the head of food Dr. Trotter condemns in very severe, but in vague terms, the use of tea. This has been long a favorite topic for the medical declaimer, but we have always been of opinion, that the injurious effects of this plant are rather taken for granted than proved. In the present instance, we do not perceive that any arguments are brought forwards; the author, as it appears, conceiving it sufficient to state his opinion, as one that was generally admitted. We think that he likewise magnifies the bad effects which result from the use of aromatic substances. It is true, that they are frequently taken in such quantities as to prove hurtful, but to what article of diet will not the same objection apply? Our author afterwards dwells upon some subjects of less general importance, as being less extensive in their operation; such as intense study, and passions of the mind, under which head he takes an opportunity of inveighing against modern plays and novels. We wish that his remarks upon the latter were attended to in proportion to their justice.

"The passion of novel reading is intitled to a place here. In the present age it is one of the great causes of nervous

disorders. The mind that can amuse itself with the love-sick trash of most modern compositions of this kind, seeks enjoyment beneath the level of a rational being. It creates for itself an ideal world, on the loose descriptions of romantic love, that leave passion without any moral guide in the real occurrences of life. To the female mind in particular, as being endued with finer feeling, this species of literary poison has been often fatal; and some of the most unfortunate of the sex have imputed their ruin chiefly to reading of novels. How cautious then ought parents to be in guarding against the introduction of these romances among their children; so calculated to induce that morbid sensibility which is to be the bane of future happiness; which to prevent is the task of a correct education; which first engenders ardent passions, and then leaves the mind without power to resist or subdue them. It is lamentable that three-fourths of these productions come from the pens of women; some of whom are known to have drank deep of the fountains of pleasure and adversity."

Dr. Trotter not unaptly concludes his list of the remote causes of nervous diseases with the article of medicines. Persons labouring under a depressed state of mind and body are perpetually endeavouring to obtain relief from their ailments, and as they have seldom sufficient patience or perseverance to remain steady to the advice of one medical man, they listen to any one who is bold enough to promise them assistance, or fall victims to the shameless arts of empiricism.

In pursuance of his plan, the author next proceeds to consider the influence of nervous diseases on the character of nations, and on domestic happiness. This chapter, as the title imports, has little to do with medicine, nor does it indeed possess any thing to command our attention. The author enlarges, in a general way, upon the bad effects of luxury, attacks the stock brokers, and indulges himself in abusing Bonaparte. We shall, therefore, take

the liberty of passing over this part without further delay, in order that we may arrive at the next chapter, in which we are presented with an account of the history and progress of nervous diseases. This chapter is interesting, both in relation to the other parts of the work, as informing us what are the diseases to which the author applies the term nervous, and likewise on account of the really valuable information which it contains. Nervous disease always depends upon a peculiar predisposition, which may be either hereditary or acquired. Its symptoms, when hereditary, are described at some length, and principally consist in that state of the stomach and bowels which renders them very liable to be affected by the slightest irregularities in diet. The child will manifest a tendency to those affections from the period of his birth, and as he advances in life, he becomes subject first to chorea, and afterwards to gout, dyspepsia, and hypochondriasis. The same train of diseases may likewise be produced in those who were not naturally disposed to them, and a foundation may be laid for what the author calls the acquired predisposition. This, he remarks,

"May be brought on by causes which especially weaken the frame of nerves, and the chylopoietic organs. This predisposition may take root, even during the earliest stages of infancy, in children born of the healthiest parents. The effects of the milk of an unwholesome nurse often lay this foundation. It may happen where the child is not sufficiently nourished; where the nurse is much affected with the disorders herself; if she drinks too freely of spirituous or fermented liquors, or is in the habit of taking opium or other drugs. Bad lodgings; impure air; hot rooms; chills from exposure to cold; washing the infant in water too cold or too hot; want of cleanliness; closing it with hot things, whether spirits or aromatics; frequent opiates in any form to make it sleep; deficient

exercise; sweetmeats; frequent recourse to medicines, such as emetics, and purgatives, but particularly calomel; and if these articles are often repeated at any stage of childhood, without being competently prescribed, they must infallibly debilitate the stomach and bowels, and induce the diseases in question. To all these causes may be added, the effect which the furious passions of some women have on the infant they suckle. But even children at an early age, are not beyond the reach of moral causes, particularly females, and these will often operate with great force on sensible minds."

We have next an account of the manner in which the pre-disposition may be required by adults; and afterwards a full detail of the symptoms which constitute a nervous attack. It is characterized by an affection of the spirits, combined with a disease of the stomach, but it does not clearly appear, whether the spirits or the stomach are to be considered as primarily affected, whether their affection be contemporary, or whether they be in the relation of cause and effect. But although the stomach be the principal, it is not the only seat of disease. The lungs and kidneys partake of the morbid state, and are affected with their specific diseases, the limbs suffer from cramps and convulsions, and the bowels are distressed with flatulence and colic. From the bare enumeration of these symptoms, the reader may pretty clearly perceive in what sense the author employs the term nervous; not as restricted to those complaints in which the nerves are primarily or immediately affected, but as extended to those in which they partake of the general state of the system. For the reasons which we have stated in the commencement of this article, we cannot but regard this as a glaring impropriety. Indeed so vague and lax is the manner in which the term nervous is understood, that the symptoms that are here classed together, depend upon independent

causes, which may exist at the same time, but which are not necessarily connected.

Our author next gives, what he calls, the general doctrine of nervous diseases. He conceives that they chiefly arise from particular modes of life, that they are hereditary, and especially affect the organs of digestion.

"It appears from what has been said in the preceding chapters of this work, that they are unknown in the savage state, but rarely met with among rustics; and are to be found in abundance in large towns, or wherever luxurious habits have displaced simplicity of living. They are so far to be classed among mental disorders, that a *disposition of mind*, not easily to be defined, attends every degree and stage of them; beginning with uncommon sensibility to all impressions; peevishness of temper; irresolution of conduct; sudden transitions from sadness to joy, and the contrary; silent or loquacious; officiously busy, or extremely indolent; irascible; false perceptions; wavering judgment; melancholy; madness: exhibiting in the whole, signs of deranged sensation."

The pre-disposition, upon which so much depends, is thus defined:

"A sensible, irritable, and mobile condition of nerves; by which different organs of the body, from slight causes, are urged into violent and involuntary action: and their motions and sympathy often reversed; giving birth to false perceptions and erroneous judgment; and sometimes accompanied with pain of the acutest kind."

This we consider as more appropriate than the previous description of the symptoms, many of which, we conceive, have very little connexion with or dependance upon that state of the nerves, which is here described, and which constitutes the essence of what may be properly regarded as the nervous temperament.

Dr. Trotter next enters into some speculations concerning the pathology of the disease, and is particularly anxious to explain the manner

in which the morbid sensations of the different parts of the system are connected together. After some remarks, which do not appear to us to be always directed by the soundest principles, he concludes, that "the pathology of these diseases is to be sought in the deranged sensations, and inverted sympathies of the great sympathetic nerve; and in the irregular action of all those organs to which it is distributed."—We cannot assent to this hypothesis; the only proof which we perceive to be adduced for it is the fact, that nervous affections are propagated very rapidly through the different parts of the body, and that this nerve seems the most ready method of communication. But what necessity have we to search for any method of communication, more than what is afforded by the general connexion of the nerves to each other, and to the brain? We can only regard this hypothesis as a lurking remnant of the exploded doctrines of animal spirits or vibrations.

We now come to the 7th and last chapter, which treats of the prevention and treatment of these diseases. From the variety of complaints, which are included in Dr. Trotter's idea of the nervous constitution, it may be concluded, that

their removal cannot be effected by any one medicine, or even by any one method of treatment, but that our curative means must, in a great measure, be applied to the relief of particular symptoms. The prevention of the disease is, however, the point that is principally to be aimed at, and this is to be accomplished by an unremitting attention to all those circumstances that affect the health in general, and the stomach in particular. The grand agents are air and exercise, particularly during the early period of life, while the constitution is acquiring that temperament which must ever afterwards remain, to a certain extent, fixed and unalterable. Many of the author's observations are judicious, and such as will be immediately assented to, although they are not, for the most part, distinguished by any thing peculiarly novel. Among the stomachic medicines he appears to be particularly fond of gentian.

Upon the whole we have perused this work with satisfaction, and we think it will prove useful. It is, however, to be considered rather as a popular, than as a scientific treatise. It expresses some general truths in a clear and forcible manner, but it likewise contains many ideas which are incorrect and fanciful.

ART. III. *Practical Observations on the Uterine Hemorrhage; with Remarks on the Management of the Placenta.* By JOHN BURNS, Lecturer on Midwifery, and Member of the Faculty of Physicians and Surgeons in Glasgow. 8vo. pp. 199.

IN our last volume we gave an account of a work of Mr. Burns's on abortion: the one now before us treats on a branch of the same subject, and may be considered as a kind of sequel to the former. The author begins by giving an account of the connexion which subsists between the uterus and the ovum. The latter body entirely fills up the cavity, and a multitude of minute vessels pass from one to

the other, through which, in their natural state, blood is freely transmitted without any effusion taking place. If, however, from any cause a separation is effected, the vessels become ruptured, and the blood which was formerly transmitted through them, is of course poured out, and constitutes the disease of which we are treating. In this, as in many similar cases, the powers of the constitution are provided with

the means for bringing about a natural termination, to which there is always a tendency, although intervening circumstances may prevent its accomplishment. It consists, first, in the syncope, which is brought on by the loss of blood, and which permits the fluid to coagulate, and thus stop up the ends of the vessels; or, what is more efficacious, the uterus becomes excited to contract, and expel its contents, by which means the diameter of the vessels is lessened, and the transmission of fluid through them proportionably retarded. It is upon the proper regulation of these natural means of cure that our treatment of the disease is, in all instances, to be founded.

The author considers at some length the occasional causes of the disease. The most important are external violence, acting so as to detach a part of the ovum; fatigue or over-exertion; increased action of the vessels; an irregular action of them; and the circumstance of the placenta being attached over the os uteri. The operation of any one of these causes is the loss of blood in greater or less quantity, by which the process of gestation is interrupted, and a tendency is produced to the expulsion of the fœtus. This effect is, however, not always produced, and in the usual course of the disease, it generally happens, that the quantity of blood discharged is so considerable, and is propelled with so much rapidity, that the vital powers become exhausted before the delivery is completed. Another state may also be induced; such a quantity of blood may be lost, as very materially to impair the vital energy, and yet the process of gestation may not be immediately interrupted; the constitution has, however, received so severe a shock, that a very slight additional irritation of any kind would re-produce the disease,

or bring on a state of irremediable debility.

In the treatment of the disease we are to be guided by the principles which were explained above. In their general application there seems little difficulty, but there is perhaps no morbid state of the body which calls for more unremitting attention, or which demands more vigor and promptitude. The immediate restraining of the hæmorrhage is the first point to be accomplished; for this purpose, rest and the horizontal posture are always essentially necessary; under particular circumstances, the lancet may be employed, and external cold is a powerful agent. This last remedy requires considerable judgment in its application, and we think the following observations will place in a favorable point of view our author's practical skill.

"The extent to which this cooling plan is to be carried, must depend upon circumstances. In a first attack, it is in general to be used in all its vigour; but where the discharge, either towards the end of this attack, or in a subsequent paroxysm, has gone so far as to reduce the heat much below the natural standard, the vigorous application of cold might sink the system too much. In some urgent cases it may even be necessary to depart from our general rule, and apply warm cloths to the hands, feet, and stomach. This is the case where the discharge has been excessive, and been suffered to continue profuse or for a long time, and where we are afraid that the system is sinking fast, and the powers of life giving way. There are cases in which some nicety is required in determining this point, and in those circumstances we must never leave our patient, but must watch the effects of our practice. This is a general rule in all hæmorrhages, whatever their cause may have been, or from whatever vessel the blood may come.

"A cold skin and a feeble pulse never can require the positive and vigorous application of cold; but, on the other hand, they do not indicate the application of heat, unless they be increasing, and the

strength declining. Then we cautiously use heat to preserve what remains, not rashly and speedily to increase action beyond the present state of power."

The most powerful method of restraining uterine hæmorrhage consists in the mechanical effect which is produced by introducing a substance that may have the effect of closing up the external passage. Although so simple an operation, it seems to afford great and permanent relief, and appears to operate without producing any unpleasant consequences. But it often happens that these means of restraining hæmorrhage are ineffectual, and that nothing can put a stop to it, or prevent its recurrence, except delivery. Hence a most important question arises, what are the cases in which we are to have recourse to this operation? On this point Mr. Burns presents us with the following observations.

"It may, I believe, be laid down as a general rule that when a considerable portion of the decidua has in the seventh month, or later, been separated, the hæmorrhage, although it may be checked, is apt to return. When a part of the placenta has been detached, and more especially if that organ be fixed over the os uteri, gestation cannot continue long, for either such injury is done to the uterus as produces expulsion and a natural cure, or the woman bleeds to death, or we must deliver in order to prevent that dreadful termination.

"If the discharge be in small quantity, and have not flowed with much rapidity—if it stop soon or easily—if no large clots are formed in the vagina—if the under part of the uterus has its usual feel, shewing that the placenta is not attached there, and that no large coagula are retained

within the os uteri—if the child be still alive—if there be no indication of the accession of labour—and if the slight discharge which is still coming away, be chiefly watery, we may in these circumstances conclude that the vessels which have given way are not very large, and have some reason to expect that by care and prudent conduct, the full period of gestation may be accomplished."

The author next proceeds to give us directions for the method of performing the operation; these are sufficiently well known, not to require being stated in this place; the principal point to be attended to, and one on which the author properly insists with much earnestness, is that we must not be too hasty in bringing about the delivery; we must rather excite the uterus to act, than supersede the necessity of it by our manual exertions. The contrary practice is, in every respect, dangerous; it causes great temporary uneasiness, and lays the foundation for an inflammatory state of the uterus.

We have afterwards some judicious remarks upon the plan to be pursued when hæmorrhage is occasioned by the circumstance of the placenta being attached over the os uteri, and likewise when it occurs during the process of delivery. The directions which are given in these cases appear to us to be judicious, and with respect to the work in general it may be observed, that, without possessing much of what is new, it contains a considerable share of valuable information, conveyed in a clear and easy style.

ART. IV. *Discourses on the Management of Infants and the Treatment of their Diseases. Written in a Plain familiar Style, to render them Intelligible and Useful to all Mothers. By JOHN HERDMAN, M. D. Member of the Royal College of Physicians, London; of the Medical Society, Edinburgh; and one of the Physicians of the City Dispensary. 8vo. pp. 174.*

THIS volume consists of two essays, the first of which was published some time ago, and has already been noticed in one of our

former volumes; the 2d, on the diseases of infants, now claims our attention. We may observe in general, that it exhibits the same character and stile with its predecessor; an originality of thought, quite independent of authority, and a boldness of stile, adapted to fix the attention, are the leading features of Dr. Herdman's writings. His originality, which causes him to discard all prejudice, sometimes, however, betrays him into gross inconsistencies, and his strength of stile leads him, at all times, to disregard elegance, and not unfrequently, borders upon vulgarity.

The diseases of infants he arranges under three heads; those of the stomach and bowels; those of the nose, lungs, and eyes; and those of the skin. Diseases of the stomach and bowels are those from which the infant suffers almost immediately upon his entrance into the world, and they either prove directly fatal, or they lay the foundation for a state of weakness, which is never afterwards entirely removed. The great change which the infant experiences at birth in all its functions, and especially in that of digestion, may be thought to account for these irregularities, to which it is so liable; but our author, according to his general system, attributes them, almost exclusively, to injudicious management with respect to diet, and to the improper administration of medicines. It has been generally imagined, that many of the infantile diseases depended upon the retention of the meconium, and to expel this substance it has been the custom to administer purgatives soon after birth. Dr. Herdman, however, argues, that the retention of the meconium is not the cause, but the effect of disease, depending upon a deranged state of the digestive organs, which is often

produced by the imprudent administration of purgatives, and must be aggravated by a perseverance in the same plan. The improper diet of children is stated as another frequent cause of the complaints which attack their stomachs and bowels. The absurd speculations with which the science of medicine has been so much infested, have induced those who were intrusted with the management of children to suppose, that the mother's milk, although so obviously prepared for their use, was possessed of injurious properties. This prejudice, a prejudice which is fortunately losing ground, our author warmly controverts, and if the subject does not admit of much novelty of argument, he at least places it in a forcible point of view.

"Strange to tell, the natural food of the infant has been reckoned the principal source of all his diseases. It has been supposed that your milk is a chyloous fluid; that it is readily affected or changed by the kind of food which you employ; that it is coagulable by acids, ardent spirits, &c.; that it is coagulated in the stomach of the infant; that it is peculiarly disposed to pass into an acedent or acid state; and that, by this disposition towards acidity and coagulation, aided by a prevailing acidity in the stomach and bowels of the infant, arising from a peculiar delicacy or atony in his frame, the greater number of his diseases are produced. Thus, if such doctrines be true, the infant receives his diseases, and his death, from the very hand of Nature herself!!!"

The substance of this part of the discourse is, that the stomachs and bowels of infants will be very seldom diseased, if we give them no food but their mother's milk, and abstain from the administration of medicine.

The 2d set of infantile diseases the author supposes to depend entirely upon improper temperature; by an excess either of heat or of cold, and still more, by the sudden alternation of them, a degree of

inflammation is induced upon the membrane which lines the nose, fauces, and chest, and is the cause of a formidable train of symptoms, which frequently proves fatal to young children.

"The undue operation of temperature is the cause of the affections of which I am speaking. It operates on the mucous membrane of the infant's nose; and in one case it produces a slight inflammation, with little or no discharge; in another, the inflammation is more severe, with a discharge of matter; and, in a third, it extends to the throat, and is attended with swelling of glands and specks, and sometimes with ulceration. It operates on the wind-pipe and lungs, and produces inflammation and morbid secretion, which, in one instance, is attended with a simple cough; in another, with a cough and difficulty of breathing; and, in a third, it assumes the form of asthma. It also operates on the eyes, where the inflammation is sometimes slight, with little or no discharge; sometimes more severe, with a watery discharge; and sometimes still more severe, with a discharge of pus or purulent matter—ending, in some instances, either in specks upon the eye, or in its entire destruction."

The author again inveighs bitterly against prevailing prejudices, when he comes to treat of the method that is employed to remove these affections; emetics, purgatives, bleeding, demulcents and expectorants he conceives all do positive mischief, and he appears to think, that the proper regulation of temperature is, in almost all instances, every thing that is necessary to relieve the disease. He indeed admits, that in urgent cases,

we may

"employ the warm bath, and in urgent cases, blisters with proper stimulants and cordials, the whole to raise the actions of the system, excite gentle perspiration, unload the lungs, and change the morbid secretion."

There is, we acknowledge, considerable force in many of the author's remarks, and in general, we admit his system, but he undoubtedly carries it to an extravagant length. The foundation of his reasoning, that the operations of nature are always perfect, and only require to be kept from the influence of counteracting circumstances, is itself an hypothesis, and one which we conceive is contradicted by the most palpable facts. The human frame, although so admirable in its contrivance, for reasons which it is not our province to explain, contains within itself the seeds of disease.

Our author's work affords a striking illustration of what is so generally observed, that those who the most loudly declaim against theories, are themselves apt to fall into the greatest speculative errors. In consequence of some particular opinions which Dr. Herdman adopts respecting the nature of inflammation, he goes so far as to lay down the principle, that it does not require what is usually stiled the antiphlogistic treatment, but that, as it depends upon a state of debility, it is aggravated by every thing which tends to reduce the strength, or to diminish the vigor of the system.

ART. V. *An Essay on the Causes and Phenomena of Animal Life.* By JOHN HERDMAN, M. D. Member of the Royal College of Physicians, London; of the Medical Society, Edinburgh; and one of the Physicians to the City Dispensary. 8vo. pp. 236.

AFTER having given some instances of what is unfortunately too common an occurrence in medicine, an injurious practice deduced

from a false hypothesis, the author enlarges upon the benefit that would accrue to the science of medicine, could we succeed in es-

tablishing a true theory of animal life. The laws of organized beings must, he remarks, be as fixed as those of inorganized matter, although they are obviously different, and less easily detected; in the present volume he proposes to undertake the development of these laws.

He commences by inquiring into the circumstances which characterize animal life, and which he determines to be sensation, perception, and motion. These are obviously produced by the action of external agents, but we are quite unable to explain the manner in which these agents operate in their immediate production. All that we can say is, that there must be a peculiar organization of the body, by which it is fitted to receive the impressions made upon it, and that the body is possessed of a power of receiving impressions. To this power different denominations have been assigned; our author, after the example of Brown, calls it excitability.

After these preliminary remarks, Dr. Herdman lays down the plan which he proposes to pursue in the prosecution of his work.

"In the prosecution of this subject, we shall first take a brief view of the structure of the animal body, chiefly with the design of showing that a similar organization, under various modifications, takes place in every part.

"Secondly, we shall endeavour to show, that by the union of the various parts of the animal body, a complete and indivisible whole is formed, so that any agent which operates upon a particular part, must in a greater or lesser degree affect the whole.

"Thirdly, we shall offer some general observations on the nature of excitability, or that principle, which appears to exist in every part of the body; and by which it is rendered susceptible of the action of various agents.

"And lastly, we shall take a brief view of those agents, by the operation of which,

upon organized matter, the phenomena of life are produced and continued."

The author in some degree deviates from his course, by premising a few observations on the nature of the different agents that operate on the living body. He arranges then under the heads of natural agents which are either external, as air, heat, and aliment, or internal, as passions of the mind, the blood, and the different secreted fluids; morbid agents, such as the contagion of different diseases, and lastly, those agents which are fitted to counteract the effects of the 2d class, as the different substances used in medicine.

In the view which the author takes of the structure of the human body, his principal object is to show that all its parts are organized. The bones and cartilages, although they possess less excitability than the muscular or nervous parts, are not devoid of it, and appear to be endued with that quantity, which is best adapted to the offices which they respectively serve in the animal œconomy. As the membranous parts of the body are those which display the least signs of excitability, so, on the contrary, the muscles and nerves are those in which it exists in the highest degree. Our author, although on some points he opposes the Brunonian doctrine, adopts an opinion which we have always considered as one of the grand errors attached to that hypothesis. He speaks of the muscular and nervous power as essentially the same, he includes them both under the general title of excitability, and considers them to be possessed of the same laws of action, and affected in the same manner by external agents. Differing from him, as we do on this point, we cannot coincide in the conclusion that he would deduce from his remarks on the structure

of the animal body, that a similar organization takes place in every part.

To the author's second proposition, that by the union of the different parts of the body, a complete and indivisible whole is produced, we conceive that every one must assent. It is indeed a truth which is so evident as not to require much confirmation; many of his illustrations, however, are not uninteresting, and the facts which he states are perhaps not always sufficiently kept in view by the practitioners of medicine.

In treating of the nature of excitability, the main object of the author seems to be that of showing the immediate connection which it has with the organization, so as to enable us to conclude, that the state of the organization may, in all cases, express the state of the excitability. He indeed goes so far as to lay down the proposition, "that the state of the organization and the state of the excitability are convertible terms." This is a conclusion, however, to which we cannot give our full assent, nor do we think that the observations of the author go so far as to establish it in all instances. By organization must be meant a peculiar mechanical arrangement of matter, and every circumstance seems to prove, that this arrangement is necessary for the production of the effects which constitute life. But there are many instances in which the powers of life, or as the author would call them, the excitability, is changed, without any change being visible in the arrangement, either of the muscular or the nervous parts; and to infer that in these cases a change *must* take place, is merely begging the question in dispute. The method which the author takes to prove or illustrate his position is, in our opinion, very inadequate; he at-

tempts to show, that in the different periods of life, and in all the different states of the constitution, the excitability preserves a determined ratio to the state of the organization. In infancy, where the organization is delicate, the excitability exists in a high degree, in the adult period, when the organization becomes more perfect, the excitability is diminished, and this operation may be considered as going on to the termination of life. These observations are, in a great measure true, but they do not prove the point in dispute. They tend to show that where the organization is changed, the powers of life undergo some alteration, but they do not prove the reverse of the proposition; nor have we, in any part of the treatise, a direct argument brought forward in its support.

Although the language of this work, and many of its leading doctrines are Brunonian, yet, as we have before remarked, the author, on some points, directly opposes this system. For instance, he takes considerable pains to prove, that there is no essential difference between direct and indirect debility. He illustrates his opinion in the following manner. Direct debility, which depends upon the abstraction of the natural agents, such for instance as aliment, is immediately produced by a defect of animal matter to supply the waste of the system; indirect debility is caused by the exhaustion which follows the immoderate use of alcohol or other powerful stimuli; and here the ultimate effect is the same, the deficiency of animal matter in the system, in consequence of the secretory and excretory organs being excited to an unusually powerful action, and carrying off the matter more rapidly, than it can be restored by the natural channels of supply. This opinion bears with

it an appearance of ingenuity and simplicity which is, at first view, somewhat imposing, but we apprehend it is not tenable. The languor which succeeds a fit of intoxication cannot be attributed merely to a want of animal matter; it certainly, in a great measure, depends upon a peculiar state of the nervous system, in which, as far as we can judge, no mechanical change has been experienced.

Differing as we do from the author in the fundamental proposition upon which the weight of his argument rests, we think it unnecessary to pursue his ideas through the remainder of their course. Those who are fond of the metaphysics of medicine, will be pleased with this work, but those who relish only what tends immediately to practical utility, will not find much that can satisfy their wants.

ART. VI. *An Inquiry into the Seat and Nature of Fever; as deducible from the Phenomena, Causes, and Consequences of the Disease, the Effects of Remedies, and the Appearances on Dissection.* By HENRY CLUTTERBUCK, M. D. Member of the Royal College of Physicians, London. 8vo.

THE formation of a new theory of fever seemed to us so perfectly hopeless an undertaking, that we entered upon the perusal of this volume with that feeling of depression which arises from the contemplation of misapplied exertions. Nor indeed did we lose this sentiment during our examination of its contents, for notwithstanding the extent of medical science which it displays, and the judicious manner in which the author has arranged his materials, our opinion is, that in the main object, he has entirely failed. The author remarks in his preface,

"That the practice of physic has, in many instances, in the result, been materially benefited by hypotheses which have ultimately turned out to be unfounded. New instruments of cure have been often thus suggested, and the powers and uses of others more amply investigated. It may be fairly questioned, whether the powers of opium, wine, and many others of the most active articles of the *materia medica*, would have been so well understood as they are at present, but for the temporary prevalence of particular hypotheses."

The remark is just, but what is the inference to be deduced from it? An incidental advantage appears to have arisen from what is in itself acknowledged to be bad; this consideration might lead us to use

our endeavours to obtain the advantage by some more direct means, but it can never be properly urged as an argument for adhering to what is really objectionable. The author proceeds to lament the imperfect state of our knowledge respecting the treatment of fever; practices of all descriptions, have in their turn been extolled, and, in their turn, have fallen into neglect, and even, after all the modern improvements, we find different kinds of remedies almost indiscriminately recommended, or those the most opposite in their nature, held up by their respective partizans as alone deserving of confidence. This evil, the existence of which cannot be denied, Dr. Clutterbuck ascribes to the want of a fundamental principle, by which we may be directed in the cure of fever, and thinks that this can only be obtained, by establishing some consistent theory of the disease, which will at once explain its phenomena, and illustrate the operation of remedies upon it. We are not disposed to controvert this opinion, it is indeed self-evident, that if we had a proper theory of fever, we should be enabled, with more advantage, to direct our means for its removal. But when we reflect

upon the little success of the attempts that have hitherto been made, when we farther consider, that the greatest part of the confusion and discordancy that we regret in the treatment of fever depends upon the spirit of theorizing, it would certainly be the part of prudence for the author to pause before he enters upon the attempt, and to ask himself, whether his exertions might not be employed with more advantage in an accurate examination of the phenomena of the disease, and in a patient investigation of the effect of remedies upon it, than in pursuing the phantom of an hypothesis, which, there is so much reason to apprehend, will, after all, elude his grasp.

Dr. Clutterbuck divides his work into two parts, the first containing the general doctrines of fever, while the second is intended to point out its particular application to the various states of the disease, but the first part only is yet published. He enters upon the subject by giving an account of the laws of the animal œconomy in a state of health, and then proceeds to offer some reflexions upon disease in general. On this subject he lays down two propositions, to neither of which we can give our assent. The first is, that there is no such thing as a universal disease, but that "strictly speaking, all diseases are in their origin local, or affections of some particular parts or organs, and never of the entire system." This opinion he endeavours to prove from the consideration,

"That every part of the system is endowed with a peculiar kind of susceptibility, rendering it liable to be influenced by certain causes only; that an increase or diminution of action in one part generally induces a contrary mode of acting in others; and, lastly, that the causes exciting disease, all of them, produce peculiar or specific effects."

These observations are, to a cer-

tain extent, correct, especially as applied to the different organs of the body, but as they respect the great systems of the blood vessels, the nerves, and perhaps that of the absorbents, we cannot admit their truth. Not only from theory, but from fact, are we persuaded, that causes may operate on the central parts of these systems, which may extend their influence through their most minute ramifications, and may, in the strictest sense of the word, produce a general disease. Our author's second proposition is, "that debility, although it may give a predisposition to disease, is of itself rarely, if ever, either the proximate or the occasional cause." For this proposition we do not perceive that he professes to offer any argument, he brings it forward merely upon his own authority, we do not therefore conceive ourselves called upon to adduce any arguments in opposition to it. We shall think it sufficient to state, that the contrary doctrine is the one generally adopted by the practitioners in this country, and that it appears to us obviously deducible, as well from the phenomena of disease, as from the supposed operation of many of its most frequent causes.

Having gone through the preliminary matter, we now arrive at that part of the work where the author enters more directly upon his subject, the investigation of the primary seat of fever. According to his original principle he cannot admit this disease to consist in a general affection of the system, he is therefore led to examine the different symptoms, with a view to discover which of them are essential, and thus to ascertain in what part the morbid change originates. He examines the phenomena of fever as detailed by Fordyce, Huxham, and other authors of eminence, and concludes from his examination, that the symptoms may all be re-

ferred, "to a topical morbid affection of the brain." The author, in a considerable degree, founds this conclusion upon a principle which he endeavours to establish, that the influence of the brain is more apparent in the operation of the animal, than in the vital functions, these latter being, to a certain extent, independent of it.

In illustration of this principle, and in order to confirm his peculiar doctrines respecting fever, our author devotes a section to the examination of the state of the animal functions, and afterwards, one respecting the vital functions, and concludes, from an extensive course of observation, both original, and deduced from respectable authorities, that the former of these, viz. the external senses, the voluntary, and the intellectual powers, are always more or less affected, and that they are the first which indicate the presence of disease, while the vital functions, although they very frequently partake of this state, are more variable, both as to the degree and the nature of the morbid change, and consequently, that the essence of the disease is to be sought for in some cause acting upon the former powers. This statement must, in a considerable degree, be admitted, but we do not think that the conclusion deduced by Dr. Clutterbuck irresistibly follows from it. The nervous system appears to receive the first impression of the attack of fever; the impression does not seem, however, to be confined to the brain, but to pervade every part of the nerves, and if the affections of the vital functions be more varied than that of the animal, this may be attributed to the greater diversity in the nature of their powers and actions, and to their being more independent of each other. We may conceive an affection of the system to take place, in which the irritability of the muscular fibre,

or the sensibility of the nerves may be generally increased or diminished, and yet, owing to peculiarity of constitution, or external circumstances, in one person, the stomach and in another the lungs, may partake more of the morbid affection.

We have afterwards some observations on the predisposition to fever, its remote causes, and the consequences of it, all which are brought forwards to establish the point, that the nervous system is the part primarily affected. It is, however, in his chapter, "on the nature of febrile action," that the author comes to the full development of his hypothesis. After having endeavoured to show, from the considerations mentioned above, that the essence of fever consists in a peculiar affection of the brain, he next proceeds to inquire into the nature of this affection. He informs us, that he regards it "either as a state of actual inflammation, or, at least, a condition nearly allied to it, as it contains the most essential characters of this affection." To support this opinion, the author examines in succession the phenomena of the disease, its causes, and the effect of remedies upon it, to each of which subjects he devotes a separate section. The first treats "of the analogy between the phenomena of fever and those of inflammation generally." Could this analogy be well supported, we acknowledge that Dr. Clutterbuck's hypothesis would receive a powerful confirmation, but in our opinion it is extremely defective. The following circumstances are properly pointed out as the most characteristic of inflammation, "preternatural heat and redness; tumour; pain, often of a pulsative kind." Now, without following the author through the whole of his illustrations, it may simply be asked, whether the most perfect cases of fever do not fre-

quently occur, in which there is neither redness, nor tumour, nor pulsative pain, and if the heat of the head be encreased, it is in as much only as the temperature of the whole body is augmented. That in some cases, or even a considerable number of instances, we have redness of the face, and throbbing pain about the head is admitted, but, in order to prove that these are essential to the existence of fever, it must be shown that they are always present. We are presented with observations taken from different authors, respecting an increased force of the circulation in the vessels of the head, and an increased sensibility of the nervous system. We have no doubt of the accuracy of these observations, and we admit, that an increase in the force of the circulation and of the sensibility are symptoms that not unfrequently make a part of the phenomena of fever, but, as has been already remarked, before these can be made essential to the theory of the disease, it will be necessary to show, that they are uniformly present, a fact which we positively deny. The same kind of objection may be urged, with still more force, against another part of Dr. Clutterbuck's reasoning. He says, that in many fevers, the blood, when drawn, exhibits the buffy coat, and that if this be not always present, it is, in like manner, occasionally absent in proper inflammation. But in answer to this we reply, that its presence in typhus fever, and its absence in pneumonia, are equally unusual circumstances, so that to make good his point, the author argues, not from the rule, but from the exception.

In establishing the analogy between fever and inflammation, the author dwells very much at length upon the similarity of the treatment which has been adopted in these two states of disease. This he consi-

ders, as "in a great measure essentially the same." "Thus," he adds, "blood-letting, vomiting, sweating, purging, and blistering, are the principal remedies that have been employed with effect to carry off both fever and inflammation." We, to a certain extent, admit this statement, but we cannot follow the author in the inference which is deduced from it. The remedies above mentioned are those which the most effectually remove inflammation, and they have no doubt proved useful in fever; perhaps in some kinds of fever they are the most appropriate remedies. But here, as in the former instance, we appeal to the candid judgment of the practitioners in this country, whether the typhus, under the form in which it usually appears to them, ought to be treated essentially in the same method with an inflammation. It may happen that some cases of typhus require the abstraction of small quantities of blood, although this necessity, we conceive, very seldom exists; it may happen, that in some peculiar constitutions, bleeding may not be admissible in inflammation, and what is perhaps still more probable, a patient may recover from typhus, although he has been bled, and from an inflammatory attack, although the bleeding has been omitted; but here again we are obviously arguing, not from the rule, but the exception, and we are falling into the most dangerous error of generalizing from premature premises.

It will probably have occurred to many of our readers, that inflammation of the brain constitutes a disease already recognized both by practical and theoretical writers, and we are naturally led to ask, whether they have been mistaken in their opinion of the existence of this complaint, or whether its symptoms are not to be distinguished from those of common fever. The au-

thor does not omit to notice this circumstance; but he attempts to counteract the force of the objection that might be derived from it, by shewing, that the character of phrenitis, as described by systematic writers, is ill defined, and that in fact the symptoms assigned to this complaint are little, if at all, different from those of fever. But here we are led to lament the vague sense in which the most important medical terms are too frequently employed. Phrenitis is itself a species of fever, and therefore every symptom of phrenitis must be a symptom of fever, but in order to prove the identity of the affections, it would be necessary to show, that the converse of this proposition will hold good, and that every symptom of all the species of fevers must be similar to those of acknowledged inflammation of the brain, such for instance, as exists in the early stages of hydrocephalus. But surely, no practitioner can admit this proposition.

The following passage conveys a clear idea of the author's hypothesis, and contains also a summary view of those circumstances which he considers as the essential characteristics of fever."

"In conformity, then, with the view of fever above given, we should consider it as a topical affection of the brain, founded in inflammation; in a word, as a variety of *phrenitis*, the essential characters of which it contains. The term *phrenitis*, however, is objectionable, as expressive of delirium or alienation of mind, which, though a very frequent, is not a necessary nor constant attendant on fever. The term *encephalitis*, as implying merely inflammation of the contents of the cranium, seems more appropriate, and is sufficiently comprehensive to embrace every variety of the disease.

"Must not fever, therefore, in future be removed from the class of *universal* diseases (if there be any such), and ranked with the *PHLEGMASIÆ*, or topical inflammations, of nosologists? Like these, its characters are

to be sought in the condition and feelings of the part affected, and in the state of its peculiar functions. Thus, in every proper fever, we shall find, in addition to the ordinary febrile symptoms of hot skin, irritated circulation, foulness of tongue, thirst, and deficient or irregular secretions,—pain in the head, generally of the throbbing kind, and extending along the continuation of the brain that is lodged in the channel of the spine; increased heat of the head, easily perceived on compressing it with the hands, even though the body and extremities be cold; unusual throbbing of the arteries in the neck and temples, suffusion of the eyes, and an altered expression of features easily to be perceived, but difficult to be described; together with disturbance of all the functions immediately belonging to the brain, as the *voluntary* and *mental* powers (both of which are always greatly weakened), and *sensation*, which, at different times and in different stages of the disease, is subject to be exalted, depressed, or otherwise depraved. If to these be added, irregularity in regard to sleeping and watching, which, though common to many other diseases, belongs in a peculiar manner to the state of fever, we shall have characters always sufficient to enable us to detect the presence of fever in the system, and affording at the same time the clearest indications of its nature and seat."

We have already stated, that the author attempts to establish his peculiar theory of fever partly upon the effect of the different means employed for its cure. After having done this in a more general way, he devotes a long chapter, which occupies a considerable portion of the whole volume, to the consideration of each of the different classes of remedies. The principal object of this detail is to show, that, in a variety of instances, the same kind of treatment has been found useful both in fever and in inflammation. The chapter is altogether interesting, but we are disposed to regard it to be principally valuable, as a proof of the fluctuating state of medical opinions and practice, and as a history of the mistakes into which men of the

greatest talents have fallen, in consequence of their undue attachment to hypothesis. If we are to form any conclusion respecting the nature of the disease from the means that have been adopted for its cure, it must be, that the term fever includes under it a great variety of species, which differ essentially from each other, and that our indications of cure must be derived

from the circumstances of each individual case, without regard to the name by which it is designated.

We shall now take our leave of Dr. Clutterbuck, with assuring him, that we look forward with pleasure to the publication of his second volume, although we are obliged to differ from him in so many essential particulars.

ART. *A System of Operative Surgery, founded on the Basis of Anatomy.* By CHARLES BELL. 2 vols. 8vo.

THE works that have proceeded from the pen of Mr. Charles Bell, are well known, and deservedly esteemed; they entitle him to the character of an accurate and scientific anatomist. In the present publication he enters upon the province of surgery, and proves, that his acquaintance with this department of the profession, is not merely derived from the dissecting room. The object which the author proposes to himself in the work, of which this volume is only the commencement, is in some respects new. He does not profess to give a general system of surgery, nor even a complete account of particular parts of it, but he proposes to lay before the reader any important circumstances, connected with particular operations, which occurred to him, when he was called upon to perform them. The remarks are not to be considered as altogether original, this indeed is not the case with the greatest part of them, but it may be concluded, that the author supposed, either that they were overlooked, or at least, not sufficiently attended to by operators in general.

Before entering upon the consideration of particular operations, we have an introductory section on wounds, containing observations on the different species of injuries, to which the soft parts of the body are liable; contusions, cuts, punc-

tures, and lacerated wounds, the succeeding inflammation is described, and its progress to suppuration and gangrene. The following remarks on the opening of abscesses may be quoted, not as broaching any new doctrine, but as clearly stating a principle, which may lead to important practical results.

"Although the walls of an abscess have been in an inactive state for months, becoming as it were naturalized parts of the system, yet immediately upon being punctured, a rapid change begins. This change is produced not from the admission of air; for it will take place in circumstances where air cannot be admitted, but in consequence of continuous sympathy, and of the whole internal surface partaking quickly of the action of the lips of the opening. If therefore the lips of the opening into the abscess be made to adhere, after evacuating the matter, the cyst of the abscess will not inflame. That it proceeds not merely from the circumstance of an opening, may appear from this—Suppose that we have a fistulous opening communicating with sinuses, and that the sinuses are callous, by making an incision in the mouth of these tubes, the whole cavity is excited, and by taking a vantage of this we procure adhesion; or suppose that an extensive gun-shot wound has fallen into a quiet state, by making incisions we interfere with the process of nature, if we make our openings and counter-openings, and the more active inflammations arising from these incisions will affect the whole surface, and rouse the wound to dangerous

activity. The general proposition stands thus—nature cannot support two distinct stages even of a similar action on the same surface; and if a more active state is induced at one point, it will spread to the whole surface."

The introduction concludes with a number of directions respecting the application of ligatures; this is a subject on which the surgery of the present day may justly claim a decided superiority, and although apparently minute, it is one which is of the first importance to the success of our operations. The author's remarks are judicious, and would seem to be the result of experience.

The first chapter is on the operation of bleeding in the arm, and the accidents which occasionally ensue from it; the most important of these is the puncture of the artery, and the consequent formation of aneurism, and from this the author takes occasion to enter upon the consideration of aneurism proceeding from other causes, and situated in other parts of the body. The popliteal aneurism, on account of its magnitude and frequency, forms one of the most interesting operations in surgery, and naturally engages Mr. Bell's attention. As it is at present managed, it affords a remarkable instance of the application of scientific principles to practice, and its success is adequate to any reasonable expectations that could have been previously formed. Sometimes, however, it fails, even under circumstances apparently promising, in consequence of the mouth of the divided artery not uniting with sufficient firmness, and many expedients have been devised for obviating this occurrence. We confess, that our author appears to us to have treated this part of the subject in too concise a manner; as he, after all, leaves the operator uninformed which of the different plans to pursue. The supervention of gangrene is another cause

from which the operation sometimes fails; this our author ascribes to pressure made upon the vessels by the aneurismal tumor, which prevents the circulation from being re-established. The opinion is plausible, and the remedy for it is obvious, viz. puncturing the tumor and discharging a part, or the whole, of its contents.

The chapter on stricture in the urethra contains many valuable observations, and the author displays a commendable degree of candour, in the estimate which he forms of the different methods that have been proposed for relieving this complaint. The form of strictures, he conceives, is not so uniformly similar as has been imagined. For the most part they consist of a narrow contraction, resembling the effect that would be produced by tying a thread round the urethra; but in other instances the contraction is irregular, and extends for half an inch or an inch in length. It is of considerable importance to determine the nature of the stricture before we proceed in our attempts to remove it, and the author has contrived an instrument, which appears to us likely to prove of very essential utility in this respect. We shall give the account of it in his own words.

"To ascertain the extent of the stricture, I procured a series of silver and gold probes, with circular knobs (as represented in fig. 1. and 2.), the knobs varying from the full size of the urethra to what will just pass the narrowest stricture. By successively introducing smaller balls, I ascertain the degree of stricture by the ball which passes easily, and I am secure of being in the passage by passing the probe onward when it has got beyond the stricture. And by the slight feeling of resistance in passing the ball, and in withdrawing it again through the obstruction, I ascertain the extent of the contraction.

"If the ball of this probe be liable, like the point of the bougie, to enter one of the lacunæ, or, passing it, to rub upon

the edge, yet, by feeling whether the same roughness or difficulty attends the withdrawing of the bulb of the probe, as when it passed downward, we may be assured whether there be a stricture and callosity of the canal, or whether the obstruction be not caused merely by the lacuna; for as the lacunæ present to the orifice of the urethra, their edge cannot catch the probe in the course of its being withdrawn; and consequently, unless there be a disease there is a uniform smoothness in withdrawing the instrument.

"Again, in fig. 2. there is an irregular hardening of the urethra for a considerable extent, along which the probe moves with hesitation and difficulty, while in fig. 1. having passed the obstruction, it moves on with freedom. These balls then ascertain the nature and extent of the stricture.

"I give importance to this knowledge of the extent of the stricture, because I apprehend that the practice and method of cure is to be varied with the circumstances.

"Further, with the bougie we are seldom able to ascertain the number and probable obstinacy of the strictures below the first; while with this instrument, the ball passing the first stricture, we are enabled, from the fineness of the wire, round which the stricture cannot close, to examine the second stricture with equal facility as we did the first."

After having ascertained the shape and extent of the stricture, it remains for us to determine which of the rival operations is to be performed for its removal. Mr. Bell has not had much experience of the effect of bougies, but expresses himself unfavourable to their employment; with respect to the two kinds of caustic, he admits that they each possess appropriate advantages, and that one or the other of them should be used, according to the individual cases that come under our treatment. If the stricture be of the narrow kind, described by Mr. Hunter, the lunar caustic is the one to be depended upon, but Mr. Wheatley's application of the kali purum is more likely to be serviceable

in the long irregular contraction.

The extirpation of the testicle forms the subject of one of the chapters, which we notice, in consequence of the opinion maintained by the author, that the cord should be divided, before the testis is dissected from the parts contiguous to it; he further advises, that the spermatic artery should be taken up separately, without including any other part in the ligature.

The subject of hernia next falls under consideration; we have a general view of the symptoms that are common to all the species of the disease, and afterwards a more particular account of its varieties. The author devotes a separate section to the consideration of the cause of death in hernia, on which point he conceives, that his ideas are both different from those generally entertained, and also such as must materially affect the practice. The account of the appearances that present themselves upon the dissection of a patient, who has died from obstruction in the intestines, will be interesting to our readers from the information which it contains, and will, at the same time, afford them a specimen of the accuracy of our author's descriptions.

"When we lay open the abdomen of one who has died of ilius, from intussusception, or internal strangulation, or from hernia, this is the state of the parts. A few turns of the intestine occupy the whole belly, as it were, and they have pushed back and hid the part of the canal that was below the obstruction. These distended intestines are full of flatus; are of a very high colour, and greatly inflamed in some places, approaching to gangrene. The colour of these intestines is a dark brown; sometimes a dark purple, with spots of a more lurid lake colour, where the turgid vessels are numerous. On the surface of these intestines pus lies, and flakes of coagulable lymph. The peritoneum is dark and full of vessels, but not in an equal degree with the distended intestines. There is a peculiar fetid odour.

"When the dissector turns away the violently distended and high-coloured intestines, he will discover others in a very different state, small, compressed, and having no colour or mark of inflammation. When he begins to unravel the confusions which this unequal distention produces, he finds the upper portion of the canal as he follows its tract towards the stricture or obstruction, more and more diseased; darker in its colours, and in a state approaching to mortification. The part that is actually noosed and strangulated, will be mortified: but below the strangulation, though for a little way as if affected by contact, the parts are black and mortified: yet there is no distention in the gut, no shew of turgid inflamed vessels; but, on the contrary, the intestine is remarkably white, and free from blood."

From these appearances the author concludes, that it is not the obstruction which immediately proves fatal, but the inflammation from the higher part of the intestine, brought on by its ineffectual efforts to propel its contents. The practical inference to be deduced from the subject is, that we are not to apply our remedies exclusively to overcome the obstruction, but that we are always to make it a leading object, to allay or prevent inflammation. This doctrine is particularly exemplified in the question which occurs, as to the propriety of administering purgatives. If the disease depend upon the higher part of the intestine, being already loaded with a larger quantity of matter than it can expel through the stricture, and is suffering from its excessive action, we are only adding to the mischief by the employment of cathartics. The opinion is, to a certain extent, well founded, but we apprehend, that it is not altogether so novel as the author would lead us to suppose. In his account of the operation for inguinal hernia, Mr. Bell argues strongly in favor of the importance of freely opening the mouth of the

sac, conceiving that this is more frequently the immediate seat of the stricture, than the tendons of the abdominal ring. In connection with this piece of advice he observes, that the inflammation which occasionally takes place after the operation, does not depend upon the inflammatory action spreading from the wound along the parietes of the abdomen, nor does it arise from the admission of air into the cavity, but that it immediately attacks the intestines themselves, in consequence of their previous state of violent action.

Injuries of the head form the subject of one of the most valuable parts of the work. The following are enumerated as the circumstances which prove fatal in these cases.

"1. From concussion, in which the person has never recovered the shock, and has died of the debility produced by the universal disorder of the brain.

"2. From the conjoined effect of concussion and extravasated blood.

"3. From injury of the bone, without fracture, followed by suppuration of the membranes and of the brain.

"4. From fracture and depression, produced by blows, where the substances of the brain in the neighbourhood of the depressed bone has been injured by the percussion of the bone, the patient recovers from the effects of the concussion, but the brain has become ulcerated deeply.

"5. From universal inflammation of the brain, in consequence of concussion.

"6. From fungous tumour of the brain, sprouting through the openings of the skull, either from deficiency of the skull, the depressed portion being taken away, or from the trepan-hole.

"7. From caries, in consequence of very old injuries of the bone at length ulcerating the dura mater, and affecting the brain."

The three states which are particularly to be attended to, as produced by injuries of the head are, compression, concussion, and in-

inflammation ; they are essentially different in their nature, and require different methods of treatment, yet it is not always easy to distinguish them from each other, and in many instances, the different affections are combined in the same case. The following observations on compression are judicious, and illustrative of the practice which on such occasions must be had recourse to.

"PURE compression, as from effused blood, does not act on the matter of the brain, which is incompressible, but on the blood within the cranium. It acts by diminishing the capacity of the vessels of the brain, and consequently by diminishing in a greater or less degree the supply of blood to the brain. Following a diminution of blood, there must be a diminution of sensibility ; for the function of sense, exists only by the continued influence of the brain, and all depending on its influence of the blood. Then, with the torpor of the intellectual powers, comes insensibility of the body, and a diminished or total extinction of power in the voluntary muscles.

"If the bone be depressed, it will be apt to act more partially, and if pushed deep upon the brain, it will act as a sharp irritating body, or shew the effect of partial compression by a paralytic affection, whilst the general consequence of diminution of the capacity of the cranium accompanies this paralysis. But it requires a much greater degree of depression of the skull than is generally imagined, to produce the more universal compression of the brain.

"However produced, the symptoms of compression are not sudden. There is as it were a gradual extinction. There is an increasing oppression of the senses, from which for a time the patient can be roused ;

an insensibility steals upon the body ; the heart is loaded with blood, and it also has a degree of insensibility to its stimulus, which produces the very reverse of inflammation. It is languid, and slow in its action ; and as it operates on a full ventricle, the pulse is full, but soft ; there is no quickness or jar in the stroke. The respiration has always a consent with the state of the circulation ; it is deep and labouring ; partaking of the loss of action in the voluntary muscles, the larynx, pharynx, and velum are relaxed ; they hang loose, on the inhaled air, and produce the stertorous breathing."

We have devoted as much space to the examination of Mr. Bell's work as our limits will allow, and yet we have not entered upon many topics which are discussed in it. Enough, however, has been given to enable our readers to form a judgment of its nature and merits. Our opinion is certainly, in many respects, favorable ; it contains a number of valuable observations, and some suggestions which may lead to practical improvement. We do not, however, think the plan of the work a good one, and the author very frequently deviates from it. His style is always perspicuous, and sometimes forcible, but we regret that he occasionally admits colloquial vulgarisms, and attempts at wit and flippancy, which always deform works of science. There are also some gross Scotticisms, which we should wish to see avoided by an author, whose writings will probably become standard productions.

ART. VIII. *A Popular Essay on the Disorder familiarly termed a Cold.* By E. L. WHITE, Surgeon, &c. 8vo. pp. 206.

IF popular medical instruction be allowable on any subject, it is certainly on that upon which Mr. White treats. The object which he proposes in his publication is

"To afford to the unprofessional reader a general, yet clear view of the nature of this insidious complaint ; to point

out to him the various causes by which it is liable to be induced ; and to put him in possession of rational principles, by which his conduct may be directed with a view to its prevention and removal."

It must be admitted, that a cold is often either immediately dangerous, or lays the foundation for

other complaints that are so, and it is equally obvious, that it is almost the universal custom, to trust the cure of catarrh to the unprofessional, or even to neglect it altogether. We cannot agree with our author, that this neglect arises from the opinion, that the constitution is endowed with a curative power, which counteracts all morbid affections, for if this were the case the same reasoning would apply to other diseases; the real cause we apprehend is, that colds, although occasionally dangerous, are in a majority of cases, really so trifling as scarcely to require medical aid, and likewise, that there is great difficulty in determining what cases are likely to become important in their immediate or remote effects.

In a work upon so trite a subject, and one which is professedly written for popular use, we cannot expect to meet with much that is interesting to the scientific reader. The utmost that we can look for is a perspicuity of style, that may render the observations of the author easily intelligible, and a vividness of description, that may enable the reader to seize the most prominent parts of the subject, and may impress it upon his memory. We shall quote, as a specimen of the degree in which the author possesses the necessary requisites, the description of the effects of neglected catarrh, as it appears in old people.

"People advanced beyond the middle age, are extremely subject to a complaint, which, when once established, almost invariably becomes their inseparable tormentor for the remainder of life.

It is characterized by the following combination of symptoms:—an habitual cough, coming on, for the most part, in the form of paroxysms or fits, often extremely violent, and occasionally accompanied with severe pains in the head; a copious and almost continually expectoration of a white, viscid, frothy matter; oppression at the chest, and a wheezing, laborious respiration. These symptoms,

during the spring and summer months are usually considerably alleviated; but every succeeding winter brings them on with doubled severity, until the constitution becomes broken; the patient is agitated and fatigued; he is deprived of rest; a lurking fever preys upon his vitals; his lungs are shaken, and their action impaired; digestion, and all the other functions essential to life, are impeded, and at length he is relieved, by friendly death, from a state of the most miserable existence. Ask the majority of these sufferers, to what they ascribe the origin of their maladies, and they will uniformly tell you.—*neglected cold.*"

One of the most remarkable circumstances respecting catarrh, is the opposite opinions that are entertained about its treatment; the majority of regular practitioners, and all the irregular ones, attempt to cure catarrh by external warmth, combined with a greater or less proportion of internal stimuli. Those persons, on the contrary, who philosophize upon the subject, conceive that such a plan must be injurious in an inflammatory disease, and consequently, recommend external cold, and the strictest antiphlogistic regimen. Were we inclined to medical scepticism, we might imagine, that this contrariety of treatment proves, that nature performs the cure, and that those remedies are the best, which do the least harm. We cannot however, admit the truth of so unsound a doctrine. It sometimes happens, that remedies apparently very dissimilar, and really so in their primary operation, produce ultimately the same effect upon the constitution, and it happens more frequently, that diseases of a totally different tendency and nature are classed under the same name. Perhaps this may be the case in catarrh, at all events, we think that the treatment recommended by Mr. White, which consists in applying the antiphlogistic regimen to a certain extent during the first stage of the com-

plaint, and afterwards adopting a more stimulating plan, when the chronic state of the disease comes on, is the most prudent, and the one which best reconciles the discordant opinions of those who adopt the two hypotheses.

ART. IX. *An Account of the Ophthalmia which has appeared in England since the Return of the British Army from Egypt.* By JOHN VETCH, M. D. Member of the Medical Society of Edinburgh, and Assistant Surgeon to the 54th Foot. 8vo. pp. 142.

THE peculiar species of disease, which forms the subject of this publication, has already come under our notice in different forms, and is probably familiar, at least by name, to most of our readers. It is now generally admitted, that the ophthalmia, which is so prevalent in Egypt, was communicated to the English during their continuance in that country, that it has been imported into our island, and has since exerted its contagious nature upon those who were exposed to its influence. It seems to have raged nowhere with more violence than in the 2d. battalion of the 52d. regiment; it was in this situation that our author had an opportunity of making his observations, and he appears to have availed himself of it with much assiduity. The method in which the disease was first introduced into the regiment, and its future progress are easily explicable upon the supposition of its contagious nature. Some men, who had formerly been attacked with it, were admitted as recruits, and it is known to be one of the most striking characters of the disease, that those who have once been affected with it, are peculiarly liable to subsequent attacks. The history of the epidemic uniformly points to contagion, as the source from which it was afterwards propagated through the regiment. On this point the public opinion seems now to be so well established, that we think it unnecessary to dwell longer upon the proofs that might be adduced in its favour. We may, however, remark that our author differs from Dr. Edmonstone, to whom we be-

lieve, the merit is due, of having first clearly ascertained the infectious nature of the complaint, in supposing that the disease can be propagated only by the contact of the contagious matter; Dr. Edmonstone conceiving that the effluvium was also capable of communicating it through a limited sphere. Upon the whole, we certainly think the opinion of Dr. Vetch is more probable, both from analogy and experience.

“When we reflect upon the improbability of a local disease being produced by a contagion acting upon the system, as well as the total absence of the least alteration in the state of the system, the idea of its being communicated by the local application of the infectious matter will naturally suggest itself. This opinion I was easily led to adopt, from the support it received from external evidence, and which the nature of the complaint has since confirmed to my full satisfaction, the formation of a *purulent matter* being one of its earliest and leading symptoms. Besides the contradiction which the supposition of a more general contagion receives from the symptoms of the disease, it has not the bare support of probability from the external circumstances of those who became affected with it. All the attendants on the sick, who were particularly careful in avoiding such intercourse as might communicate a local disease, escaped without exception—while the prevalence of the disease in particular companies, without any difference in their relation to other causes, and among patients admitted into the hospital on account of other diseases, forms a striking contrast to the exemption of the former. Each company has a separate room, in which the intercourse among the men is necessarily great. Many things are used in common; not

are they even over scrupulous in washing their faces in the same water; and however attentively some may avoid this, they are all under the necessity of having recourse to the same towel. Many men who remained free from the disease, after it had affected all the others in the rooms, to which they belonged, were in the habit of rather allowing themselves to remain dirty than make use of the barrack towel, and always took an opportunity of washing at such a distance, as to prevent the possibility of local communication; although some of these men, latterly, caught the infection, the practice still continued on the whole successful. During the progress of the disease many of the women became affected with it. The rather promiscuous intercourse which subsists between them and the men, points out one of the many means by which the matter might be inadvertently conveyed to the eyes of the latter."

We have given this statement at full length, because we think it must go nearly to settle the dispute.

The symptoms of the disease are very amply detailed by the author, and the description is such as to impress us strongly with an idea of his accuracy. The internal membrane of the palpebræ, would seem to be the first seat of the disease, and the complaint remains in this place for some time before the patient is aware of its existence. If, however, the lower eye lid be pressed down, it will be found to be filled with pus, and if at this period any cause of irritation occurs, the complaint immediately exhibits all its characteristic symptoms. A great discharge of tears, with the sensation of an extraneous body in the eye, constitute the symptoms of the first stage. It is remarkable, that the intolerance of light is not considerable, and during the whole of the complaint, there is little or no general affection of the system to be observed. After continuing in this state for some time the affection becomes aggravated; the ves-

sels on the surface of the eye grow turgid, the lids are extremely swelled, the discharge of pus is much augmented, and the most acute pain experienced in the internal parts, which occurs in distinct paroxysms, followed by a complete intermission. During the paroxysm, the discharge of tears is augmented, but the secretion of pus is diminished. When the pus ceases to be discharged, a number of granulations shoot out from the inner side of the lids, and protrude from the eye to a considerable extent, presenting a singularly shocking spectacle, which is delineated in the annexed engraving. This may be considered as the termination of the active part of the disease. When these granulations are removed, the cornea is frequently found to be incapable of admitting the rays of light, either from opacity, or ulceration of its surface. A still more distressing termination sometimes ensues. After the internal pain of the eye has continued for some time and been more than usually severe, a rupture of the cornea takes place, an event, which although it gives relief from the pain, and causes the swellings to subside, is succeeded by an irreparable loss of sight. The author was at some pains to ascertain the process by which this accident destroyed the power of vision; he found that immediately after the rupture, the sight was tolerably distinct, better than before the accident, while a small line could just be distinguished, stretching across the lower segment of the cornea, through which the fluid had been discharged. The edges of this line, however, in a few hours, began to grow opaque, and this opacity increased, until it spread over the greatest part of the cornea, and caused it to project in the form of an irregular cone.

The extent of the calamity was no less distressing, than the violence

of the disease in each individual case.

"The total strength of the second battalion of the 52d, from which this description of the disease has been taken, was somewhat above seven hundred men: six hundred and thirty-six cases of Ophthalmia, including relapses, were admitted into the hospital, from August 1805, when the disease commenced, till the same month in 1806; of these, fifty were dismissed with the loss of both eyes, and forty with that of one."

Respecting the nature of the disease, the author conceives that it bears a strong analogy to that kind of membranous inflammation which takes place in gonorrhœa, where, when the morbid action is once commenced, it seems to go through a certain progress, and generates the matter of a specific contagion, similar to that by which it was produced. The affections, however, differ in the accessions of pain which are experienced in the ophthalmia; they seem to depend not merely upon the distension of the parts; because the intermissions take place while the swelling remains unabated. When the complaint first made its appearance, the medical attendants were quite unable to apply any remedies which had any power in relieving it; all the usual applications, both external and internal, were tried without any advantage. The evil at length became so great as to rouse the public attention, and Mr. Knight, the inspector general of army hospitals, went to the regiment, for the purpose of ascertaining more exactly the nature of the disease. After enjoining the necessary precautions for preventing its propagation, by carefully separating those that were affected, he determined to pursue the complete antiphlogistic plan, to bleed very copiously, and to employ purgatives. This method of treatment, and particularly the large and repeated bleedings, produced the

most decided good effects, and seemed indeed to place the disease entirely under the power of the practitioner, provided it fell under his care before it was too far advanced. The extent to which the bleeding was carried was farther, the author remarks, than he "could have dared to suppose, but in every instance, its efficacy corresponded with the extent."

"In every case, where on the first appearance of the disease, bleeding is employed to the proper extent, its effects are no less perceptible to the patient, than to the surgeon. The diminished vascularity is the first effect which ensues, and before the end of the operation, the eye will often become nearly of its natural appearance. The cessation of all uneasiness should be the *sine qua non* of stopping the flow of blood. This in a robust man will often not be obtained until thirty or forty ounces have been taken away, and in a few, *deliquium* will take place before it is effected; one or other of these effects should always be procured. By the repetition of this remedy, on every aggravation of the disease, whether in the appearance of the eye, or in the sensations of the patient, we may, in ninety cases in the hundred, prevent it from arriving at the second stage. If, however, in defiance of this treatment, it assumes its violent form, the same means are, if possible, to be more fully persevered in. In this stage, the patient will often have bleeding to a greater extent; in many, fifty or sixty ounces must be taken away to relieve the pain, or bring on syncope; but we can always rely with certainty on the benefit which will ensue when either of these effects are produced. In every case, where such practice is employed, however violent the tendency of the disease may be, its fatal termination will infallibly be prevented, and with much less expense to the patient, than by smaller and more frequent bleeding. According to the rules above laid down for the extent to which this evacuation is to be carried, the quantity taken away must be in proportion to the strength of the patient, hence few cases will occur

where the practice cannot be put in execution."

The effect which this treatment produced was most favourable; although the external parts were considerably swelled, yet the secretion of pus was much diminished, and the granulations were no longer troublesome; the pain was occasionally severe, but the paroxysms were much shortened. The author adds,

"This practice, which has so fully met the exigency of the case, has not, perhaps, from its decision and its efficacy, a parallel in the practice of medicine—and every person who has seen it employed, is sufficiently convinced of its propriety; but those who have experienced the mortifi-

cation of seeing every other means unequal to combat the disease, are best able to express a just sense of its benefits."

It does not seem that any very important advantage was derived from external applications to the eye; Goulard's extract appears indeed to have been of some service, and the uneasiness was occasionally relieved by a wash containing calomel, but the copious and repeated evacuations of blood were found to be so powerful a remedy, as almost to supersede the necessity of searching for others.

ART. X. *Observations on the Preparation, Utility, and Administration of the Digitalis Purpurea, or Foxglove, in Dropsy of the Chest, Consumption, Hemorrhage, Scarlet Fever, Measles, &c. including a Sketch of the Medical History of this Plant, and an Account of the Opinions of those Authors who have written upon it, during the last Thirty Years.* By WILLIAM HAMILTON, M. D. Physician, Bury St. Edmund's, Suffolk. Illustrated by Cases. 8vo. pp. 220.

THERE is perhaps no article of the *materia medica*, respecting which practitioners differ so considerably, as *Digitalis*. While some employ it daily with the greatest freedom, and regard it as possessed of the most valuable qualities, there are others, on the contrary, who look upon it with a degree of horror, as being of the most deleterious nature, and by far too violent in its operation, ever to be admitted into the regular course of practice. This remarkable diversity of opinion, may, we apprehend, be traced to two causes; first, the uncertainty in the preparation of the medicine; and secondly, the effect which it produces when exhibited in too large a quantity. Like most other vegetable productions, its medical qualities will be found to be much impaired, either by being gathered at an improper season, or by being afterwards kept in an improper manner. The foundation is hence laid for much disappointment, and if we add to this, that, as it has not

yet been admitted into the pharmacopœia of the London College, every one is at liberty to compound and administer it, in the particular way that may happen to suit his fancy; it is not to be wondered, that we have such different accounts of its operation. This, however, is an objection, which may apply to many other articles of the *materia medica*, but in this instance, it is not only its failure that we have to guard against. It is a medicine which should not be trusted to inconsiderate hands, for beneficial as are its effects, if administered with due caution, when it is given to too great an extent, it produces the most alarming symptoms, and so much nicety is there required in its administration, that a single dose may be sufficient to turn the scale. When such a remedy falls into the hands of those who are either ignorant or careless, we cannot be surprised that we hear of its deleterious, or even fatal operation.

The author of the volume before

us, who is already well known to the public, has undertaken the useful task of giving an account of the manner in which this potent remedy is to be prepared and administered. He thus states the immediate object of his publication.

"In a period, therefore, distinguished by these enlightened views, to endeavour to rescue a remedy of such extensive power as that of the DIGITALIS over some of our most formidable diseases, from its present doubtful character—to collect under one distinct view, and attempt to reconcile the contrariety of opinion that at present prevails respecting the use of this medicine—to ascertain, as far as our experience will permit, the diseases in which it may really be expected to produce beneficial effects—and to give such an account of its preparation and mode of exhibition as may render it as invariably to be depended upon, as the nature of the diseases to which it is adapted, and the ever-varying state of the human body, will admit;—cannot, I trust, prove an entirely unacceptable and unprofitable labour; especially as Dr. FERRIAR's pamphlet (Cadell, 1799) is the only separate work that has appeared upon this subject since the publication of Dr. WITHERING's book, now out of print."

He commences by a sketch of the medical history of digitalis; this is not merely to be regarded as an amusing narrative, but by showing in what way the remedy first obtained notice, and by whom it was brought before the public, we are enabled to form a more correct judgement of the degree of attention which it deserves. It is to the late Dr. Withering that the public is indebted for the introduction of digitalis into the materia medica. He employed it as a remedy for the different species of dropsy, and after attentively watching its operation for some years, and receiving from his correspondents the result of their experience, he published an account of it in the year 1785. His work is thus, most justly, characterized by Dr. Hamil-

"It is written with unaffected modesty, and great candour; and enriched with numerous cases which fell under his own observation, or were communicated to him by the respectable practitioners to whom he had made known the virtues of this remedy. And it contains such sound and accurate practical remarks and inferences, drawn from the pure sources of observation and experience, that had they been attentively considered and acted upon, all doubt respecting its efficacy would have soon subsided; and all contrariety of opinion with regard to the operation and effects of this remedy, would have been speedily reconciled."

Dr. Withering's attention was almost exclusively confined to its operation as a diuretic, although he strongly urges the trial of it in consumption; but Dr. Darwin seems to have been the first who prescribed it in this disease, at least with a view to any distinct or rational object. This practice was not, however, generally adopted, and the digitalis was used only as a remedy for dropsy, until the publication of the west country contributions, in which Dr. Drake, and Dr. Fowler gave such an account of its beneficial effects in phthisis, as to induce some persons to suppose, that a certain remedy for this complaint had actually been discovered, while on others it had the very opposite effect, of inducing a state of complete unbelief. Its most sanguine encomiast was Dr. Beddoes, who, with his accustomed extravagance, did not scruple to express his expectation, that consumption would be as regularly cured by the fox-glove, as ague by the Peruvian bark!!! But the medical world knew how to estimate Dr. Beddoes's testimony. Although the judicious part of the profession thought it necessary to give a fair trial to any remedy, which afforded even a glimpse of success in this deplorable complaint, they entered upon the investigation with very different expectations. At present the pub-

lic mind seems to have subsided into a state of rational scepticism on the subject. Few persons who have extensively employed the fox-glove in consumption, can doubt that it has considerable power over the complaint, but we apprehend, that no judicious physician will flatter either himself or his patient, with the hope of removing a confirmed phthisis.

One of the most important circumstances respecting digitalis is to avoid the effects of an over-dose, for by this occurrence, not only is all the benefit destroyed, that might be expected from its use, but a state is induced of immediate and extreme danger. Dr. Withering clearly pointed out the necessary precautions that ought to be observed by those who employ this substance, and it is no credit to the profession to observe how frequently his warnings have been neglected. When unfortunately the symptoms, indicating that too large a dose of digitalis has been employed, make their appearance, the following is the method that our author recommends for their removal.

“When any of these appearances take place, the use of the medicine must be instantly abandoned, and recourse immediately had to the means best calculated to relieve the distressing symptoms already produced. Opium, Aromatics, Spirits, and especially the Vegetable Acids, are found most effectually to obviate the injurious effects of this plant; and, until they have subsided, it is absolutely necessary that the patient should be enjoined

to refrain as much as possible from any exertion. By these means a truce from these formidable symptoms may soon be obtained; and, after an interval of a few days, the Foxglove, if it appear advisable, may again be more cautiously proceeded with.”

After having given an account of the general effects of digitalis, our author proceeds to relate its operation in particular diseases. The one to which he especially directs the attention is hydrothorax. It is one in which Dr. Withering seemed to have placed the greatest confidence, and we apprehend his observations will be fully sanctioned by farther experience. We have no hesitation in affirming, that cases of this disease will yield to digitalis; which could not be removed by any other remedy. Dr. Hamilton's remarks upon its effects in phthisis are candid; without raising our expectations to an extravagant pitch, he admits its great utility in the incipient stages; it is certainly no small advantage, to be in possession of a medicine, which will *prevent* this disease, even if we are still to regret the want of one that will *remove* it.

To the body of the work are subjoined two appendices; one containing some cases of hydrothorax, which fell under the observation of the author, and the other giving an account of Dr. McLean's experience of the same complaint; both of these gentlemen found very decided benefit from the administration of the digitalis.

ART. XI. *The First Lines of the Practice of Surgery; being an elementary Work for Students, and a concise Book of Reference for Practitioners. Part I. General Surgical Subjects. Part II. Particular Surgical Subjects. With Copper Plates.* By SAMUEL COOPER, Member of the Royal College of Surgeons; Fellow of the Medical Society of London; and Author of *Critical Reflections on the Cataract*. 8vo. pp. 560.

THIS work will prove a very valuable acquisition to the practitioners of surgery. “Every student must long have felt the want of a publication, in which the symptoms

and the most improved treatment of surgical diseases are accurately explained, in as few words as possible.” This desideratum Mr. Cooper has attempted to supply, and he has

done it in such a manner as is highly creditable to him.

The work is divided into two parts, general surgical subjects, and particular surgical subjects, a simple and convenient arrangement, which the author informs us he borrowed from Richter's elements of surgery. In the prosecution of his plan, a short chapter is allotted to each disease, in which are described, first the symptoms and diagnosis, and afterwards the treatment. The whole is executed in a remarkably neat and concise manner, and contains all the generally received doctrines upon the different points, as well as the opinions of eminent men, which differ from those that are commonly adopted. A work of this kind must, to a certain extent, be necessarily regarded in the light of a compilation, and indeed a considerable part of its value will depend upon the correctness with which the author abstracts and condenses the matter that is dispersed through a number of separate publications. Occasionally, however, Mr. Cooper presents us with original opinions and observations, some of which we shall take an opportunity of noticing in the course of our review.

Proceeding upon the plan laid down, the author commences by the consideration of general diseases, and first of inflammation. Of this he considers the exciting causes, and mentions the different hypotheses that have been formed to account for what has been called the proximate cause, which he says, in modern times, is generally supposed to consist in an increased action of the vessels. Respecting the general principles that regulate the cure of inflammation there is little difference of opinion, and on the few points that have been controverted, as for instance, in what particular states it is proper to use warm or cold applications, the author endea-

vours to establish that practice, which is sanctioned by the best authority, and the most extensive experience. On this subject he particularly notices, that "the swelled testicle, and the incipient stage of ophthalmia receive more benefit from emollient fomentation and poultices, than from astringents." We are next naturally led to consider the symptomatic fever that generally attends inflammation, and afterwards we have an account of its different terminations. The process of suppuration has frequently formed a subject for hypothesis; the various opinions that have been entertained upon this point are briefly considered, and the following is stated to be the prevailing theory of the present day.

"The modern doctrine of suppuration is, that the pus is separated from the blood by the inexplicable operation of the secreting arteries, just as ordinary secretion takes place, and that the peculiar mode of action in the arteries, is the reason, why pus should be separated from the circulation, rather than coagulating lymph, mucus, &c. &c. It is farther believed, that the solids never suffer any dissolution, so as to enter into the composition of pus, and that the deficiency, frequently apparent in them, arises from absorption. The arteries, in producing pus, a fluid so dissimilar from blood, and of which, at least, it must be considered as a new combination, seem to assume all the power of glandular secretion."

There are perhaps few complaints, in which the practice usually adopted, has been more inert and unsatisfactory, than in erysipelas. We are commonly told, that both warm and cold applications are improper, and that moisture aggravates the complaint, by preventing the diaphoresis, on which its cure is thought to depend. Our author however, observes that these doctrines are founded on prejudice, and he lays down the following clear and decisive directions for the management of this affection.

"I have generally been in the habit of applying the same kind of topical applications, viz. cold lotions, both to erysipelas and phlegmon, and I have never had reason to think them less efficacious in the former than in the latter case. Emollient poultices, however, should never be applied; for, they sometimes induce suppuration, which is attended with serious consequences in these cases."

"When the fever, and most of the local redness have subsided, and only a discoloured œdematous swelling continues, topical applications containing camphor are the best. The vesicles which form should be punctured with a needle, and their fluid contents be imbibed by a sponge."

We were anxious to learn the opinion of Mr. Cooper, on the much controverted question, respecting the treatment of burns; he gives a clear and concise account of Mr. Kentish's publication, of which he speaks in very favourable terms, and although he cannot admit this gentleman's hypothesis, "yet," he observes, "as the correspondent practice has from its unrivalled success, obtained almost general sanction, this is of little importance."

The subject of wounds occupies a considerable share of our author's attention; he divides them into the incised, puncture, lacerated, contused, and poisoned. The means of stopping hæmorrhage, forms the subject of an interesting chapter, in which we have an ample account of the different contrivances that have been invented for this purpose, the principles upon which they act, and the particular states for which they are respectively the best adapted. This necessary step in the treatment of incised wounds being accomplished, we are next led to consider the means that have been employed to procure their union. Here the author takes occasion to object to the frequent use of sutures, upon the principle of their causing unnecessary pain, and being some-

times positively injurious, by exciting additional inflammation, and thus producing the very state which it is our object to remove. On this subject our author refers to some observations of M. Louis, a writer, of whom on this, and other occasions, he speaks in terms of high commendation. Mr. Cooper concludes the subject of incised wounds, with the following remarks; they afford a striking, and yet perfectly just view of the improvements which the art of surgery has experienced in the hands of the modern practitioners.

"The celerity, with which the process of union by the first intention is completed, is a circumstance that must excite the admiration of the philosophical surgeon. In the short space of seventy-two hours, the wound, produced by amputation of the thigh, is often securely united throughout its whole extent, without any suppuration, except just where the ligatures are situated. Incised wounds, of a moderate size, may in general be completely healed by this method in forty-eight hours. How different then is the surgery of the present day to that of half a century ago, when the bigoted prejudices of our ancestors deterred them from doing, not only what was most salutary, but most simple! The complicated business of accomplishing digestion, incarnation, and cicatrization, is now reduced to the easy duty of bringing the edges of a clean cut wound into contact, and maintaining them so, until they have grown together."

We have many interesting observations on the subject of gunshot wounds, particularly respecting the question of amputation in injuries of the extremities, a question which is often so difficult to decide, and which, at the same time, requires the most prompt decision. The following considerations are such as every one must assent to, though perhaps they have not always been made the rule of action.

"1. By the operation the patient gets rid of a dreadful contused wound,

which threatens the greatest peril to his very existence, and exchanges it for a simple incised wound.

" 2. The pain of the operation is not, upon the whole, a greater severity than the aggregate pain arising from the inflammation, irritation of extraneous bodies, and incisions for their evacuation and that of matter, in cases where the effort is made to preserve the limb.

" 3. The loss of the limb ought not to be taken into the scale; for the surgeon only amputates on the principle of saving the patient's life by that privation. When life is at stake, and it is more likely to be saved by the operation than both life and the limb together without the operation, it is our duty to amputate. By this maxim, no doubt, a small proportion of limbs that might be preserved will be sacrificed, but the patient's life will be more frequently saved. Limbs that are saved after such dreadful injuries, are also very often not more useful than a wooden leg; and the vigour of the constitution is oftentimes irrecoverably lost for a limb that is rather a burden than a convenience."

It happens, in some instances, both in medicine and in surgery, that there is the greatest uncertainty of practice in diseases of very frequent occurrence. This observation is peculiarly applicable to the treatment of ulcers, affections for which we hear of many infallible methods of cure, and which, notwithstanding, every day baffle all the resources of art. The cause of this uncertainty is sufficiently obvious, and has been frequently noticed; that affections which fall under the denomination of ulcers depend upon totally different states of the constitution, and require opposite kinds of remedies. This branch of practice cannot then be improved by searching after new applications, or by giving an account of successful cases, but by accurately ascertaining, and minutely describing the characters of ulcers, by arranging them according to their different nature, and then enquiring what species of treatment is appli-

cable to each species of ulcer. Obvious as this plan may appear, we believe it has never yet been satisfactorily accomplished. Our author divides ulcers into four kinds, the healthy, the irritable, the indolent, and the specific. The first of these scarcely requires the interference of art, and in the ancient practice of surgery, it is probable, that in a majority of cases, they were rather injured than benefited by the means that were employed for their cure. The second and third species of ulcers are those respecting which the principal difficulty exists; frequently they possess no natural disposition to heal, and notwithstanding the attempts that have been made to designate them by appropriate characters, it must be confessed, that the treatment is chiefly empirical. We have many useful observations in the chapter before us, yet still it appears, that we are often unable to determine the nature of the ulcer, until we have observed how it is affected by particular applications. The following are given as the leading marks, by which we may discriminate the irritable from the indolent ulcer.

" Some appearances at once shew the ulcer to be of an irritable kind. When the margin of the surrounding skin is jagged, and terminates in a sharp, undermined edge; when the bottom of the ulcer is made up of concavities of different sizes; when there is no distinct appearance of granulations, but only of a whitish spongy substance, covered with a thin ichorous discharge; when touching the surface causes pain, and very often hemorrhage; the sore may be set down as an irritable one."

" The appearances of indolent ulcers are, as Mr. Home observes, the very reverse of those characterizing irritable ones. The edges of the surrounding skin are thick, prominent, smooth, and rounded. The granulations are smooth and glossy; the pus is imperfectly formed, and is blended with flakes of coagulating lymph, which adheres su-

firmly to the surface of the ulcer that it can hardly be wiped away. The bottom of the sore forms almost a level, and its general aspect, as Mr. Home describes, gives the idea of a portion of the skin, and parts underneath, having been for some time removed, and the exposed surface not having commenced any new action to fill up the cavity."

The important subject of tumor next falls under consideration. Mr. Cooper adopts the arrangement proposed by Mr. Abernethy, with the exception of carcinoma, of which an encrease of bulk does not appear to be an essential symptom. The nature of scirrhus is discussed at some length, and after pointing out the inadequate marks by which the disease, in its early stages, has been defined, the author endeavours to establish a character which may be more generally applicable.

"The puckering of the skin, the dull leaden colour of the integuments, the knotted and uneven feel of the disease, the occasional darting pains in the part, its fixed attachment to the skin above, and muscles beneath, form so striking an assemblage of symptoms, that, when they are all present, there cannot be the smallest doubt that the tumour is a scirrhus, and that the disease is about to acquire, if it have not already acquired, the power of contaminating the surrounding parts, and the lymphatic glands, to which the absorbents of the diseased part tend."

We have afterwards an excellent summary of the present state of our knowledge on the subject of syphilis. Our author seems to have adopted some of the peculiar ideas of John Hunter, so far at least as respects the successive appearance of the disease in the different parts of the body, and the nature of the secondary venereal ulcers; but we find, in a subsequent part of the work, that he differs from him respecting the identity of the contagion of Lues and Gonorrhæa. We have a valuable chapter on the

diseases of the joints. The symptoms of the white swelling of the knee are detailed with much accuracy, and the author informs us, as the result of his own repeated observation, that the heads of the bones are not enlarged by the effects of this disease. This is contrary to the common opinion, and the mistake seems to have originated, from the circumstance of the membranes which cover the bone being considerable thickened, and presenting, on a cursory examination, the appearance of an encrease in the bone itself.

The second part of his work, which treats of particular surgical subjects, the author arranges according to the parts of the body that are affected, beginning with the head, and proceeding to the face, neck, thorax, and abdomen, and so on to the extremities. We have much interesting matter respecting the effect of injuries of the head; the author, in this place, makes use of the valuable suggestions of Mr. Abernethy, by which, when symptoms exist indicative of pressure on the brain, we are enabled to determine whether they depend upon a depression of some part of the cranium, or an effusion of fluid on the surface of the brain.

"In cases of extravasation of blood, the patient has usually been stunned by a blow, from which state he sometimes recovers very soon afterwards, and in other instances remains senseless. When he regains his senses soon after the first effects of the violence have subsided, and then gradually relapses afterwards into a drowsy condition, and then into a state which I am about to describe, considerable light is put upon the case by there having been an interval of sense. That the following symptoms cannot arise from the concussion is proved by the patient having recovered his sense, which he at first lost by being stunned; that the symptoms cannot be imputed to a depression of any part of the skull is clear, because the patient

would have continued senseless from the first; that the same symptoms cannot be attributed to matter beneath the skull is certain, because the time would not have been sufficient for the formation of matter, and there have been no symptoms of inflammation of the dura mater. Here any reflecting man must know, that hemorrhage beneath the skull must exist, and as it increased after the accident, that it alone can occasion the perilous symptoms.

"When the quantity of blood is at first small, drowsiness and head-ach may be the only symptoms. When, however, the pressure on the brain is augmented by the increased extravasation, the patient is gradually deprived of all sensibility, as in apoplexy. The eyes are half open; the pupil dilated and immoveable, even when a candle is brought near the eye; there is no sickness, which betrays sensibility in the stomach and œsophagus; the pulse beats regularly and slowly; and respiration is carried on with difficulty, and with a stertorous noise."

One of the most valuable chapters in Mr. Cooper's work is that on hernia. Beginning with the usual seat and form of the disease, that in which some of the contents of the abdomen are protruded through the abdominal ring, he describes its symptoms in the reducible state, or when, although irreducible it is unattended with any dangerous symptoms, and afterwards he details the characteristics of the strangulated hernia. The important, and often agitated question here comes to be discussed respecting the period when we are to have recourse to the operation. He agrees with most of the modern surgeons, that the operation itself, if performed sufficiently early, is not necessarily attended with such extreme danger as has generally been imputed to it, and conceives, that the fatal termination which so frequently ensues from it, depends upon its being undertaken at too late a period. This delay is princi-

pally occasioned by the supposed necessity for trying a variety of means of reducing the hernia, before we have recourse to the operation. The author offers many judicious remarks upon the degree of confidence which we ought to place in these different practices, and the length of time which may be allowed for the purpose of giving them a fair trial. If the tumor be not speedily reduced by the taxis, we are to have recourse to bleeding; should this prove ineffectual, the warm bath may be tried, then cold applications, and lastly, the tobacco glyster.

On the subject of gonorrhœa we have already observed, that our author supposes the matter of this disease to be different from that of lues; this entirely coincides with our own opinion, and we think it would be very difficult to refute the arguments which Mr. Cooper has urged in its support. After noticing the reasons which induced Mr. Hunter to adopt the contrary opinion, which were principally derived from the circumstances attending the introduction of the disease into the island of Otaheite, and the facts that were observed during a course of experiments, the author makes the following remarks.

"1st. It is impossible to say what time may elapse between the application of venereal poison to the penis, and the commencement of ulceration. Therefore, Bougainville's sailors, alluded to by Mr. Hunter, might have contracted the infection at Rio de la Plata; but actual ulcers on the penis might not have formed till about five months afterwards, when the ship arrived at Otaheite. 2dly. The second argument adduced by Mr. Hunter is certainly inconclusive. Every ulcer in the throat is not regularly venereal. A common ulcer may heal while the patient is using mercury. Hence the cure, apparently accomplished by this medicine, is no proof that the complaint was syphilitic. 3dly. The last fact of inoculation is undoubtedly very strong. But though the

insertion of gonorrhoeal matter, or any other morbid matter, beneath the cuticle, will undoubtedly produce troublesome local complaints, may we not doubt that the sores, in the above case, were actually venereal ones? Can we implicitly depend on the continence of the subject of the above remarkable experiments, during the long space of four months, between the healing of the sore on the prepuce, and its recurrence? If we cannot, the inference, in regard to the power of gonorrhoeal matter to communicate the venereal disease, remains unestablished. How much more conclusive, in this respect, the experiments would have been, had the inoculation been practised on any other part but the penis. If the matter of gonorrhoea be capable of communicating the venereal disease, why does not the discharge commonly produce chancres on the glands and prepuce, with which parts it must lie in contact a very considerable time in every case; Why also does not the presence of a chancre frequently cause a gonorrhoea? If the infection of gonorrhoea, and the venereal disease, be really of the same identical nature, certainly, it seems very extraordinary, that the former complaint should receive no benefit from mercury, and the latter disease invariably require this specific remedy."

The chapter on strictures is particularly deserving of attention. The author makes a remark on this subject, which although not absolutely new, is not in general adverted to, yet it is one of considerable practical importance, and must tend, in a great measure, to decide our judgment on the question whether we are to attempt the removal

of the complaint by bougies or by caustic. We refer to what is said concerning the form of the stricture. In most cases it is simply a contraction of a small part of the urethra, as if it were produced by a thread tied around it, but in some instances, the stricture occupies an inch or more of the passage.

"The canal widens very gradually in each direction from the most contracted point, so that the shape of this part of the tube may be considered as resembling two long cones, with their points in contact. I am perfectly convinced that this is the case, which frequently baffles the operation of caustic, and which receives most benefit from the employment of common bougies."

From this view of the subject, it becomes a most important practical point to ascertain the nature of each case of stricture that may fall under our treatment, and we have some directions given by which we may generally accomplish this object.

Our limits will not permit us to enter more into the detail of the contents of this volume; we have, however, given a copious specimen of its instructive and valuable contents. It is indeed a work which must form an essential part of the library of every medical student, and we apprehend, that there are few, even of the older practitioners, who may not find advantage in an occasional reference to it.

ART. XII. *A short System of Comparative Anatomy, Translated from the German of J. F. Blumenbach, Professor of Medicine in the University of Göttingen. By WILLIAM LAWRENCE, Fellow of the Royal College of Surgeons in London, and Demonstrator of Anatomy at St. Bartholomew's Hospital: With numerous additional Notes, and an Introductory View of the Classification of Animals. By the Translator.* 8vo. pp. 500.

THERE is, perhaps, no department of science, in which the progress of discovery has been more rapid than that of comparative anatomy, and yet we have hitherto had no work in our language which contained a connected view of the sub-

ject. Much of the most interesting information remained in the writings of the continental anatomists, or dispersed through the transactions of learned societies, and of course, inaccessible to a majority of students. We are happy to announce

that the volume before us will, in a great measure, supply this deficiency. The extensive knowledge of the author has furnished an admirable ground-work for the science, the value of which is very considerably encreased, by the additions that are made by the translator. To the original of Blumenbach, Mr. Lawrence has subjoined a number of notes, in which he takes advantage of the most recent publications on the subject, or details more fully particular parts of it, that appeared to have been originally treated in too brief a manner. Many of the most valuable notes are taken from the writings of M. Cuvier, and there are several interesting articles from the Philosophical Transactions, and from Rees's Cyclopaedia. The translator has also prefixed a compendious view of the classification of animals, for the most part according to the arrangement of Cuvier, although he occasionally deviates from him.

The work begins with an account of the bones, first taking a general view of their structure and composition, in which Mr. Lawrence has availed himself of the labours of Mr. Hatcher, and then descending to notice the peculiarities of form, that are observable in the different classes.

The skeletons of the mammalia, of birds, of the amphibia, and of fish, successively pass under our review, and many judicious observations are made upon the relation which the figure of the bones bears to the general habits and economy of the animal. We shall quote the remarks upon the situation of the occipital foramen, as contained in one of the notes of the translator.

"The variations in the situation of the occipital foramen are important, when viewed in connection with the ordinary position of the animal's body. In man, who is designed to hold his body erect, this opening is nearly equi-

distant from the anterior and posterior extremities of the skull. The head therefore is supported in a state of equilibrium on the vertebral column. The angle, formed by the two lines mentioned by DAUBENTON, is only of three degrees.

"Quadrupeds, which go on all-fours, have the occipital foramen and condyles situated farther back, in proportion as the face is elongated. That opening, instead of being nearly parallel to the horizon, forms a considerable angle with it; which, measured, according to DAUBENTON, is of 90 degrees in the horse. The weight of the head in these animals is not therefore sustained by the spine, but by a ligament of immense strength, which is either entirely deficient, or so weak, as to have its existence disputed in the human subject. This *ligamentum nucha*, or *cervical ligament*, arises from the spines of the dorsal and cervical vertebrae, (which are remarkably long for that purpose) and is fixed to the middle and posterior part of the occipital bone. It is of great size and strength in all quadrupeds, but most particularly in the elephant; where the vast weight of the head, so much increased by the enormous size of the tusks, sufficiently accounts for its increased magnitude. It is bony in the mole, probably on account of the use, which the animal makes of its head, in disengaging and throwing up the earth.

"Animals of the genus *simia* and *lemur* hold a middle rank between man, who is constantly erect, and quadrupeds, whose body is supported by four extremities. Their structure is by no means calculated, like that of man, for the constant maintenance of the erect posture; but they can support it with greater facility, and for a longer time than other animals. Hence, in the *orang-outang*, the occipital foramen is only twice as far from the jaws as from the back of the head, so that DAUBENTON's angle is only of 37°. It is somewhat larger in the other species of *simia*; and measures 47° in the *lemur*."

The superiority which is exhibited by the human species in their intellectual powers, and the connexion which appears to subsist between these powers and the nervous system, have induced anatomists to

pay very particular attention to the structure of the cranium, in the expectation of being able to establish some general principle which would illustrate this connexion. The relative size and shape of the different parts of the skull have been conceived to afford a measure of the mental capacity, and have accordingly been accurately noticed by different anatomists. Probably most of our readers are acquainted with the hypothesis of Camper, who thought that a measure of the intellect might be obtained, by ascertaining, what he calls, the facial line. It certainly appears that there is some foundation for this opinion, but our author imagines that it will not apply in all instances. He thinks that a more accurate standard of this kind may be formed by noting the proportion of the size of the cranium to that of the face, or the extent of the brain compared to that of the other parts of the nervous system, and particularly those which supply the external organs of sense. Where the brain is small, and there is a large quantity of nervous matter expended upon the organs, the animal enjoys great acuteness of the senses, with but little power of thought and reflection.

There is no part of the bones which displays greater variety than the teeth, and as they have been employed by naturalists to mark their artificial classifications of animals, their disposition and structure has engaged a considerable share of attention. In the present work we have some interesting observations upon the different forms and uses of these organs, to which the translator has added some valuable additions, particularly with respect to their formation and composition; in this part he acknowledges his obligations to the work of Dr. Blake. His remarks on the hands, and the parts analogous to them in other animals are interesting, as pointing

out the source of the superior dexterity of man; the opinion of the author is not indeed new, but we have seldom seen it so well stated.

"Several genera of mammalia possess a hand; but it is much less complete, and consequently less useful than that of the human subject, which well deserves the name bestowed on it by Aristotle, of the *organ of all organs*. The great superiority of that most perfect instrument, the human hand, arises from the size and strength of the thumb, which can be brought into a state of opposition to the fingers, and is hence of the greatest use in grasping spherical bodies, in taking up any object in the hand, in giving us a firm hold on whatever we seize; in short, in a thousand offices which occur every moment of our lives, and which either could not be accomplished at all, if the thumb were absent, or would require the concurrence of both hands, instead of being done by one only. Hence it has been justly described by ALBINUS as a second hand, "*manus parva majori adjutrix*," de *sceletis*, p. 465.

"All the *simia* possess hands: but even in those, which may be most justly stiled *anthropomorphous*, the thumb is small, short, and weak; and the other fingers elongated and slender. In others, as some of the *cercopithecii*, there is no thumb, or at least it is concealed under the integuments; but these animals have a kind of fore paw, which is of some use in seizing and carrying their food to the mouth, in climbing, &c. like that of the *squirrel*. The genus *lemur* has also a separate thumb. Other animals, which have fingers sufficiently long and moveable for seizing and grasping objects, are obliged, by the want of a separate thumb, to hold them by means of the two fore-paws; as the *squirrel*, *rat*, *opossum*, &c. Those, which are moreover, obliged to rest their body on the fore-feet, as the *dog* and *cat*, can only hold objects by fixing them between the paw and the ground. Lastly, such as have the fingers united by the integuments, or enclosed in hoofs, lose all power of prehension."

After giving an account of the skeletons of the other classes of animals, the author proceeds to de-

scribe the organs that serve for the different functions of the body, beginning with those that are concerned in the operation of digestion.—The different species of stomachs, and the great variety that is observed in their organization, form the subject of a very interesting chapter. The complicated structure which this organ assumes in the ruminating animals is well described, and we have some judicious observations upon the probable uses to which its different parts are respectively subservient. We have next an account of the intestinal canal, and of all the varieties in its size and structure, that are observable in the different classes of animals. According to the habits of the individual and the different kinds of food that are employed, the intestines will be found to be infinitely varied in their size and structure. The subject is treated by Blumenbach certainly in too concise a manner, but the defect is well supplied by the valuable additions of Mr. Lawrence. From these we shall extract the following observations on the length of the alimentary canal, and the facility with which the food is propelled through it.

“In considering the proportionate lengths of the intestinal canal, and the relation which these bear to the kind of food, on which the animal subsists, many circumstances must be taken into the account, besides the mere measure of the intestine. Valvular projections of the internal membrane; dilatations of particular parts of the canal; and a large general diameter, compensate for shortness of the intestine; and vice versa. The structure of the stomach must also be considered; as, whether it is formed of more than one cavity; whether the œsophagus and intestine communicate with it in such a manner, as to favour a speedy transmission of the food; or, whether there are cul de sacs, which retain the aliment for a long time in the cavity. The formation of the jaws and teeth, and the more or less perfect tri-

turation and comminution, which the food experiences in the mouth, must likewise be viewed in connection with the length and structure of the alimentary canal.

“The whole length of the canal is greater in the *mammalia* than in the other classes. It diminishes successively, as we trace it in *birds*, *reptiles*, and *fishes*, being shorter than the body in some of the latter animals, which is never the case in the three first classes.

“In omnivorous animals, the length of the canal holds a middle rank between those which feed on flesh, and such as take vegetable food. Thus, in the rat, its proportion to the body is 8 to 1; in the pig 13 to 1; in man 6 or 7 to 1. The diminution in length, in the latter case, is compensated by other circumstances, viz. the numerous valvulae conniventes, and the preparation which the food undergoes, by the art of cookery.

“In carnivorous animals, every circumstance concurs, to accelerate the passage of the alimentary matter. It receives no mastication; it is retained for a very short time in the stomach; the intestine has no folds or valves; it is small in diameter; and the whole canal, when compared to the body, is extremely short, being 3 or 5 to 1.

“The ruminating animals present the opposite structure. The food undergoes a double mastication, and passes through the various cavities of a complicated stomach. The intestines are very long; 27 times the length of the body in the *ram*. Hence the large intestines are not dilated, or cellular; nor is there a cæcum. The *solipeda* have not such a length of canal, nor is their stomach complicated; but the large intestines are enormous, and dilated into sacculi: and the cæcum is of a vast size; equal, indeed, to the stomach. The *rodentia*, which live on vegetables, have a very large cæcum, and a canal 12 or 16 times as long as the body. In the *rat*, which can take animal, as well as vegetable food, the canal is shorter than in the other rodentia.”

We next come to the vital functions. The mechanism of the heart and its appendages naturally forms a prominent part of this division of the work. The regular gradations

in the structure of this organ, from that of the most perfect animals, where it possesses two auricles and two ventricles, to the lower tribes, where it becomes a mere hollow bag, endowed with the power of contraction, are marked in a clear and interesting manner. For the most part, anatomists are agreed as to the form and organization of the heart in the different classes of animals, so that the chief merit of the author consists in the accurate manner in which he has stated the subject. The form of the turtle's heart has, however, given rise to a good deal of controversy, our readers will therefore be gratified with the following perspicuous account of it.

"Their heart possesses two auricles, which are separated by a complete septum, like those of warm-blooded animals, and receive their blood in the same manner, as in those animals; viz. the two *venæ cavæ* terminate in the right auricle, the pulmonary veins in the left. Each pours its blood into the corresponding ventricle, of which cavities there are two: thus the structure of the heart hitherto resembles that of mammalia.

"The characteristic peculiarities, which distinguish the heart of these animals, consist in two circumstances. First, both the ventricles communicate together; there is a muscular, and as it were tabular valve, going from the left to the right cavity, by means of which the former opens into the latter. Secondly, the large arterial trunks arise all together from the right ventricle only (no vessel coming from the left). The aorta, forming three grand trunks, is situated towards the right side and the upper part; the pulmonary artery comes as it were from a particular dilatation, which is not situated in the middle of the basis of the heart, but lower; (it must be understood as we have already observed, that we apply these terms according to the horizontal position of the animal.)

"We can now comprehend how this wonderful and anomalous structure, by which all the blood is propelled from the right ventricle only, is accommodated to

the peculiar way of life of the animal, which subjects it frequently to remaining for a long time under water. For the greater circulation is so far independent of that, which goes through the lungs, that it can proceed, while the animal is under water, and thereby prevented from respiring, although the latter is impeded. In warm-blooded animals, on the contrary, no blood can enter the aorta, which has not previously passed through the lungs, into the left ventricle; and hence an obstruction of respiration most immediately influences the greater circulation."

The powers and functions of animals, in general, bear a pretty accurate correspondence to the more or less complicated structure of their heart, and to the extent of their sanguiferous system; but the insects form a remarkable exception to this rule, for it appears that they possess neither blood-vessels, nor absorbents.

"*CUVIER* has examined, by means of the microscope, all those organs in this class, which in red-blooded animals are most vascular without discovering the least appearance of a blood-vessel; although extremely minute ramifications of the tracheæ are obvious in every part. And *LYONET* has traced and delineated in the caterpillar, parts infinitely smaller than the chief blood-vessels must be, if any such existed."

After an account of the absorbents, and the organs of respiration, we come to the consideration of the nervous system. Although it is repugnant to our ideas of the nature of animal life, to suppose that it can subsist without sensation, yet the most acute researches of the naturalist have not been able to detect any nervous matter in some animals, possessed of the most simple structure. This is the case with some of the worms and zoophytes. Other worms, however, and the insects possess an evident appearance of a spinal marrow, and a tendency to the formation of what may be considered as a brain; these rudiments

become more and more perfect as we advance to the higher orders, until, at length, we arrive at the human species. We have already remarked, that a characteristic circumstance in the human frame, is the great proportion which the size of the brain bears to that of the nerves, a fact which is confirmed by every observation. It was formerly supposed, that man differed from all other animals, in the greater proportion which his brain bore to the bulk of the whole body; but this, although it is generally true, is not without exceptions; some of the smaller singing birds considerably excel the human subject in this respect. The proportion between the weight of the cerebrum and the cerebellum has been likewise pointed out as characteristic of man, but this is not found to hold good in every instance. We are informed, however, that the proportion of the cerebrum to the medulla oblongata, as ascertained by a comparison of their diameters, exhibits a more constant superiority of the human species; to this there has only been one exception discovered.

A separate chapter is allotted to the comparative anatomy of each of the organs of sense. These, all of them, contain much valuable information; but the account of the eye, as being that with which we are the most minutely acquainted, and being possessed of the greatest variety of parts, to which we are able to assign distinct and appropriate uses, is the most interesting. The following account of the means by which the eyes of different animals appear to be adjusted to different distances, affords an illustration of the importance of comparative anatomy in promoting the science of physiology.

"It has been long known that the sclerotica, in several quadrupeds of this class, as in the human subject, is not

throughout of equal strength; but that its posterior is much thicker than its anterior part. It has also been conjectured, that this structure might influence what are called the *internal changes of the eye*: by which the form of the eyeball consequently the length of its axis, and the respective situation of the lens, are adjusted according to the proximity or remoteness of the object, or in reference to any other relations. I flatter myself, that I have ascertained the truth of this conjecture, by discovering the admirable structure of the sclerotica in warm-blooded quadrupeds, which have not only the power of seeing at various distances, but also in two media of such different density as air and water. In the eye of the Greenland seal, where I first noticed the fact, the cornea was thin and yielding; the anterior segment of the sclerotica, or that which is immediately behind the latter membrane, was thick and firm; its middle circle thin and flexible; and lastly, the posterior part very thick, and almost cartilaginous. The whole eye-ball is surrounded with very strong muscles; and we can easily understand how their action, varied according to circumstances, produces the requisite changes; how the axis of the eye is shortened, when the animal sees in air, by bringing the lens nearer to the back of the globe, in order to obviate the strong refraction, which the rays of light experience in passing from the thin medium of air into the thicker one of the eyes, and vice versa."

The volume concludes with some observations on the muscles, and on the generative organs of the different classes of animals.

The extracts which we have given from this volume, will, we apprehend, be sufficient to impress our readers with a just sense of its value. The original work of Blumenbach is scientific and accurate, but, in many parts, very concise, and almost dry. The additions that have been made by Mr. Lawrence are, however, such as to compensate for the deficiencies of the original; they are equally scientific, and at the same time contain a great mass of

curious and interesting information. The work, as it now stands, will prove a valuable addition to English literature.

ART. XIII. *An Account of the Diseases of India, as they appeared in the English Fleet and in the Naval Hospital at Madras, in 1782 and 1783; with Observations on Ulcers, and the Hospital Sores of that Country, &c. &c. To which is prefixed, a View of the Diseases on an Expedition and Passage of a Fleet and Armament to India, in 1781.* By CHARLES CURTIS, formerly Surgeon of the Medea Frigate. 8vo. pp. 300.

EXPERIENCE teaches us, what we might conclude from antecedent probability, that particular countries are not only liable to particular diseases, but that all their complaints, from whatever cause they may originate, or whatever part of the body may be primarily affected by them, exhibit a peculiar character. This general fact appears to be no where more strikingly illustrated, than in the European settlements in the East Indies. The tendency which is manifested by the biliary system to fall into a state of disease, has been long recognized as the peculiarity of these districts, and so much is the constitution predisposed to this species of derangement, that all other complaints seem to be connected with it, or even to be absorbed by it.

“Redundancy and disorder in the bilious secretion, is a diathesis in some measure common to all tropical countries. But in India, I am disposed to believe, that the constitutional temperament peculiar to the country extends to something further; namely, sanguineous plethora, with increased mobility and irritability over all that portion of the system comprehended within the extent of the coeliacal and portal circle; and that from this source are derived redundancy of bile and acrimony of secretions, tendency to disorder, disease, and derangement of functions over all this portion of the body, excessive fluxes, and the whole train of topical affections, to which the liver, intestines and mesentery are so constantly subjected in India. Hence diseases that depend on a rigid or tense fibre, or any other determination of the circulating fluid; such as rheumatism, catarrh and catarrhal affections; pleuritis or pneumonia, headaches or toothachs, are wholly unknown. Febrile

diseases are confined to exanthematous, symptomatical or hectic, and the nervous affections to the spasmodic. Intermittents and remittents are, in Lower India, at least, only symptomatics, arising from diseased bile in the first passages. Renal or urinary affections we had none; and of all our numerous cases of obstruction of the liver or mesentery, and of cachexy from fluxes and impaired habit, not one ever ended in any species of dropsy. The stomach and intestines, the liver and mesentery, are here the grand sources of almost every disease that occurs; or, what amounts nearly to the same thing, in every standing complaint, if the radical affection does not lie in these organs, they are sure to become the principal sufferers in the issue.”

After an introduction of some length, the author gives an account of the diseases which occurred in his vessel during the passage to India. It was singularly tedious, and in consequence of this the men suffered from the effects of scurvy, there were also some cases of dysentery, and towards the latter part of their voyage, a bilious remittent fever prevailed among them. We do not find any thing particularly interesting in the account of these diseases, or the method of treating them. The circumstances do indeed illustrate the important effect which fresh air and cleanliness produce upon the health of those who are necessarily confined to a small compass, but this is a truth which is so generally admitted, as scarcely to require farther confirmation.

Soon after the arrival of the fleet at their final destination, a disease appeared, to which Mr. Curtis gives the name of spasmodic cholera, but

which has received the popular denomination of *mort de chien*. It is extremely rapid in its progress, and generally fatal, and the different plans of medical treatment that were employed, had but little effect upon it. We shall lay before our readers an account of its symptoms in the words of the author:

"The disease began with a watery purging, attended with some tenesmus, but with little or no griping. This always came on some time in the night, or early towards morning, and continued some hours before any spasms were felt; or these were confined to the toes and feet; and slight affections of this kind being very common in the country, the patients seldom mentioned them till they began to be more severe, and extended to the legs or thighs. This purging soon brought on great weakness, coldness of the extremities, and a remarkable paleness, sinking and lividity of the whole countenance. Some at this period had some nausea and retching to vomit, but brought up nothing bilious. In a short time the spasms began to affect the muscles of the thighs, abdomen and thorax, and lastly they passed to those of the arms, hands and fingers; but I never saw, then or afterwards, those of the neck, face or back at all affected. The rapidity with which these spasms succeeded the first attack, and their severity, especially as affecting the muscles of the thorax and abdomen, defined in general the degree of danger in the case. The affection is not as in tetanus confined to a single muscle, or to a certain class of muscles only. Neither does it, as in the *spasmus clonicus*, move and agitate the members. It is a fixed cramp in the belly of the muscle, which is gathered up into a hard knot, with excruciating pain. In a minute or two this relaxes, is again renewed, or the affection passes to others, leaving the miserable sufferer hardly an interval of ease; and, lastly, it passes from one set to another; from those of the inferior extremity to those on the upper parts, leaving the former free. The patients complain much of the pain of these cramps; think they obtain some relief from friction of the parts, and cry to their companions to rub them hard. As the disease proceeded, the countenance became more and more pale,

wan and deflected; the eyes became sunk, hollow, and surrounded with a livid circle. The pulse became more feeble, and sometimes sank so much, as not to be felt at the wrist, in two or three hours after the spasms came on. But so long as it could be felt, it was but little altered in frequency. If the spasms happened to intermit, it would sometimes rise a little, and the countenance assume a better look. The tongue was generally white, and more or less furred towards the root; and the patients had all great thirst, or rather a strong desire for cold drinks; but there was no headach or affection of the sensorium commune throughout."

In this way the disease continued for a few hours, when the symptoms of general weakness and exhaustion rapidly encreased, the stomach became affected with constant vomiting, and the other symptoms were aggravated, until death terminated the sufferings of the patient.

Different opinions were entertained respecting the cause of this complaint; checked perspiration, bile in the first passages, and putrid exhalations were each of them brought forwards to account for it, but, as it appears, without any sufficient ground of probability. There does not appear to be much more certainty as to its pathology. The author observes that there was "great debility and irritability in the whole alimentary canal, with impaired action of the heart and arteries, along with a violent encreased action of the voluntary muscles; but this is simply an expression of the matter of fact, nor does he make any attempt to show how these different actions were connected together, or what relation they bear to each other. There was a most unfortunate uncertainty as to the method of treating this formidable disease; the violence of the spasms, and the resemblance it bore to cholera, indicated the use of opium, while, on the other hand, an opinion that it might originate in some irritating matter in the intestinal

canal, led to the administration of purgatives; but they were both unsuccessful. The only method that seemed to check the symptoms was the active employment of external warmth, along with the exhibition of strong stimulating, or heating medicines. The subject still, however, requires farther elucidation; dissections did not seem to throw much light upon it.

Affections of the liver, as has been already observed, form a large proportion of all the diseases of India. Although the symptoms of the complaint are in general well marked, yet sometimes its attacks are so insidious, that it has made considerable progress before its nature is ascertained. Partly from this circumstance, and partly from the improper treatment of the disease, suppurations of the liver are not an unfrequent occurrence, and it then becomes a question of practical consideration, whether we should attempt to discharge the matter by an external opening. The author does not encourage the operation; it is often difficult to discover the exact seat of the disease, and even where the matter is discharged, the patient does not always experience that relief from it that might have been expected. The grand agent in the cure of these complaints is mercury; bleeding, blistering, and purging, and all other methods of treatment can only be considered as subservient to this medicine.

"As soon as the pain of the side, heat and fever, had been a little abated by the use of these remedies, mercury was immediately had recourse to, and the course pushed on, as quickly as possible, without any regard to the state of the bowels, even where there was a constant flux, with bloody stools and tenesmus; sometimes where even a good deal of heat, thirst and general fever were present, provided the pulse was not hard, and the pain of the side had somewhat abated, or was not very

constant and acute. Our dependance upon it was so great, unless where it was supposed the disorder had already advanced to suppuration, that the more pressing the symptoms seemed to be, we were the more anxious, with the precautions already mentioned, to get the system speedily and fully charged with it. Its good effect in every species of liver disease, except in the state of ulceration and simple disorder of its secretion, viz. simple bilious fever and flux, were so apparent, that we had recourse to it with the same confidence as in lues venerea. Scarcely was it ever observed to increase the heat and fever, or to aggravate the pain of the side or cough; and the bowel disorder, flux and bloody stools, were often removed by it alone, or they disappeared under its use without any other remedies; so that I began sometimes to suspect that our precautions and apprehensions about its aggravating effects in certain circumstances of the disease, had been imaginary only."

The generality of writers upon the diseases of India speak of dysentery as a frequent occurrence; this is particularly the case with Dr. Clark and Dr. McGregor, whose authority on such points is deservedly held in high estimation. Our author, however, objects to this statement, and attempts to show, that the proper dysentery does not exist in that country. He endeavours to substantiate his opinion, both from considering the symptoms as they are described by these authors, and also from the nature of the medicines which were found to remove them, such as mercury and nitric acid. He concludes,

"That the disease which they uniformly called Dysentery in India, is in its nature, symptoms, proximate cause, and also in its method of cure, entirely different from that which has been described under this name in all other countries; that it differs in nothing from bilious and liver-fluxes, so commonly to be met with there; and that if this name is to be applied, it ought to be joined with one which may serve to distinguish the disease from other varieties,—such as the *Hepatic or Bilious Dysentery of India.*"

We scarcely feel ourselves competent to decide upon this question, but there certainly appears to be some weight in the author's observations.

We have some remarks upon ulcers and sores as they appeared in India. Notwithstanding the arrangements in the Madras hospital were in general favourable to health, yet owing, either to the heat of the climate, or the impurity of the atmosphere in the neighbourhood, the greatest difficulty was always experienced in the treatment of these cases. Amputation was frequently had recourse to from the tendency to gangrene, which was so generally observable, even from what might be considered as slight causes. Tetanus appears also to have been a frequent occurrence, and to have proved uniformly fatal. This part of our author's work is indeed very unsatisfactory, and seems to have been drawn up from very scanty materials. We, however, learn from it, that 40 or 50 cases of the complaint occurred, about the same time, in the hospital at Madras, and that one only, who was affected in a slight degree, recovered.

"Amputation was tried in several cases without effect. The largest doses of opium we could venture on both given internally, and applied to the sores, and the stiff jaws; camphor, blisters to the jaws and throat, warm and cold bathing and dashing, wine, spirits, the volatile alkali, were all equally unavailing. In one case, full salivation was excited by mercury, with no better success. Not one patient recovered, except in the slight case formerly mentioned; nor did any of our remedies produce the smallest mitigation, or seem to retard even the progress of the disease."

Mr. Curtis's volume appears to be drawn up, in a great measure, from original observation, and he seems in general to have formed his own judgment upon what was passing around him, without being biassed by the opinions of others; in this respect therefore it must be regarded as valuable. But we cannot bestow much commendation upon the execution of the work as to composition, style, or arrangement, nor does the author display that sagacity and discernment, which belongs to writers of the first class.

ART. XIV. *An Essay on the Nature of Fever, being an Attempt to ascertain the Principles of its Treatment.* By A. PHILIPS WILSON, M.D. F.R.S. Ed. Fellow of the Royal College of Physicians of Edinburgh, &c. 8vo. pp. 210.

WE had scarcely recovered from the shock which we encountered from Dr. Clutterbuck's theory of fever, before we were called upon a second time, to exercise our critical acumen on a similar subject. It is remarkable, that in an age, when medical theory is so little valued, we should, in so short a space of time, have two attempts made of this kind. It might be unfair to draw any conclusion respecting the character of the age, from the conduct of individuals, but we confess, that we do not consider this multiplying of hypotheses as any proof

of the increase of medical wisdom. We must not, however, prejudice our author's performance by these general remarks; our business on the present occasion is to lay before the reader an account of Dr. Wilson's opinions, to point out the foundation on which they are built, and the principal conclusions which he deduces from them.

We were a little surprised to meet with an assertion, at the very entrance of the work, that there has been no attempt to investigate the proximate cause of fever, since the appearance of Dr. Cullen's

first lines, and Dr. Brown's *Elementa Medicinæ*. This assertion appeared so contrary to what we considered as the most obvious matter of fact, that we expected it would have been followed by some explanation or modifying circumstance; but nothing of the kind did we observe, except the remark, that the theories of fever, proposed by Dr. Brown and Dr. Darwin are so nearly similar, as to render it unnecessary to notice more than the former of them. This remark surprised us no less than the former assertion; for we have always conceived, that what has been called the sympathetic theory of fever, was as essentially different from the Brunonian, as this latter was from the Cullenian, or even from that proposed by Dr. Wilson. Except Dr. Darwin no other writer is so much as mentioned. To what cause this silence is to be attributed, we cannot pretend to determine; the author's former publications point out too clearly the extent of his medical learning, to permit us to suppose, that he has never heard of books which are familiar to every student. We can only conclude that he thought them undeserving of notice, that he considered the opinion of such men as Dr. Currie and Dr. Jackson, either too trifling, or too absurd, to be put in competition with his own speculation.

The essay is divided into two parts; in the first, the author proposes to consider the chief opinions which have prevailed respecting the proximate cause of fever, and to point out their defects; and in the second, to give his own opinion on the subject, and to show the manner in which it explains the phenomena of fever. The only theories which he notices are those of Hoffman, Boerhaave, Cullen, and Brown. The examination and refutation of the two former of these

we confess, appears to us altogether a work of supererogation. However ingenious they might appear when originally proposed, or however superior they might be to those which preceded them, in the present day, when they have probably not a single adherent, it was unnecessary to rake up the ashes of the dead, for the sole purpose of depriving them of their small remaining portion of celebrity. Nearly the same remarks may, we think, be applied to the hypothesis of Dr. Cullen. Respectable as this author must ever appear, as well from his extensive acquaintance with the phenomena of disease, as from the candour with which he proposes his opinions, yet it must we think be admitted, that his reputation, even at the present period, depends entirely upon his accurate description of facts, while his theories have long ceased to make any impression upon the public mind. Dr. Wilson, however, must think differently, for he has devoted a considerable number of pages to the subject, of which no less than 15 consist of a quotation from the "First lines."

Before entering on the consideration of Dr. Brown's theory of fever, the author makes some observations upon his general doctrines of disease, and points out several errors and inconsistencies which attach to them. These strictures are, for the most part, at least, just, but they are by no means new, and some of them are what we have ourselves urged, in our reviews of the works which involved the truth of the Brunonian hypothesis. There is one remark, which we think worthy of attention, that we do not recollect to have before seen stated so explicitly as it is in the work now before us. We refer to the different manner in which stimulants act upon the muscular

and the nervous systems. Brown, led on by that sweeping spirit of generalization, which must be attributed, partly to the peculiar cast of his mind, and in no small degree to his ignorance of physiological science, regarded the human body as one and indivisible, and supposed that all its parts were affected in a manner essentially similar, by every agent that was applied to them. Dr. Wilson, however, judiciously observes, that the effect of stimuli is very different upon the sensible and the irritable parts; when applied to any portion of the nerves, they soon diffuse their operation over the whole system, but when they operate upon a particular muscle, the effect is nearly confined to the part where the application is made. Dr. Wilson offers some good remarks upon those supposed states of the body which have been stiled by the Brunonians direct and indirect debility. He conceives that the only fact which countenances the existence of what has been called direct debility, and which appears to have had a considerable influence in forming the hypothesis, is the effect of food and heat on the body, after it has been, for some time, deprived of their influence. In the state of weakness, caused by a deficiency of heat, the same degree of warmth produces a more powerful effect than in health, a circumstance which was attributed by Brown to the accumulation of excitability; but, as Dr. Wilson justly observes, if any other stimulus be applied, except the defective one, it will be found that the body is much less susceptible of it. The following quotation may be regarded as constituting a kind of summary view of the author's objections to the Brunonian doctrine.

"Upon the whole, the following, as far as I am capable of judging, are the

facts which Dr. Brown overlooked in forming the great outlines of his hypothesis.

"There is no accumulation of excitability beyond that which constitutes a state of the most perfect vigour. There is no exhaustion of excitability, in the sense in which Dr. Brown uses the term, beyond that which constitutes the most perfect sleep, and both are equally states of health.

"Every agent is capable of producing either excitement or atony, according to the degree in which it is applied.

"In health, the natural agents applied in the usual degree, viz a certain temperature, a certain quantity of exercise, &c. always occasion that kind of excitement which is followed by exhaustion.

"In general disease, that is, in fever, which is the only general disease properly so called, the state of the excitability is so changed, that the same agents do not produce a greater or less degree of the same effects they produce in health, as Dr. Brown supposes; but either atony, or that kind of excitement which is followed by atony.

"It must appear, I think, to every one who attentively considers the hypothesis of Dr. Brown, that its author, in speaking of diseases, has constantly in view the healthy state of the animal body; and attempts, in vain, to apply the laws which regulate the excitability of certain parts of the system in health, to explain the phenomena of disease."

But it is time for us to proceed to our author's theory of fever. The best idea of its fundamental principle may be formed from his own words.

"When a debilitating cause is applied to the vital system, the extreme parts of this system lose their tone; that in consequence of this, secretion being impeded, a preternatural stimulus is applied to the heart and larger vessels, which, by exciting them, tends to restore tone to the capillaries, in the same way that an increased action of the larger vessels of an inflamed part tends to restore tone to the capillaries of that part."

On this foundation he builds the whole of his hypothesis, and in order to prove the validity of his ground, he proceeds to treat of

the disease under the three heads of the symptoms, causes, and cure. In considering these, the author brings forwards a body of facts, which he conceives sufficient to support his positions: His statements are in general correct, although we think, in some cases, a little perverted to favour the hypothesis, and they prove the assiduity with which he has studied the phenomena of the disease.

A circumstance which strikes us in considering our author's hypothesis is its resemblance to that of Cullen, which he so strongly condemns. It seems indeed to contain all the essential parts of this theory, although it rejects some of the less important and less intelligible tenets which were superadded to it. The effect upon the extreme vessels, which by Cullen is supposed to depend on spasm, is by Dr. Wilson referred to the immediate operation of the debilitating cause; and the re-action of the system, which Cullen attributes to the interference of his *vis medicatrix*, Dr. Wilson regards as the necessary consequence of the previous atony of the capillaries. Dr. Wilson's theory is therefore superior to its precursor, in as much as it is more simple, and pre-supposes the existence of no imaginary principles or agents, but, like Dr. Cullen's, it is erroneous and defective, in making a certain succession of occurrences necessary to the constitution of fever, which are not always present, and in placing events in the relation of cause and effect, when it is not clearly proved, either that they are uniformly conjoined, or that they have any connection with each other. According to Dr. Wilson's hypothesis, fever begins by a state of deficient action, which is itself the cause

of a succeeding encrease of action. It follows, if the hypothesis be true, that this succession must always take place, and that, in the same ratio. The supposed cause, when it exists, must produce its effect, the effect cannot exist without the cause having preceded it, and the relative force of the cause and effect must be proportional. Yet is this the fact with respect to the debility and subsequent excitement that are supposed to exist in fever? On the contrary, we sometimes find one of these states in an extreme degree, where the other can scarcely be perceived, and there are particular species of the disease, to which the term fever is strictly applicable, where the re-action can seldom be detected in the most slight degree.

Many of the author's observations on the treatment of fever are judicious, and we thoroughly coincide with him in his sentiments respecting the use of wine in the debility which exists in the latter stages. This stimulating practice, which was introduced by the Brunonians, has always appeared to us productive of much mischief, and we consider it as an additional instance of the unfortunate effect of hypothesis upon practice. To the blood-letting of the humoral pathologists, succeeded the antispasmodics of Cullen and the stimulants of Brown, and what experienced practitioner of the present day is not aware of the melancholy truth, that these modes of treatment must, not unfrequently, have been positively injurious. Such considerations should make us pause before we rush into the trammels of hypothesis; for it is an invariable fact, that in proportion as we become attached to theory, we learn to disregard truth and nature.

ART. XV. *The Anatomy and Surgical Treatment of Crural and Umbilical Hernia, &c. &c.* By **ASTLEY COOPER, F.R.S.** Part 2nd folio, with 17 Plates.

THIS volume forms the second, and concluding part of Mr. Cooper's valuable treatise on hernia, of the first part of which we have already given an account. Having in the former volume discussed the subject of inguinal hernia, the author now proceeds to consider the crural, and afterwards the umbilical hernia, and concludes with some short notices upon the remaining less frequent and less important species of the complaint.

The first chapter contains a minute and luminous description of the parts concerned in the crural hernia, particularly the different ligamentous bodies, and especially that which is commonly called Poupart's ligament, but which Mr. Cooper names the crural arch. The different fasciæ which are found surrounding or connecting the neighbouring muscles are next described, and our attention is directed to the fascia lata, the edge of which receives a kind of duplicature, as it passes near the opening, through which the vessels of the thigh descend, and forms the immediate obstacle to the return of the hernia, when it protrudes through this part. This is the body which has been particularly noticed by Gimbernat, Hey, and Burns. The chapter concludes with an account of the vessels that pass through the crural arch, a description of the parts that close this passage in its natural state, and a comparative view of the situation and size of the parts as they exist in the two sexes.

The second chapter contains the symptoms of the disease, and the appearances which it exhibits upon dissection. The diagnosis, which in all cases is so important, is in this instance more particularly to be attended to. It is not only ne-

cessary for us to distinguish hernia from other affections, which is in general easily accomplished, but we must learn to discriminate accurately the crural hernia from the inguinal, (a point which is not always so easily accomplished) because there is an essential difference in the methods that are employed for their reduction, and in the operation that is to be had recourse to if the reduction cannot be accomplished. Mr. Cooper's remarks, however, furnish us with every necessary information, so that except in those cases where the hernia is complicated with other diseases, its diagnosis is rendered sufficiently simple.

The crural, like the other species of hernia, is in some cases reducible, and in other instances incapable of reduction. Although it is less frequent than the inguinal, yet it is more difficult of reduction, and more apt to become strangulated. This circumstance depends upon the nature of the parts that compose the crural opening, which being more of a ligamentous structure, are therefore more firm and unyielding than the parts surrounding the abdominal ring. Mr. Cooper proceeds to describe the means that are to be used for its reduction, the direction in which the pressure is to be made, and the shape and situation of the truss which is to be used for preventing a return of the hernia. The general means to be employed for the reduction of strangulated crural hernia are similar to those which are recommended for the inguinal. They are, however, more uncertain in their operation, for the reason that was assigned above, that the crural ring being principally tendinous, is less easily affected by

any agent applied to the irritable or sensible fibre than the abdominal ring, the sides of which consist of muscular substance. For the same reason the crural hernia, when strangulated, becomes more speedily fatal, so that there is, in this species of the complaint, even a greater necessity than in the former, for not deferring the operation, until it can be no longer useful, in consequence of the injury done to the intestine. After the taxis has been found ineffectual, we are to employ the warm bath, external cold, and the tobacco glyster, and if these means do not speedily accomplish the object, we are advised to proceed to the operation without delay.

The operation is next detailed in all its successive stages, and we have a very minute description of the different fasciæ which come into view, as the operator proceeds down to the strangulated part. The ligament that is reflected from the edge of the fascia lata, to which we have already referred, as forming the immediate seat of the stricture, at length presents itself, and we are directed by Mr. Cooper to divide it "upwards, with a slight obliquity inwards." In this direction our author differs from Gimbernat, who advises that this ligament be divided directly inwards. If we merely regard the form of the ligament itself, this might appear the best method of removing the stricture, but viewing it in relation to the neighbouring parts, Mr. Cooper's operation appears to have a decided preference.

After this ample account of the crural hernia, the author details a number of individual cases, which either illustrate some practical point, or throw light upon the nature of the affection. We have for example, a case related, in which the sac was returned into the abdomen unopened; the symptoms

of strangulation were not relieved, and it was found, upon dissection, that the stricture had been formed by the fascia propria, and consequently had not been removed by the operation. There is also an account of two cases in which the operation was performed directly inwards, towards the symphysis pubis, according to the plan recommended by Gimbernat; in both of them, however, the intestine was wounded, and from this circumstance Mr. Cooper determined not to repeat this method of making the incision.

The umbilical hernia is the next subject which engages the author's attention; it is a disease of more frequent occurrence than the crural, but much less dangerous. In the majority of cases it is easy of reduction, and it may be readily retained by means of a suitable bandage; when it takes place in infants a permanent cure may generally be expected. A cause which frequently produces the strangulation of the umbilical hernia in adults, is the taking into the stomach too large a quantity of food, particularly such as is of a flatulent or indigestible nature. In this case the author recommends, that calomel and opium must be given to excite the action of the bowels, and if this fail, we must have recourse to the tobacco glyster. This remedy has been observed to be more efficacious here than in the other species of hernia, but it is not always successful, and then we must proceed to the operation. We have next a number of cases of umbilical hernia related, and afterwards some short remarks upon the remaining, less frequent species of the disease.

As to the general merits of Mr. Cooper's work, we think it entitled to the highest commendation, both as a scientific treatise, and as an addition to our practical knowledge

The directions given, are correct and precise, the stile is perspicuous, and the remarks every where demonstrate a combination of candour and sagacity, which indicates an understanding of a superior order. There is, however, one circumstance which we cannot but regret, the expensive form in which the work is printed. The plates would have been nearly equal

uable if reduced to half, or even a quarter, of their present size, and the letter press would have been infinitely more so. It is indeed melancholy to observe, that the rage for fine books should have invaded the province of surgery, and have induced an author to lock up in a splendid folio, that knowledge which ought to be within the reach of every practitioner.

ART. XVI. *Observations on the Application of Lunar Caustic to Strictures in the Urethra and Œsophagus.* By M. W. ANDREWS, M. D. Member of the Royal College of Surgeons, London; Late Army Surgeon, and now Physician at Madeira. 8vo. pp. 173,

THE advocates for the use of caustic, in the removal of strictures, are daily encreasing, and the numerous facts which they adduce in favour of their practice, continue to add great force to their arguments. Still, however, the controversy cannot be considered as terminated, and in this state of things, we regard the work of Dr. Andrews as deserving of commendation, although it consists principally of the detail of cases, without any attempt at improving the operation, or any new observations on the pathology or physiology of the disease.

The nature, causes, and symptoms of strictures in the urethra form the subject of the three first chapters, and in the fourth, the author enters upon the consideration of the treatment. This, as is well known, consists, either in the dilation of the stricture by bougies, or its destruction by caustics. Of the effect of bougies we have had the most ample experience, and notwithstanding their occasional, or even frequent success, yet the uncertainty of their operation, the tendency of the complaint to relapse, and the great length of time necessary for the completion of the cure, even in the most favorable instances, were sufficient to lead

the public mind to search out for a less objectionable remedy. For this we are indebted to the genius of Mr. Hunter, and we cannot but consider his proposal, as one of the most important improvements which he bequeathed to his profession.

Before he proceeds to offer his remarks upon the operation, the author details the history of some cases of stricture which produced a suppression of urine; they illustrate the effect of temporary spasm, in encreasing a permanent stricture, and they point out the course which a practitioner ought to pursue in this very critical juncture. As Dr. Andrews does not profess to have made any improvement in the method of using the caustic, he directs his attention principally to the objections that have been urged against it. The great opposer of caustics, at least the person whose authority is likely to have the most weight with the public, is the late Mr. Bell of Edinburgh. It would appear, however, that this gentleman's objections were founded, rather upon the supposed consequences of the remedy, than upon his actual experience of its effects, and the conclusion which he draws, that it is better to permit fistula to form in the perinæum, than to

suffer the stricture to be removed by caustic, we cannot but regard, as a remarkable instance of the length to which a man will push his argument, rather than give up a favourite opinion. Dr. Rowley's violent attacks upon caustics scarcely require any notice; they sufficiently answer themselves. Mr. Whateley's publication is entitled to more respect, both from the candid manner in which he urges his opinion, and the weight of facts which he brings forward in its support. His objection is not against the use of caustics in general, but against the particular one that was employed by Mr. Hunter and his disciples, instead of which he recommends the substitution of the kali purum. It appears to be admitted by our author, that Mr. Whateley's objections against the operation, as it was originally per-

formed, are in some measure just, but that they are, in a great degree, superseded by the improvements that have been lately introduced, especially by Mr. Home. In those cases where the difficulty of removing the stricture by caustic was found so considerable, an equal difficulty would probably have attended the use of the kali. The nature of the individual case, and the dexterity of the practitioner, appear to be more important, than the nature of the caustic which is employed.

The volume concludes with three cases of stricture in the œsophagus: in all of them the caustic was employed, and seemed to remove the obstruction, but two of the patients, shortly after the operation, died from what appeared to be incidental causes; the third was permanently relieved.

ART. XVII. *Report of the Royal College of Physicians of London, on Vaccination. With an Appendix, containing the Opinions of the Royal College of Physicians of Edinburgh and Dublin; and of the Royal Colleges of Surgeons of London, of Dublin, and of Edinburgh.* 8vo. pp. 15.

THIS is an interesting document, both in consideration of its real merits, and in consequence of the respectable quarter whence it proceeds. The College of Physicians were applied to by the House of Commons, to give their opinion respecting the present state of the vaccine inoculation, the evidence that has been adduced in its favor, and the causes which have prevented its general adoption; the result of their inquiries is stated in the report now before us. After remarking the great progress which the practice has hitherto made in all parts of the civilized world, they thus give their testimony to its value and importance.

"Vaccination appears to be in general perfectly safe; the instances to the contrary being extremely rare. The disease excited by it is slight, and seldom prevents those under it from following their

ordinary occupations. It has been communicated with safety to pregnant women, to children during dentition, and in their earliest infancy: in all which respects it possesses material advantages over inoculation for the Small Pox; which, though productive of a disease generally mild, yet sometimes occasions alarming symptoms, and is in a few cases fatal."

"The security derived from Vaccination against the Small Pox, if not absolutely perfect, is as nearly so as can perhaps be expected from any human discovery: for amongst several hundred thousand cases, with the results of which the College have been made acquainted, the number of alledged failures has been surprisingly small, so much so, as to form certainly no reasonable objection to the general adoption of Vaccination; for it appears that there are not nearly so many failures, in a given number of vaccinated persons, as there are deaths in an equal number of persons inoculated for the Small Pox. Nothing can more clearly demonstrate the superiority of Vaccination

over the Inoculation of the Small Pox, than this consideration; and it is a most important fact, which has been confirmed in the course of this inquiry, that in almost every case, where the Small Pox has succeeded Vaccination, whether by Inoculation or by casual infection, the disease has varied much from its ordinary course; it has neither been the same in the violence, nor in the duration of its symptoms, but has, with very few exceptions, been remarkably mild, as if the Small Pox had been deprived, by the previous Vaccine disease, of all its usual malignity.

"The testimonies before the College of Physicians are very decided in declaring, that Vaccination does less mischief to the constitution, and less frequently gives rise to other diseases, than the Small Pox, either natural or inoculated."

The report afterwards adverts to the opposition which the practice has met with from some few individuals, who are characterized as being "without experience in vaccination, supporting their opinions by hearsay information, and hypothetical reasoning." The principal cause which has retarded the progress of vaccination, and has prevented its general adoption, would appear to be, the occurrence of some instances of its failure, which were occasioned by the practice having been undertaken by persons who were unacquainted with the appearance of the disease, and who supposed their patient secured from small pox, when this was in fact not the case. Something is likewise to be ascribed to the clamour which has been so industriously propagat-

ed about the consequences of the cow-pox, as introducing into the constitution monstrous and unheard of diseases, which, although entirely groundless, has undoubtedly tended to alarm the feelings of parents, and to bring the practice into discredit with those who had no opportunity of investigating the falsehood of these stories. The College conclude their report by observing, that

"From the whole of the above considerations, the College of Physicians feel it their duty to recommend the practice of Vaccination. They have been led to this conclusion by no preconceived opinion, but by the most unbiassed judgment, formed from an irresistible weight of evidence which has been laid before them. For when the number, the respectability, the disinterestedness, and the extensive experience of its advocates, is compared with the feeble and imperfect testimonies of its few opposers; and when it is considered that many, who were once adverse to Vaccination, have been convinced by further trials, and are now to be ranked among its warmest supporters, the truth seems to be established as firmly as the nature of such a question admits; so that the College of Physicians conceive that the Public may reasonably look forward with some degree of hope to the time when all opposition shall cease, and the general concurrence of mankind shall at length be able to put an end to the ravages at least, if not to the existence, of the Small Pox."

We have an appendix containing the reports of the Dublin and Edinburgh Colleges of Physicians, and from the three Colleges of surgeons.

ART. XVIII. *A Mechanical Analysis of the general Construction of Trusses used for the Relief and Cure of Ruptures; pointing out their Imperfections and Defects. To which is added, a Description of an Improved Patent Truss constructed by the Author, with Directions for applying it.* By ROBERT SALMON, of Woburn, Bedfordshire, 8vo. pp. 40.

AN advertisement for a patent truss did not lead us to expect any thing worth our attention in this pamphlet, nor was our idea altered by the perusal of the first

pages. In spite, however, of these first impressions we went through the work, and were happy to find our opinion in some measure changed by the time we arrived at the

conclusion. We really think that Mr. Sanson has taken some pains to make himself master of his subject, and his projected improvement in the construction of trusses is at least plausible. In the following paragraph the author gives an account of the properties of what he conceives to be a perfect truss.

"It should be composed of a spring, or some other means, to force a pad or cushion towards the body, on which it should unalterably and constantly press, in such of the directions as is determined the best. In every action or attitude of the body, this pressure should be the same, or at least not less than in common; and indeed as many particular positions of the body incline the parts to protrude more than others, it is desirable that the truss should, if possible, be constructed to throw more power on the part at these moments. In performing this, it is requisite the wearer should be put to as little inconvenience and pain as possible; that the part which presses on the rupture should give the greatest certainty of retent on with the least chance of injury; and it should also be so free from this last, that if the rupture descend, it may not be bruised or injured. It is also desirable that if the wearer finds an imperfection in his truss, he may be enabled to alter it, both as to force and size, and this in the simplest and readiest way, so as to afford the afflicted an opportunity of adapting the means to the complaint. As cleanliness adds not a little to comfort, it is

desirable (particularly for children and the imbecile) that every part of the truss having soft materials about it, and liable to be soiled, should be susceptible of change in the most simple way. To attain all these by any means except the hand, it is evident that a force of some sort must be applied on the ruptured part; and it is equally inevitable, that this force must have support and maintenance on some other proper part of the body. Hence a pressure on two parts arises; and this pressure, on these two parts at least, seems indispensably necessary. From these some inconvenience may arise, and the business of the mechanic is to reduce this to the least possible degree; and he may rely on this encouragement to try to effect it, *that the truss which is most easy in wear, will, if it perform at all, certainly perform the best.*"

He then attempts to show, that the spring truss usually employed, even when formed in the best manner, does not fulfil these objects, principally in consequence of the counter pressure not being opposite to the seat of the disease. To remedy this inconvenience he proposes a new form of the instrument, which consists of a steel hoop, that half embraces the body, fitted with pads at each extremity, one of which presses upon the rupture, and the other upon the os sacrum. The pads are moveable, and are furnished with screws, so as to be easily fitted to the shape of any individual.

ART. XIX. Anatomical Examinations. *A complete Series of Anatomical Questions, with Answers. The Answers arranged so as to form an elementary System of Anatomy, and intended as preparatory to Examinations at Surgeons'-Hall. To which are annexed, Tables of the Bones, Muscles, and Arteries. 2 vols. 8vo.*

The object of this work is one which we cannot commend; it is intended to enable those persons, whose previous acquirements are insufficient, to pass through their examination for degrees, by the mere exercise of the memory. It is a mechanical contrivance for supplying a mental deficiency. We have, however, some doubt, how far it

will answer the end proposed; for to retain the great bulk of facts, with which we are presented in this work, would require an exercise of memory, which to most students, would be more laborious, than to set about obtaining the information by the usual legitimate process of attending anatomical lectures.

ART. XX. *Remarks on the ineffective State of the Practice of Physic in Great Britain; with Proposals for its future Regulation and Improvement, and the Resolutions of the Members of the Benevolent Medical Society of Lincolnshire.* By EDWARD HARRISON, M. D. President of that Society; F. R. A. S. Ed.; of the Medical Society of London, &c. 8vo. pp. 44.

THE subject of this pamphlet must be acknowledged by every one to be of the first importance, and probably most persons will agree with the author in his general conclusion, that the practice of medicine, as at present exercised in this country in its several branches, requires a complete reform. Dr. Harrison justly observes, that even the higher departments of the profession are assumed by men without either education or experience. Medical diplomas, it is well known, can be purchased, for a trifling sum of money, at the universities of Aberdeen and St. Andrew's, and except in the metropolis, there is no authority, which has the power to prevent these impositions. The present system is no less defective in the other departments of the profession. A considerable number of those persons who have the designation of surgeons, and who, in country situations, carry on the principal part of the practice, have never even served a regular apprenticeship, and if they ever acquire any knowledge of their trade, it must be at the expense of their patients. Nor are the apothecaries better regulated. "Formerly," as Dr. Harrison remarks,

"apothecaries were to be found in most towns, who confined themselves, in a great measure, to their shops, where they compounded medicines with their own hands, according to the prescriptions of physicians, and prepared the drugs that were wanted. At present,

they are so much occupied with attending upon the sick, at their own abodes, that the whole business of the shop is often confided to apprentices and journeymen, without even the occasional superintendence of the master. In consequence of this culpable inattention, the medicines directed by physicians, are too often very carelessly prepared, and the drugs of which they consist, are purchased in such a compound state, that, in many instances, it is impossible, after the strictest examination, to distinguish whether the ingredients are pure and genuine, or of a bad quality.

"While the proper business of the apothecary is so much neglected, it is of little consequence that the care and management of the sick is confided to attentive, humane, and able physicians, since their exertions are so frequently weakened, or defeated, by the misconduct of shopmen, and the sophistications of the druggist."

Proceeding upon these grounds, an association of medical men has been for the purpose of inquiring into the abuses, and endeavouring to get them corrected. The specific plan of the society is not detailed in this pamphlet, and does not therefore fall under our consideration. We have only to add, that the proceedings of Dr. Harrison and his friends are temperate and candid; they are anxious to remove the existing evils, but they are at the same time desirous to accomplish this object with as little injury as possible to the interest or feelings of the individuals who are necessarily implicated.

ART. XXI. *Remarks on the Reform of Pharmaceutical Nomenclature, and particularly on that adopted by the Edinburgh College.* By JOHN BOSTOCK. M. D. 8vo. pp. 53.

WE have perused this pamphlet with no small degree of satisfaction, as it is characterised by excellent sense expressed in clear temperate

language. The author's object is to shew the danger and inconvenience that must arise from so thorough a change in pharmaceutical language

as has been adopted by the Edinburgh College, and which are not counterbalanced by the superior elegance or systematic consistency of the new nomenclature. If indeed the reform were made once for all and adopted by common consent in all prescriptions throughout the united kingdom, the higher branch of the profession would have a full right to require the compounder of drugs to understand and employ such reformed nomenclature; but Dr. B. very clearly points out the improbability that such a reform should be stationary, new discoveries in chemistry and observations in botany will perpetually occur, and render the present systematic terms not less faulty than the old, so that the grand object, stability in nomenclature (which is of the first importance here) must be constantly and avowedly sacrificed. The author also points out many imperfections which still remain in the reformed nomenclature and some errors that have been committed in the adoption of the systematic names of many of the

preparations and of the materia medica.

One advantage of the new nomenclature however has been rather unaccountably overlooked by Dr. B. After stating the inconveniences of perplexity and instability in nomenclature that will accrue, even if the London College coincide with that of Edinburgh, he adds, that this we may very confidently conclude will not be the case, so that there will be two new languages to be acquired, that of the London, and of the Edinburgh College. The ingenious author of the pamphlet before us, cannot but be sensible that whenever the London College does alter its Pharmacopœia, as the principle on which such a change is made is the same as that adhered to by the Edinburgh Committee, the two pharmacopœias must approximate to each other much more than formerly; and perhaps this is the only probable way in which a complete uniformity, both in name and mode of preparation, can ever be brought about through the whole united kingdom.

ART. XXII. *An Inquiry into the Changes induced on Atmospheric Air, by the Germination of Seeds, the Vegetation of Plants, and the Respiration of Animals.* By DANIEL ELLIS. 8vo. pp. 260.

SOME of the most brilliant discoveries of modern chemistry, are those which respect the composition of the atmosphere, and the changes produced in it, by the different processes that are continually going on at the surface of the earth. But notwithstanding the number of discoveries that have been made, and the important facts that have been developed, there are still many points left in obscurity, and some, even of the first importance, on which the opinions, and even the experiments of the most eminent chemists are directly at variance. In the volume before us, Mr. Ellis has undertaken to examine the pre-

sent state of our knowledge, on the subject of the changes which the atmospheric air experiences from the germination of seeds, the vegetation of plants, and the respiration of animals. He enquires how far the doctrines that have been generally received are to be considered as correct, he advances his own opinions, and states the foundation upon which they are built.

The change induced on the air by the germination of seeds, although it has been the subject of fewer experiments than some of the other processes, is so much more easy to ascertain, that the opinions entertained respecting it are more

uniform. It is generally admitted, that oxygen is necessary for germination; that as the process advances the oxygen gradually disappears, and that carbonic acid is deposited in its room, so that at length, the air becomes completely deoxidated. These facts were originally ascertained by Mr. Gough, and they have been since confirmed by Cruickshanks, Saussure, Huber, and others. But, although experimentalists are pretty well agreed as to the nature of the change which is induced upon the air, they have adopted different opinions respecting the manner in which it is effected. Mr. Gough conceives, that the oxygen is absorbed by the seed, then united to carbone, and afterwards emitted under the form of carbonic acid gas, while Mr. Ellis endeavours to prove, that the carbone is discharged from the plant, and uniting itself to the oxygen of the air, produces the carbonic acid. The azote of the atmosphere seems to be altogether passive in the process of germination.

The second chapter is on the vegetation of plants. A certain quantity of heat and moisture is known to be necessary for the growth of vegetables, and light, although not absolutely essential to their existence, is so to the developement of many of their characteristic properties. With respect to the change induced on the air, a considerable diversity of opinion has prevailed. Dr. Priestley, who had the merit of first attracting the attention of philosophers to the subject, concluded from his experiments, that the process of vegetation encreased the oxygenous portion of the air, or, according to his expression, purified and improved it, but at the same time, with that ingenuousness which is always observable in the experimental writings of this philosopher, he acknowledges, that his results were not uniform, and in some cases, even

contradictory to each other. Mr. Ellis gives an account of some experiments which he himself performed on this subject, and from them it would appear, that the effect of vegetation is similar to that of germination, viz. that it removes the oxygen and substitutes carbonic acid in its place, Mr. Ellis relates these experiments, as indeed is his custom on all occasions, with becoming modesty, and completely disarms our criticism of all its severity, but we must acknowledge, that we think the experiments both too few and too vague to overthrow the deductions of Dr. Priestley, and to serve as the basis of a new hypothesis. Assuming it as a fact, that this kind of change is produced in the air, the author next proceeds to inquire how it is effected, and his conclusion is, that the same process takes place in the germination of seeds; carbone is discharged from the plant, and united to the oxygen which surrounds it, so as to produce the carbonic acid gas. The author then enters into an inquiry respecting the effect of carbonic acid on vegetation, and endeavours to prove, that although it is not essential, or even conducive to the process, yet that it is not destructive to the plant, provided there be a sufficient quantity of oxygen present.

The respiration of insects, worms, fishes, and amphibious animals, which forms the subject of the third chapter, is a point upon which the opinions of physiologists are generally agreed. The experiments that were performed by Vauquelin were so decisive as completely to establish the fact, that in the respiration of these animals, oxygen is removed, and carbonic acid produced, and that the azote is unchanged. The degree of effect differs considerably in the different species of animal, and in the same animal at different times, but the nature of the change

is altogether the same. The experiments of Spallanzani have afforded some valuable additions to the facts previously established by Vauquelin, but his opinions will not, in every instance, be found to be correct.

We now arrive at the respiration of the warm blooded animals; birds, quadrupeds, and the human species, which is treated of in the fourth chapter. The author commences by some preliminary observations on the mechanical effects of respiration, particularly respecting the relative capacity of the thorax in the different states of inspiration and expiration, and the quantity of air received and emitted in each of these operations. This is a point on which a great variety of opinions has been entertained, many of which the author notices, but he conceives, that they are all of them more or less erroneous. He does not, however, appear to us to be very successful in substituting in their room one that is more correct, and there seems some degree of confusion in the opinion which he finally adopts.

The nature of the change which the air experiences is sufficiently well ascertained; part of its oxygene disappears, carbonic acid is found in its place, and the bulk of the air is diminished. On these points physiologists are agreed; but the question arises, in what manner are these changes effected? Several answers have been given to this query; the one most generally adopted, although with various modifications, is that the lungs, at the same time, imbibe oxygene, and discharge carbonic acid. Mr. Ellis, however, objects to this hypothesis, and endeavours to prove, that in respiration the same change takes place as in germination and vegetation, viz. that carbone is emitted, and that it unites itself with the surrounding atmosphere to form carbonic acid. It would very far exceed our limits

to enter into a regular discussion of so intricate a question, but we must be permitted to state, as the result of a careful investigation of the subject, that we do not think Mr. Ellis's objections to the common hypothesis well founded, nor his arguments in favor of his own conclusion. He has fallen into one error of considerable magnitude, and so palpable, that we cannot but wonder how it could have happened to a writer, who in general shows himself master of his subject; he imagines that the advocates for the common hypothesis of respiration suppose, that oxygene, in the gaseous state is absorbed by the lungs, and he is at considerable pains to show that no gas has been discovered in the blood, and that the structure of the lungs is not adapted for absorbing aeriform fluids. The intelligent reader will at once perceive, that so clumsy an hypothesis, as the one which Mr. Ellis controverts, is essentially different from any that has been proposed since the introduction of the pneumatic chemistry. The author also regards it as a great objection to the common hypothesis, that the air and the blood are not in contact in the lungs, most unaccountably, as it appears to us, overlooking the direct and decisive experiments of Dr. Priestley, which have been since frequently repeated, and which clearly show, that the intervention of a moistened membrane, or of a serous fluid, does not prevent the reciprocal action of the air and the blood upon each other. As far as we are able to perceive the tendency of Mr. Ellis's reasoning, the principal argument adduced in favour of his opinion, is the complete analogy which it forms between the different processes of germination, vegetation, and respiration. This, however, we cannot consider as any argument at all. The structure, habits and functions of animals and plants are in general so extremely different, that we have no ground

for concluding that they are similar in any particular instance. It is highly interesting to trace the analogy between them, when it is in our power to rest upon the basis of well established facts, but we cannot admit that the analogy is so direct, as in any instance, to afford a reason for forming any particular opinion.

The fifth chapter may be considered as supplementary to the first four; it consists of an inquiry, whence the carbone proceeds that is exhaled both by plants and by animals. Mr. Ellis supposes, that in all cases, it passes off dissolved in water; in animals he regards it as entirely an

excretion, derived not immediately from the venous blood, but proceeding from the pulmonary exhalants. In the sixth chapter the author professes to give an account of the effects that are produced by the changes which the air experiences. The author's remarks are principally confined to the encrease of temperature, which he supposes takes place in vegetables as well as in animals.

Although we cannot give our assent to Mr. Ellis's hypothetical opinions, we regard his work as a valuable addition to science. It forms an interesting collection of facts, related in a candid and perspicuous manner.

ART. XXIII. *The Code of Health and Longevity; or a concise View of the Principles calculated for the Preservation of Health, and the Attainment of long Life. Being an Attempt to prove the Practicability of condensing, within a narrow Compass, the most material Information hitherto accumulated, regarding the different Arts and Sciences, or any particular Branch thereof.* By Sir JOHN SINCLAIR, Bart. 8vo. 4 vols.

WE have ever considered the labours of Sir John Sinclair as highly valuable; they have never been wasted on idle and unprofitable speculations but uniformly devoted to those subjects in which the interests of man are prominently and immediately concerned. His writings contain a map of trust-worthy documents collected with indefatigable industry from various and widely distant sources. He collects facts, and arranges them for the convenient reference and consultation of others, occasionally interspersing such remarks as his own judgement or observation suggests. It is in this collection of facts, this arrangement of them, and these interspersed remarks that the value of the present work consists.

The subjects of health and longevity, from their very nature, must at all times and in every quarter of the globe, have excited and fixed the attention of man; accordingly, we find that volumes almost innumerable have been composed upon them in various ages and countries, some by intelligent and scientific writers, others by ignorant, or impudent and designing quacks.

ANN. REV. VOL. VI.

Many persons, either credulous and ignorant themselves, or interested in imposing on the credulity and ignorance of others, have arrogated the discovery of certain vital elixirs which could change the very nature and constitution of man, and make mortality immortal. Notwithstanding all these balms and elixirs, these golden tinctures, panaceas and specifics, his nature and constitution yet remain unchanged, his corporeal frame has still the same constant tendency to decay and perish, which was originally imparted to it; nor has the period of human existence been for an hour protracted by these presumptuous and absurd chimeras.

But although in these enlightened times we may ridicule the idea of investing mortals with the mantle of immortality, or even of restoring to them patriarchal longevity, yet the experience and observation of every day convince us, that as there are certain sensual indulgences, certain habits, employments, and climates which are injurious to human health and human life, so consequently that abstinence from those indulgences, habits, and employments, and residence in more salu-

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bruous climates, must tend to produce the opposite effects.

The title-page intimates that this work is to be considered as a sort of experiment, as an attempt to prove the practicability of arranging and condensing the knowledge already accumulated regarding the different arts and sciences, or any particular branch of them. Any man who succeeds in condensing human knowledge, and rendering it more easily accessible, is a public benefactor. A stronger argument in favour of the necessity of some comprehensive plan for this purpose cannot be urged, Sir John Sinclair says, than the reputed number of printed volumes now in existence. In the national Library of Paris alone there are about three hundred and fifty thousand, besides manuscripts amounting to between seventy and eighty thousand. As there must be a number of works in other languages not in that library, it is no extravagant estimate that the total number of volumes now in print, cannot be much short of five hundred thousand. Such immense masses of printed paper, it is truly observed, can answer no good purpose, and are a heavy load upon literature and the acquisition of useful knowledge. A man to be master of all the facts and observations, not of any particular art or science, but even of any branch or subdivision of it, must devote many years of intense application, even under the most favourable circumstances, even supposing him to be already master of the respective languages, in which the works to be consulted are composed, and supposing that he had every facility of obtaining them.

The outlines of the plan which is suggested for the condensation of knowledge—for the separation of the pure metal from the dross, are these: let any art or science be fixed upon, for example Physic:

let it be divided into branches, anatomy, pathology, physiology, surgery, &c. This division being adopted, let some intelligent person be employed to draw up an analysis of the whole or some branch of the subject: this volume for instance on health and longevity, may be taken for an example. If such a view of the proposed subject is given as is generally approved of, let the work be translated either at the public expence, or at the expence of some society established for that purpose, into all the principal languages of Europe, inviting by premiums any communications which may render it more complete. Let a collection also be made of every author, ancient and modern, who has written either directly or indirectly, on the subject in question: let these works be examined thoroughly by intelligent men, and every valuable fact or observation they contain be extracted out of them. The whole mass of materials being thus collected, let an able person with a committee of assistants be appointed to digest the whole. A work thus formed, it is presumed might be accounted a code or standard for a knowledge of that subject, and to which all future publications regarding it must necessarily refer.

Such is the plan proposed; it is somewhat chimerical, and Sir John Sinclair has shewn by his own example, that much may be done towards condensing and arranging the most curious and important facts in some departments of human knowledge without the co-operation of such a committee of assistants as is here proposed.

The plan of the present work we shall lay before our readers:

“The most natural division of the subject under consideration, seems to be, to point out,

1. The circumstances which necessarily tend to promote health and longevity, in-

dependent of individual attention, or the observance of particular rules.

2. The rules, which, if observed by an individual, have a tendency to preserve health and existence, even where these circumstances are wanting. And,

3. The regulations by which the general health and safety of a great community are protected from the various injuries to which they are likely to be exposed.

PART I.

Circumstances which necessarily tend to promote Health and Longevity, independent of individual attention, or the observance of particular rules.

It will hardly be disputed, that while individuals differ so much from each other with regard to a variety of important particulars, as the climate in which they reside, the manner in which they are formed, &c. that there must necessarily be a material difference with respect to their health and the duration of their lives. It is essential, therefore, in the first place, to ascertain what these particulars are. It seems to me that they may be all comprehended under the following general heads:

1. Circumstances connected with the person of the individual, as, 1. Parentage; 2. Perfect birth; 3. Gradual growth; 4. Natural constitution; 5. Form; 6. Sex; and, 7. Where nature makes an effort to renew the distinctions of youth.

2. Circumstances connected with the mind of the individual, whether relating, 1. To the faculties of the mind; or, 2. To its passions.

3. Circumstances connected with the place where any individual resides, Whether 1. In a hot, a cold, or a temperate climate; 2. Whether in a high or in a low situation; 3. Whether to a southern or other exposure; 4. Whether on the sea-shore, on the banks of a lake or a river, or at a distance from water; 5. Whether in the neighbourhood of woods or otherwise; 6. Whether in a dry, a clayey, or a marshy soil; 7. Whether with an abundance, or a scarcity of fuel; 8. Whether in a wet or dry atmosphere; 9. Whether on a continent, in a large island, or in a small one; and 10. Whether in a town, a village, or in the country.

4. Adventitious or miscellaneous circumstances; as 1. Rank in life; 2. Edu-

cation; 3. Occupation; 4. Connubial connexion; and 5. Exemption from accidents.

Where a favourable condition of all, or the greater part of these circumstances occurs, there health and longevity may be expected.

PART II.

Rules for preserving Health and promoting Longevity.

It is evident, that if men lived uniformly in a healthy climate, were possessed of strong and vigorous frames, were descended from healthy parents, were educated in a hardy and active manner, were possessed of excellent natural dispositions, were placed in comfortable situations in life, were engaged only in healthy occupations, were happily connected in marriage, &c. &c. there would be little occasion for medical rules. But it is universally known, that some individuals enjoy only a part of these advantages, whilst others possess hardly any of them complete. Hence arises the necessity of attending to those rules, which observation and experience have pointed out, as being the most likely to counteract the disadvantages, arising from so material a want, as of any of the natural or incidental advantages above enumerated. These rules relate,

1. To objects *essential* for man in every situation, and without which he cannot exist, even in a state of nature; as,

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| 1. Air; | 5. Labour, or exercise, and |
| 2. Liquid food; | 6. Sleep. |
| 3. Solid food; | |
| 4. Digestion; | |

2. To articles not so essential, but which are *highly desirable*, more especially for men in a state of civilization, and refinement; these are,

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| 1. Clothing; | 3. Amusements; and |
| 2. Habitation; | 4. Medicine. |

And 3. To articles of a *miscellaneous nature*; as

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| 1. Temper; | dents; and |
| 2. Habits; | 6. Travelling, or |
| 3. Cleanliness; | change of resi- |
| 4. Bathing; | dence. |
| 5. Relief from acci- | |

It is proper to observe, that many of these rules are not applicable to all situations, but must vary according to climate, constitution, the progress of life, &c.

and that the object of this publication is, merely to give information, regarding the general system that may be pursued, leaving it to each individual to apply the rules therein recommended, according to times and circumstances.

PART. III.

Regulations for the Health of the Community.

It is in vain, however, that either nature has formed an individual for long life, or that he observes all those rules which are necessary for the preservation of health, unless attention be paid by the Government of a country, to the happiness and safety of its subjects. This is a point which has seldom been attended to in the manner in which its importance deserves. While the attention of lawgivers is unceasingly directed to a variety of less important objects, those regulations on which the safety of the people at large depend, are unfortunately neglected. Yet what can be more pernicious, than to suffer the climate of a country, for instance, to continue noxious to the health of its inhabitants, merely for want of drainage, cultivation, and improvement, when thousands of instances might be adduced of the advantages which have resulted from the adoption of an opposite system? What can be more impolitic than to permit unwholesome provisions and other articles to be sold, without punishing those who thus attempt to injure the health, perhaps to destroy the existence of their fellow creatures? What more dangerous than to permit public amusements of a pernicious nature; to authorise improper customs; to neglect the education of youth, when the foundation ought to be laid of their future health and strength; to suffer public institutions to become the seminaries of disease; to disregard the safety of those who are trained for the public defence*; to sanction the sale of noxious or doubtful medicines; and above all, to permit the least risk of contagious disorders being admitted into a country, by which its whole population may be affected?

The Police of Public Health, therefore, is a most important branch of the proposed inquiry; and the events which have recently happened in Spain and at

Gibraltar, have given it additional interest. It may be treated of under the following general heads:

1. Police of Climate.
2. Police of Physical Education.
3. Police of Diet.
4. Police of Public Amusements.
5. Police or Habits and Customs.
6. Police of Public Institutions.
7. Police for the Health of Sailors and Soldiers.
8. Police to prevent contagious disorders. And,
9. Police of Medicine, and the means of promoting its improvement.

But though it may be proper to give a general view of these important subjects, it is not intended to enter much into detail, as the Police of Public Health, to do it ample justice, would require a separate and very extended discussion.

CONCLUSION.

Such is the plan of the intended work, which others might doubtless have executed with more ability, but none with a more anxious wish, that it may prove *substantially serviceable* to the interests of human nature; or, at any rate, useful to those, who may apply their talents and industry to render the investigation therein carried on, still more complete."

In the first volume, the materials thus accumulated are digested: in the other three are given the sentiments of various writers, both ancient and modern, and the communications to the author himself. So that the first volume is to be considered as an integral work, and as an example of close condensation.

It will not therefore be expected that we shall attempt to reduce into a still narrower compass these condensed materials. As we have read the work with pleasure and profit ourselves, so we recommend it to the perusal of others. There is nothing in it to alarm the valetudinary or shock the *reasonable* man of pleasure. The author is neither

* The *Ophthalmia*, which has spread through so many of those gallant corps who served in Egypt, is a disgrace to our military Medical Police.

in his principle nor practice an ascetic: he recommends no severities, no abstinence, no privations of the comforts of life. Indeed, without its comforts, what is there in life worth living for? TEMPERANCE is the deity whom he adores, and at her shrine he invites the adoration of mankind; she is to be wor-

shipped as "the patroness of health, the protector of beauty, the prolonger of life, the insurer of pleasure, the promoter of business, the guardian of the person, the preserver of the understanding, the promoter of every intellectual improvement, and of every moral virtue."



CHAPTER XIII.

NATURAL HISTORY.

ART. I. *Zoography; or the Beauties of Nature displayed, in select Descriptions from the Animal and Vegetable, with Additions from the Mineral Kingdom, Systematically arranged. By W. Wood, F. L. S. Illustrated with Plates designed and engraved by Mr. William Daniel. 3 vols. 8vo.*

IN this department of our review, we have more than once found occasion to lament the want of such a summary of natural history, as would be an eligible class-book to be adopted in the education of both male and female youth. Completely to answer this purpose, it should be guarded in its expressions concerning certain subjects which cannot be entirely omitted, and should enter into no minute detail of particulars which may in any degree wound or impair the delicacy of the uncorrupted mind: it should in all its parts have a tendency to make beneficial impressions on the heart, and especially to produce a lively sense of the infinite wisdom and goodness which are clearly discernible in the most common and most conspicuous appearances of the visible creation: it should be both popular in its manner, and strictly scientific in its plan and execution: it should relieve the dullness of technical description by circumstantial and spirited representations of manners and utilities; and finally should aim, not merely to leave its readers amateurs, but to raise in them a desire and to put them in the way to become skilful and persevering naturalists. We are sorry to be obliged to repeat that a work of this kind is still a desideratum. The author of the publication now before us has been satisfied with

humbler views. He candidly acknowledges that his work is "only a selection of those objects in natural history which appeared to him best calculated to excite the attention of those who have any relish for this rational pursuit, and most likely to afford amusement to the many who care but little about the study." In conformity with this design, he has very sparingly indulged himself in philosophical discussions; he develops no principles of arrangement; he does not profess to trace out the steps which mark the regular gradation of created beings; he takes detached instances from each of the three kingdoms of nature, just as he happened to be furnished with materials, without, as far as appears to us, any predetermined reason for his choice.

In the animal kingdom, the subjects selected are 1. Quadrupeds: the Horse; the Ass; the Ox; the Buffalo; the Argali, or wild sheep; the Ibex or wild goat, and the Chamois; the Giraffe; the Elk; the Reindeer; the Virginian Deer; the Camel; the Ethiopian Hog; the Rhinoceros; the Hippopotamus; the Elephant; the Oran-outang, with a brief account of the monkey tribe in general; the slow Lenui; the Dog; the Wolf; the Arctic Fox, with a very slight notice of our common species; the Jackal; the striped and the spotted Hyæna; the

Lion; the Tiger; the common Cat; the common and the polar Bear; the Opossum; the Sable; the Ichneumon; the common Otter; the common Hare; the Beaver; the Porcupine; the common Squirrel; the striped Dormouse of Pennant, or the ground squirrel of North America, with a slight notice of the common Dormouse; the Oriental and the Canadian Jerboa; the Economic Rat; the Hamster; the Platypus of Dr. Shaw, or Ornithorynchus of the continental naturalists; the Arctic Walrus; the Seal; the Manati; the common and the Vampire Bat. II. Birds: the Condor; the carrion Vulture; the golden Eagle, with slight sketches of some other species; the Goshawk and the common Buzzard, with a brief account of the diversion of hawking; the great-eared Owl, with observations on other species; the Shrike; the Molucca or red crested Cockatoo, as we are led to expect from the preliminary specific character, but the article almost entirely consists of miscellaneous anecdotes relative to the whole tribe of Parrots; the Raven, the Cuckoo; the Kingfisher; the Humming bird; the Ostrich, the ruffed Grouse; the passenger Pigeon; the Water Ouzel; the Abyssinian and the Bengal Grosbeak; the Nightingale; the Taylor bird; the pendulous Titmouse; the common, and the esculent-nest Swallow; the Carolinian Goat-sucker, or Whip-poor-will; the common and the Numidian Crane; the White Stork; the common Heron; the wild Swan; the common and the Canadian wild Goose; the Bernacle Goose; the Mallard and the Eider Duck; the Pelican; the Frigate, the Gannet; and the Penguin. III. Reptiles: the common Tortoise; the green Turtle; the common, the esculent, the bull and the tree Frog; the common and the Surinam Toad; the flying Dragon; the Crocodile; the common guana; the Chamæleon; the Salamander; the common water Newt; the Rattle Snake; the great Boa; the common Viper; the Cerastes; the Cobra de Capello; the ringed and the constrictor Snake. IV. Fishes: the common Whale; the common Eel; the electrical Gymnote; the broad-finned Sword fish; the common Cod; the Remora or Sucking fish, with a slight incidental notice of the Lumpsucker; the Turbot; the rostrated Chætodon; the climbing Sparus; the common Mackrel; the Salmon; the Pike; the Flying fish; the silvery Polyneme; the Herring; the common Carp; the golden Carp; the Torpedo; the white Shark, with an incidental notice of the Pilot fish; the Sturgeon. V. Insects: the Hercules Beetle; the Cock-chaffer; the the Pill-chaffer, or Tumble-dung Beetle; the Stag Beetle; the Death-watch; the Glimmer-chaffer; the Grave-digging Beetle; the Nut-Weevil, the Corn Weevil and the Diamond Beetle; the Timber Beetle; the glow-worm; the phosphoric beetle; the exploding beetle; the Oil-beetle; the Earwig; the great Cockroach; the Camel Cricket and the dry-leaf Mantis; the Locust; the Lantern Fly; the Cuckoo-spit and the Cicada of Southern Europe; the Rose Louse and other species of Aphis; the Cochineal insect, the Lac insect and the Kermes; the Priam Butterfly, with a general description of the whole family; the common and the Bengal Silkworm Moths; the death's-head Sphinx; the great Dragon Fly; the common Ephemerella or May Fly; the Lion Ant; the Gall insect; the Sand Wasp, or Spheg Sabulosa; the common Wasp, or Vespa Vulgaris; the common Bee, with a slight notice of the Carpenter and the Mason Bee; the common Ant, the Sugar Ant of the West Indies, three species of Ants from New South Wales, &c.; the Ox, the Horse and the Sheep Gad Fly, with the Zimb of Bruce; the pendulous musca, or

rat-tailed Fly, with cursory observations on the genus; the common Gnat, with its variety, the Musquito; the *Termes fatalis*, the *Termes arborum*, and the *Termes pulsatorius* often confounded with the Death-watch; the common spider, the garden Spider, the gossamer Spider, the aquatic Spider, and the bird-catching Spider, with introductory observations on the whole genus; the African Scorpion; the *Scolopendra morsitans* or Centipede. VI. Crustaceous animals: the Land, the Hermit and the Pea crab; the Lobster. VII. Testaceous animals: the common and the goose Barnacle; the common Pholas; the Pod Solen or Razor fish; the common oyster; the pearl, and the common Muscle; the Paper Nautilus; the Tiger Corry, with a brief account of the genus; the garden and the esculent snail; the Ship Worm. VIII. Zoophytes; Corallines of various kinds; the fresh-water Polype. The birds, the fishes, the insects and the Zoophytes are introduced by concise observations on their structure and habits.

The Vegetable kingdom is likewise introduced by desultory remarks on vegetation, particularly with respect to the seed and its mode of germination, the root, the trunk, the sap, the absorbing power of plants, the irritability of their organs, and the dispersion of their seeds; with descriptions of the different parts of the Flower and Fruit. The Plants selected, are the common Olive; the Papyrus, the Sugar Cane; the Tefle or Poa Abyssinica; the Coffee Tree; the common Vine; *Heracleum panaces* absurdly called Sweet Grass; the Japan Varnish Tree or *Rhus Vernix*, with an incidental account of the Tsi chu or Varnish Tree of the Chinese described by Grosier, and for which, though not mentioned by Mr. Wood, Louriéro has formed his new genus *Augia*, belonging to Polyandria Monogyna

of Linnæus; the Aloe; the *Laurus nobilis* or Bay; the Cinnamon and the Camphor Trees; the Cashew Nut; the Fly-trap or *Dionæa Muscipula*, with an incidental mention of *Apocynum androsaemifolium*; *Averrhoa Carambola* or Camounga; the Mangrove; the Tea-tree; the Baboab; the Cotton-plant; the Moving-plant or *Hedysarum gyrans*; the Indigo-plant; the *Nepenthes*; the Bread-fruit; the Paper Mulberry; the Cocoa Nut; the Cork-tree or *Quercus suber*; the Scotch Fir, the Weymouth Pine, the Larch and the Spruce Fir, with the method of procuring Turpentine, Tar and Pitch; the Tallow-tree, or *Croton Sebiferum*; the Syringe-tree or *Siphonia Cahuchu*; the Areca or Betel Nut; the Manihot; the *Mancinella*; the *Valisneria*; the Date-tree; the Wax-tree or Candle-berry Myrtle, with incidental mention of the wax deposited on two Chinese trees as related by Grosier; the fan-leaved Palm; the Banana and the *Ensete* of Bruce; the Sugar Maple; the Sensitive plant; the common Fig, the Sycamore Fig and the Banian tree; the Butter-tree of Mungo Park; and last, but not the least in wonder, (we know nothing of its beauty) the Poison tree, or Bohun Upas!!! We should have been more surprized at seeing this marvellous fiction seriously admitted by Mr. Wood, if it had not gained the belief of the late Dr. Darwin; who in this particular may be added to the number of men of genius and learning, who while on some subjects they are scrupulously sparing of their faith, lavish it on others with a childish credulity.

As the mineral kingdom, whatever may be thought of the vegetable, is decidedly not within the province of Zoography, it is mentioned in the title page as a kind of appendix to the work. It is introduced by a few general observations; and the selections from it are not numerous,

They consist of Stalactites, with a minute description of the celebrated grotto of Antiparos; White Marble; Fluor Spar; the Diamond the Ruby, including the Topaz and the Sapphire; the Emerald; the Garnet; the Opal; the Hydrophane; the Agate, including the Cornelian, the Chalcedony, the Sardonyx and the Onyx; Granate; Common Salt; native Nitre; Naphtha, including Petroleum, Maltha and Asphaltum; common Coal; black Lead; Amber; Gold; Platina; Silver; Copper; Iron; Tin; Lead; Mercury; Basaltes with descriptions of the Giant's Cause way and the Island of Staffa.

We have been compelled to give our readers this dry and tedious detail, by the impossibility of making them acquainted, in any other way, with the information which they have a right to expect from the work. The articles themselves are of various merit, sometimes rather scanty and unsatisfactory, when additional materials might easily have been obtained; but generally fuller and more instructive.

The arrangement is, for the most part, that of Linnæus. In the mammiferous Quadrupeds "the method of the celebrated Ray has been preferred from a repugnance to place the monkey at the head of the brute creation, and thus to associate him, as it were, with man." In a work which has for one of its titles "The beauties of nature displayed," it might have been expected that the Lord of this lower world would not have been overlooked. We know not Mr. Wood's age; but whether he be young or old, he cannot be insensible to the beauty of the human form, especially as it appears in that sex which displays to us grey-headed and spectacled critics.

"The fairest patterns of excellent nature," and which we still contemplate with a delighted admiration, though not with all the ido-

latrous rapture of our youthful years. As this pre-eminent beauty has not been introduced to the reader's notice, it seems of no consequence whether the Monkey or the Horse take the lead in the scale of irrational animated beings. The dignity of human nature cannot be disparaged, when no comparison is made, and no rivalry is suggested. We have formerly intimated our dissatisfaction with the arrangement in the Linnæan Class Mammalia, and especially with its first Order, which has been distinguished by the honourable name of Primates; we object, however, to this particular part, not because the Monkey is placed so near the man, but because the Bat is connected with both in deference to a merely artificial character, without any natural intimate affinity; and notwithstanding their striking dissimilarity in outward form and all the prominent habits of life. The intelligent offspring of God, whom he has expressly declared to be made in his own image and after his own likeness, are indisputably entitled to occupy a distinct order in the system of animated nature, and have been so disposed by Desmarest in the appendix to *Nouveau Dictionnaire d'histoire naturelle*, lately published at Paris. But in every natural arrangement, the Ape, the Baboon and the Monkey must immediately succeed: and nothing can be more worth the attention of a philosophical naturalist than the resemblance in action and manners, which is in many respects produced by a corresponding structure in some of the external organs; and the still greater differences which universally subsist, partly in consequence of minute corporeal variations, but chiefly from the decisive distinction between reason and simple instinct, which seems to indicate an original difference in the animating principle. Man is so far

from being dishonoured by a comparison with the Monkey, and by an avowal of the numerous points of coincidence which are to be found in both, that the contrast which is undeniably manifested in a great variety of much more important respects, is thereby rendered more conspicuous and admirable. We cannot, therefore, accede to the reason assigned by Mr. Wood for beginning with the hoofed, rather than with the digitated quadrupeds. As strongly do we object to his placing the Whale, at the head of the Fishes, not only in opposition to the example of the best modern naturalists, but also in defiance of a general organic structure, which clearly connects it with the other Mammalia, and points out its proper place in the series, directly after the Walrus, the Seal and the Manati.

A more systematic appearance is given to the work by prefixing to each article a formal generic and specific character: but as a great number of genera, and some important entire families are omitted, and as the character of more than a single species in a genus is not often inserted, little assistance will be derived from it by those who are only beginning to study the science, and those who have made some progress it, must already have had access to ampler means of instruction. Nor is it seldom that a single specific character stands at the head of an article which includes several other species without any notice of their specific distinctions.

Mr. Wood ingenuously confesses that "he has not scrupled to adorn his bird with borrowed plumes, and that wherever he has met with materials to his mind, he has freely made use of them." The authority of Rollin is pleaded to justify this mode of composition: but we cannot help observing that in the present case it is carried much farther

than the example of Rollin will sanction. That eminent and amiable French writer compiled from the ancient Greek and Latin historians a regular and uniform narrative in his own language. Mr. Wood has very often copied his author's accounts verbatim, without adding any thing material of his own; and has sometimes strung several quotations together, without attempting an easy and natural transition from one to the other. Such a method of making a book certainly requires no intense study, nor much laborious exertion. The volumes from which the extracts are made, are indeed, for the most part too costly to allow the free use of the scissors. The passages, therefore, must be transcribed: but this is a drudgery to which even lowly reviewers are too proud to stoop; and they well know that underlings are always to be found who will do the job at a moderate price, while their employers sit in their arm-chairs and smoke their pipes at their ease. We are not ignorant that a work of this kind must, of necessity, be little more than compilation. We acknowledge also that a collection of matter from various and often expensive books, and brought to bear on one point, will be highly acceptable to a numerous class of readers; and that it is often more satisfactory to have the meaning of an author expressed in his own words, than to view it through the medium of another man's judgment and language, by which it may possibly be so obscured and distorted, as to present to the mind only a faint and inaccurate image of the original. But allowing this plea its full force, we must still say with the poet, *est modus in rebus*: what in a certain degree is allowable and beneficial, may be altogether improper as a general rule. A work which consists chiefly of quotations from writers who lived at different times,

possessed unequal degrees of knowledge, followed different systems or had no system to follow, and had each his peculiar style, is a kind of literary patchwork which can never be pleasant to read, and can scarcely be always consistent with itself. In that now before us, several instances of the last mentioned inconvenience occur. Thus the *Agave Americana* or great American aloe is said in the specific character, taken from Willdenow's species *Plantarum*, to be stemless: but in the description which immediately follows a stem is attributed to it which generally rises upwards of twenty feet high. So direct a contradiction must needs puzzle a common reader who does not know that in the strictness of the Linnæan terminology nothing is called a stem which does not support leaves as well as flowers, and that a stalk with only flowers, such as that of the plant in question, is called a scape. Willdenow's specific character is critically exact; while the subsequent description is loosely expressed in popular language. In the middle of this article, which includes the *Agave* and the *Aloe* of Linnæus, there is awkwardly introduced from the *Abbe La Pluche*, who knew little of Botany, the description of a plant erroneously called by him an aloe, and said by Mr. Wood in a note, which seems to have been written after the article was transcribed for the press, to be the *Excæcaria agallocha*, supposed by Linnæus to be the *Agallochum* or Aloes-wood of the materia medica. If Mr. Wood had consulted the *Flora Cochinchinensis* of *Loureiro*, he would have learnt that Linnæus was mistaken in his conjecture, and that the true Aloes-wood is obtained from a tree, a native of *Cochinchina*, till lately unknown to botanists, which *Loureiro*, refers to a new genus, and calls *Aloexylum Agallochum*. The same author has given a fuller account of this tree

in a tract written in the Portuguese language, and published in *memorias da Academia Real das Sciencias de Lisboa*, which has been translated into English, we believe by Mr. König, and published in *Tracts relative to Botany* p. 74.

Another instance of this kind of inconsistency, occurs in the article *Agate*, which, in the specific character taken up from *Gmelin*, who adopts the system of *Werner*, is stated to be a species of *Porphyry* formed of jasper, brittle *Quartz*, crystal, *amethyst*, genuine *chalcidony*, *cornelian* and *onyx*, *petrosilex*, common flint, mixed together in a greater or lesser proportion. So Mr. Wood translates the Latin, but the last word we are persuaded ought to be *number*, and not *proportion*, which implies that all these ingredients must be found in a greater or smaller quantity; whereas in the ideas of the German naturalists the union of any two or more of them constitutes an *Agate*. In the larger description, on the other hand, the idea of the French naturalist is adopted and the *Agate* is described as an homogeneous stone, which in its texture is nothing but a flint variegated with different colours, of which the *onyx*, the *cornelian*, the *chalcidony* and the *sardonix* are said to be merely varieties, entirely depending for their celebrity on the beauty of their colour.

In the generic character of the *Tortoise* the feet are said to be like fins, a character directly contradicted in the immediately following account of the common land *Tortoise* and which in fact is peculiar to the marine species or proper *Turtles*.

We have pointed out these imperfections and inconsistencies, that they may be corrected in a future edition. For after all the deductions from its merit, which from an imperious sense of our duty to the public we have reluctantly made, we acknowledge with pleasure that

Mr. Wood has produced a very entertaining and useful work. It breathes throughout an amiable spirit: it contains nothing which can give a wrong bias to the youthful mind: it enters into no details which a father would be unwilling to read to his daughter, or a brother to his sister: although its immediate subject is the creature, it never loses sight of the Creator, but directs our attention to the wisdom and benevolence of the great first cause in a natural manner, without affectation or parade. It is, therefore, well adapted to its avowed purpose; and we cordially recommend it to the younger members of families in superior, or at least easy circumstances. To such as experience the *res angusta domi*, the excellent plates by which it is embellished will render it too costly. And even many of those who could formerly without imprudence devote a tenth of their income to gratifications of this elegant kind, must now restrain their inclinations with a sigh, since that tenth has been forced into a different channel. The happier few, to whom an alienation of another tenth from their absolute wants will be no inconvenience, will think themselves amply compensated for the additional price set upon these volumes in consequence of their being enriched by the masterly designs of Mr. Daniel. For as the author observes, "the care with which the subjects have been drawn from nature, and the picturesque scenery which accompanies them, and which is strictly characteristic of the different countries which they inhabit; conspire to give them a place among the first-rate productions of the kind."

Before we take our leave of Mr. Wood we must express our wishes that he may be induced to try his abilities at a more original composition in the form at least, if not

with respect to the matter. His love of science will render the employment pleasing, his professional medical education, if our information be correct, has been favourable to the undertaking, and his fixed residence in the Metropolis gives him ready access to the best collections and libraries. Those articles which are chiefly translated from the *Nouveau dictionnaire d'histoire naturelle*, and which of course are specimens of his own style and manner, convince us that if he will depend more on his own exertions, he will soon take a higher rank in the literary world than he has yet ventured to claim. Our readers, we doubt not, will be of the same opinion when we have laid before them his account of the *Nepenthes*, which we have chosen as well on account of its shortness, as of its being a favourable example of his talents as a writer, when he does not prefer transcribing whole pages verbatim from other authors.

"THE *nepenthes* may justly be classed among the most singular productions of the vegetable world. The plant has always excited the admiration of those who have examined its structure, with a view to the contrivance which is so strikingly exhibited in the formation of its leaves. The *nepenthes* is a native of India: it is an herbaceous plant, with thick roots, and a simple stem, crowned with flowers disposed in bunches. The leaves are alternate, partly embracing the stem at their base, and terminated by tendrils, each of which supports a deep, membranous urn, of an oblong and shape, closed by a little valve like the lid of a box. This appendage to the leaf appears to be as designed and studied a piece of mechanism as any thing we can meet with in Nature's more complicated productions. The leaf, as we have already said, is terminated by a deep oblong urn; this, in general, is filled with a sweet limpid water. In the morning the lid is closed, but it opens during the heat of the day, and a portion of the water evaporates; this is replenished in the night, and each morning the vessel is full, and the lid shut. The plant grows in a climate where the

parched traveller is frequently in want of refreshment, and gladly avails himself of the water which this vegetable affords, each urn containing about the measure of half a wine glass. The use of this plant is too evident to need any comment. It is one of the many instances in nature of the bounty of Providence, who has filled the urns of the nepenthes with a treasure,

of all others the most refreshing to the inhabitants of hot climates.

“ Whatever is sufficiently singular to raise our admiration, frequently becomes the object of superstition; this is the case with the nepenthes among the inhabitants of Madagascar, who believe that if they overturn one of these vessels of water no rain will fall on that day.”

ART. II. *An Introduction to Physiological and Systematical Botany.* By JAMES EDWARD SMITH, M. D. F.R. S. &c. &c. President of the Linnean Society. 8vo. pp. 550.

IT is with great satisfaction that we introduce to our readers an elementary treatise on a favourite science which comes from the hand of a master. The well known abilities of Dr. Smith could not fail to excite general expectation: and after repeated perusals of the work itself, we do not hesitate to pronounce that it will abundantly justify the warm applause expressed by the audience when the intended publication was first announced at the Royal Institution. Of the introductions to Botany which have hitherto been extant in the English language, some are confessedly imperfect and not always sufficiently accurate; others are designed chiefly for the learned, and are by no means adapted to general use. The learned President of the Linnean Society has not thought it beneath him to adapt himself to the capacities of those who are as yet uninstructed in the first principles of the science; and has not forgotten that much reverence is always due to the delicate sensibility of the youthful and especially of the female mind. At the same time that he has clearly explained whatever is essential to the sexual system of Linnæus, he has done it in such guarded terms, and has preserved the strictest decorum of sentiment, as well as of language, with so religious an attention, that the most modest and timid may freely enter into the temple of

Flora without fear of being insulted with the unhallowed mysteries of a licentious Venus. How far Dr. Smith may have been influenced by our opinion on the subject, we cannot determine; but we readily acknowledge that our vanity would be not a little gratified, had we reason to believe that the call which we ventured to make upon him in the third volume of our Review, was in any degree instrumental to his engaging in the present undertaking. Though we did not presume to ask for more, we were nevertheless well satisfied that he would furnish much original matter, and write for the instruction of the adept as well as of the novice. In this we have not been disappointed. It has been his view to unite the Physiology of Botany with the explanation of its technical terms and systematical arrangements; and to compose a book, which, as he himself expresses it, might “ be capable of leading into the depths of botanical philosophy, whether physiological, systematical, or critical, any student who should be desirous of proceeding so far.”

In the first eleven chapters, the able author has treated of the distinction between animals, vegetables and fossils, and of the vital principle essential to the two former; of the general texture of plants; of the cuticle or epidermis; of the cellular integument;

of the bark; of the wood; of the medulla or pith; of the sap-vessels and course of the sap, with Mr. Knight's theory of vegetation; of the sap and insensible perspiration; of the secreted fluids of plants, grafting, and the heat of the vegetable body; of the process of vegetation and the use of the cotyledons. On these curious subjects he has given his own sentiments, and has detailed the opinions of the most celebrated writers from Grew and Malpighi to Mirbel and Mr. Knight. We should have been glad to gratify our readers with the essence of this interesting part of the work: but the matter is in general so much condensed, and the whole written with such elegant conciseness, that any attempt to analyze and abridge, would prove in the issue to be nothing more than to mutilate and obscure. We shall therefore only transcribe, and we are confident that every good mind will thank us for transcribing, the latter part of the first chapter.

"The Mineral Kingdom can never be confounded with the other two. Fossils are masses of mere dead unorganized matter, subject to the laws of chemistry alone; growing indeed, or increasing by the mechanical addition of extraneous substances, or by the laws of chemical attraction, but not fed by nourishment taken into an organised structure. Their curious crystallization bears some resemblance to organization, but performs none of its functions, nor is any thing like a vital principle to be found in this department of Nature.

"If it be asked what is this vital principle, so essential to animals and vegetables, but of which fossils are destitute, we must own our complete ignorance. We know it, as we know its Omnipotent author, by its effects.

"Perhaps in the fossil kingdom *heat* may be *equivalent* to a vital principle; but heat is not the vital principle of organized bodies, though probably a consequence of that principle.

"Living bodies of animals and plants produce heat; and this phenomenon has not, I think, been entirely explained on any chemical principles, though in fossils the production of heat is in most cases tolerably well accounted for. In animals it seems to have the closest possible connexion with vital energy. But the effects of this vital energy are still more stupendous in the operations constantly going on in every organized body, from our own elaborate frame to the humblest moss or fungus. Those different fluids, so fine and transparent, separated from each other by membranes as fine, which compose the eye, all retain their proper situations (though each fluid individually is perpetually removed and renewed) for sixty, eighty, or a hundred years, or more, while *life* remains. So do the infinitely small vessels of an almost invisible insect, the fine and pellucid tubes of a plant, all hold their destined fluids, conveying or changing them according to fixed laws, but never permitting them to run into confusion, so long as the vital principle animates their various forms. But no sooner does *death* happen, than, without any alteration of structure, any apparent change in their *material* configuration, all is reversed. The eye loses its form and brightness; its membranes let go their contents, which mix in confusion, and thenceforth yield to the laws of chemistry alone. Just so it happens, sooner or later, to the other parts of the animal as well as vegetable frame. Chemical changes, putrefaction and destruction, immediately follow the total privation of life, the importance of which becomes instantly evident when it is no more. I humbly conceive therefore, that if the human understanding can, in any case, flatter itself with obtaining, in the natural world, a glimpse of the *immediate agency* of the Deity, it is in the contemplation of this *vital principle*, which seems independent of material organization, and an impulse of his own divine energy."

We have selected this passage because it possesses a recommendation which we hope will never cease to be a primary object of our regard; we scarcely need say that we refer to its rational and sublime piety. Real religion and true

philosophy can never be at variance; they mutually illustrate and support each other, and cannot be separated without an irreparable injury to both. We feel an honest national pride in being able to add the name of Smith to those of Newton, Boyle, and Ray in the honourable list of our English religious enquirers into the operations and productions of the great first cause.

The twelfth and thirteenth chapters are entirely elementary, and are devoted to the explanation of the terms which are applied to the different kinds of roots, stems and stalks of plants. The fourteenth relates chiefly to the physiology of buds. The fifteenth treats of the leaves, their situations, insertions, surfaces, and various forms; with respect to all which the definitions of terms adopted in the Linnæan school are remarkably neat and perspicuous. The sixteenth is physiological and enters at large into the functions of the leaves, and their chemical action on the atmosphere. We cannot resist the temptation to quote a small part of this chapter.

"There can be no question of the general purpose answered to the vegetable constitution by these functions of their leaves. They confirm Mr. Knight's theory of vegetation, who has proved that very little albumen or new wood is secreted when light is kept from the leaves. They also help us to understand how essential oils may be produced, which are known, as well as sugar to be composed of oxygen, hydrogen and carbon in different proportions. We can now have a general idea how the nutritious sap, acted upon by all the agents above mentioned during its stay in the cellular substance of the leaf, and returned from thence impregnated with them into the bark, may prove the source of increase, and of peculiar secretions, in the vegetable frame. That portion of sap sent to the flower and fruit undergoes no less remarkable changes, for purposes to which those curious organs are devoted; nor is it returned from

thence, as from the leaves, to answer any further end. The existence of those organs is still more temporary, and more absolutely limited to their own purposes, than even that of the leaves, from whose secretions theirs are very distinct.

"But when we attempt to consider how the particular secretions of different species and tribes of plants are formed; how the same soil, the same atmosphere, should in a leaf of the vine or sorrel produce a wholesome acid, and in that of a spurge or manchineel a most virulent poison; how sweet and nutritious herbage should grow among the acrid crowfoot and aconite, we find ourselves totally unable to comprehend the existence of such wonderful powers in so small and seemingly simple an organ as the leaf of a plant. The agency of the vital principle alone can account for these wonders, though it cannot, to our understanding, explain them. "The thickest veil," says Dr. Thomson, at the end of his chapter on vegetation, "covers the whole of these processes; and so far have philosophers hitherto been from removing this veil, that they have not even been able to approach it. All these operations, indeed, are evidently chemical decompositions and combinations; but we neither know what these decompositions and combinations are, nor the instruments in which they take place, nor the agents by which they are regulated."

"The vain Buffon caused his own statue to be inscribed a genius equal to the majesty of nature, but a blade of grass was sufficient to confound his pretensions."

The seventeenth chapter enumerates and explains those parts of a plant which Linnæus, with a quaintness not unusual to him, has called the fulcra, props or supports; but as that term properly applies to only one of them, the cirrus or tendril, Dr. Smith justly prefers the expressive and strictly definite English term, appendages. The eighteenth explains the different modes of inflorescence. The nineteenth describes and defines the different parts of the flower and the fruit. In the enumeration of the several kinds of calyx, Dr. Smith judging the calyptra, or veil of the Mosses to be really a Corolla, ne-

cessarily excludes it from the list, but substitutes for it the Perichæ-tium or scaly sheath, investing the fertile flower, and consequently the fruit stalk in some mosses, which he thinks is the true calyx of those plants, and as such properly admitted into the generic character of hypnum; and thus preserves the integrity of Linnæus's favourite number seven. He professes, however, no reverence for this mystic number: and we should not have been at all disposed to censure him, if he had reduced it to five, by excluding also the Involucrum and Amentum; both of which have long appeared to us to be really kinds of inflorescence, and in no respect to correspond with the genuine idea of calyx, or a covering, derived from the Greek verb καλυπτω, *tego* or *velo*, and originally applied to the flower of the rose before it is opened, or while it is still enclosed. It is universally known that Linnæus was driven by necessity to call the Involucrum of the umbelliferous plants a calyx; because, *as he judged*, that numerous natural family could not otherwise be divided into good genera; and because his own established principles, derived from the dictates of sound science, forbade him to admit into a generic character, any thing which is not strictly a part of the flower. It is now almost as generally allowed that the Involucrum is insufficient for the purpose, and that the true generic distinctions in this natural family are to be found in the seeds and flowers. Why then should we not now call the leaflets of the Involucrum what they obviously are, bractæas; instead of elevating them to the rank of a calyx or covering, and attributing to them an office which they have never sustained, and the duties of which they are not competent to perform? The objections to styling

the amentum a calyx are in our apprehension still stronger. After the most diligent search we have not been able to discover in what this supposed calyx really consists. According to the definition given by Linnæus in his *Philosophia Botanica*, an Amentum is calyx ex receptaculo communi paleaceogemmaceo: or, as Dr. Smith justly, but unavoidably somewhat paraphrastically translates it, an Amentum or Catkin consists of a common receptacle of a cylindrical form, beset with numerous scales, each of which is accompanied by one or more stamens or pistils, so that the whole forms an aggregate flower. Now if this be a just definition of an Amentum, as it assuredly is, and if an Amentum be a calyx, where must we look for the other parts of the flower? Or if the receptacle, the scales, the stamens and pistils be distinct parts of the flower, where shall we find the calyx? Or finally, if it be asserted that the receptacle alone constitutes the calyx, and this we believe is the only remaining alternative, still there is a strange confusion of ideas and inaccuracy of language. For the receptacle of itself, and stripped of all its attachments, cannot be called an Amentum any more than the simple Rachis of Triticum can be called a spike; and yet the Amentum is said to be a calyx. In fact Linnæus himself did not adhere to this idea in practice, however convenient it might be for him to state it in theory. For in the essential characters prefixed to the amentaceous genera in the *systema naturæ*, with the single exception of *Platanus*, he never mentions the Amentum as the calyx: but according to him, in both the barren and fertile catkins of *carex* there is calyx monophyllous; in the barren catkins of *Betula*, there is calyx monophyllus, trifidus, triflorus; of *Juglans*, calyx mono-

phyllus squamiformis; of *Carpinus*, calyx monophyllus, squama ciliata, &c.: and the calyx of *Thuja* and *Cupressus* is said to be Amentum Squama; but if the scale of the Amentum be the calyx, the Amentum itself cannot be so too. In all these cases, the scale, as we conceive, is the calyx of an apetalous flower, either single or aggregate, and being only partially able to perform its destined office before the expansion of the flower, is assisted by the common receptacle, somewhat in the same manner as the Patella or Limpet of the animal kingdom finds a substitute for a second valve in the immersed rock to which it is attached. In the whole of this long chapter the physiology is advantageously blended with the explanation of terms and other elementary matter.

The twentieth chapter has for its subject the peculiar functions of the stamens and pistils, with the experiments and observations of Linnæus and others on the subject. The twenty-first touches on the diseases of plants, particularly as illustrative of their vital principle, where the student will find much curious information especially with respect to the fall of the leaf. The twenty-second is employed on the systematical arrangement of plants; on natural and artificial methods; on genera, species and varieties; and on nomenclature. The following passage contains so much humanity as well as good sense, that we shall make no apology for inserting it.

"Botanists occasionally adapt a specific name to some historical fact belonging to the plant or to the person whose name it bears, a *Linnea borealis* from the great botanist of the north; *Murra exortica* after one of his favourite pupils, a foreigner; *Browallia demissa* and *elata*, from a botanist of humble origin and character, who afterwards became a lofty bishop, and in whose work upon water I find the following quotation from Seneca in the hand-

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writing of Linnæus: "Many might attain wisdom, if they did not suppose they had already reached it." In like manner *Baffonia tenuifolia* is well known to be a satire on the slender botanical pretensions of the French zoologist, as the *Hillia parasitica* of Jacquin, though perhaps not meant, is an equally just one upon our pompous Sir John Hill. I mean not to approve of such satires. They stain the purity of our lovely science. If a botanist does not deserve commemoration, let him sink peaceably into oblivion. It savours of malignity to make his crown a crown of thorns, and if the application be unjust, it is truly diabolical."

The work concludes with an explanation of the Linnæan artificial system, and copious illustrations of the classes and orders. In this, as well as in the former parts, the experienced botanist will find many original incidental observations introduced, and various improvements suggested. But Dr. Smith is no rash dashing reformer. With the caution which is always the effect of accurate investigation and comprehensive views, he proceeds step by step, deliberating before he decides, and preferring rather to keep things as they are for the present, than hazard the consequences of a precipitate change which may afterwards be found liable to equal or greater objections. He is of opinion that the orders Digynia, Trigynia and Pentagynia in the class Icosandria may be most conveniently united; since in the very natural family of Pomaceæ, some species of the same genus have five, others three, two, or even only one style and a corresponding number of seeds. For the same reason he recommends a similar union of the second, third, fourth, fifth and sixth orders in Polyandria; observing that such reforms founded in experience and not in theory, serve to strengthen the system by facilitating its practice. No part of the Linnæan system has, in his

C c c

opinion, been less accurately defined or understood than the orders of the class Polyadelphia. He proposes, therefore, that they should be reduced to three; Dodecandria, Icosandria and Polyandria. To the first he refers Theobroma, Bubroma, Abroma, Monsonia and Citrus: to the second Melaleuca: and to the third, the remaining genera; remarking, however, that Munchausia is a Lagerstromia, and does not seem to be Polyadelphous at all. In the class Syngenesia he agrees with most botanists of the present day in abolishing the order Monogamia. In Gynandria he adopts Swartz's ideas concerning the monandrous character of all the Orchideæ except Cypripedium; and removes from the class all the genera in which the stamens are not really inserted either upon the style or the germen. With respect to Monœcia, Diœcia and Poly-

gamia, he conceives that it may perhaps hereafter be advisable to remove from them such plants as have the structure of all the accessory parts exactly alike in both barren and fertile flowers, and especially such as have in one flower, perfect organs of one kind accompanied by the rudiments of the other kind: but he thinks that nothing more pernicious or troublesome can be attempted than to remove to the other classes those whose barren flowers are decidedly unlike the fertile ones. When the former are dismissed to their proper places in the other parts of the system, he apprehends that these three classes may be conveniently formed into one.

We have only to add that the technical definitions are illustrated by 214 excellent figures engraved purposely for the work in 15 copper plates.

ART. III. *Historia Fucorum. History of the Fuci.* By DAWSON TURNER. A. M. F. R. A. and L. S. &c. &c. &c. 4to.

MR. Dawson Turner is well known to the lovers of natural history as an excellent botanist, and particularly as an acute cryptogamist, by his synopsis of the British Fuci, his *Muscorum Hibernicorum Spicilegium*, and several papers published in the *Linnæan Transactions*, all of which have formerly been noticed in our Review. In the preface to the first of these publications, he expressed a hope, that at some future period his opportunity and leisure would allow him to undertake the bolder task of publishing a history of all the Fuci hitherto known, in which the convenience of foreign, as well as of English botanists should be consulted, by its being written in the Latin language. The expectation thus excited, he has now begun to gratify: and we are happy to find that he has chosen to do it gradually, in periodical numbers. If he had waited till he had finished

the whole, a considerably longer time must have elapsed before he could have put into our possession any part of the ample stores of his knowledge; and his information after all would have been much less extensive and satisfactory than it is now likely to be. Independently of the pecuniary facilities attending this mode of publication, both to editors and purchasers, regular and easy means are afforded by it of correcting occasional errors, of supplying deficiencies, and above all, of receiving successive communications from distant observers, who, while the work remains in manuscript, can never know what is wanted, and who, without the assistance of the printed account, would probably never have been led to make the needful observations and enquiries. In every department of natural history, the subjects are so numerous and various,

as to require the united efforts of many contributors to bring them into any kind of perspicuous order, and to give them a tolerable degree of consistence: but in the Marine *Algæ* the difficulties are peculiarly great, and by any single person utterly insurmountable. As none of them are capable of cultivation, they must be examined in the situations where they naturally grow. As different species flourish in different seasons, and as most of them undergo great changes in their general form, from their first appearance in the state of seedlings to the time when they have cast their mature fruit, their whole history can be learnt only by those who reside constantly near the sea-coast. And as few of them are to be found on all the shores even of the same country, no single individual can become personally acquainted with the whole family, or describe even the greater number of its species from actual observation. Mr. Turner, therefore, notwithstanding his great advantages from a maritime situation, highly cultivated mind, and ardent activity, cannot complete a work like the present without much assistance. Of this he is already assured from his extensive correspondence with the best cryptogamists on the continent of Europe, as well as in his own country; and we doubt not that many others of whom he has now no knowledge, will not only be willing to communicate the observations which they have already made, but will also feel themselves stimulated to a more minute investigation of the species which occur to their notice, or are placed within their reach, and thus contribute their share towards the gradual improvement of the science.

A coloured figure of each species is given by Mr. Turner on a distinct plate in a quarto size, with magnified dissections of the fructi-

fication, as far as it is at present known, and sometimes with the addition of a remarkable variety. These figures are accompanied by specific characters, carefully selected synonyms, full descriptions, and critical remarks in Latin and English; all of which are such as the public will naturally expect from Mr. Turner's acknowledged abilities.

The first five numbers are now before us. They contain 1. *F. Banksii*, a native of the coast of New Holland, hitherto undescribed. 2. *F. Volubilis* of Linnæus, but not of Gmelin, which Mr. Turner still thinks merely a variety of *F. Lacestratus*; nor of Hudson, which is sufficiently known to belong to *F. Vesiculosus*. 3. *F. Canaliculatus*. 4. *F. Distichus*, figured from one of the original specimens, in the Linnæan Herbarium. 5. *F. Rotundus*. 6. *F. Lumbricalis*. These two species, the synonyms and varieties of which have hitherto been so obscure and perplexed, are distinguished at once when in fruit, the capsules of the former being lateral, of irregular form, spongy, and not covered with the epidermis of the frond; whereas the fruit of the latter is in the elongated, cylindrical, acuminate apices: when barren, the former may be known by its solid root, the blunt and generally rounded angles of its dichotomies, its acuminate apices, and its brown transparent colour when dry; the latter, by its fibrous root, the acute angles of its dichotomies, its blunt apices, and its black and opaque colour when dry. 7. *F. Tuberculatus* of Hudson, but not of Lightfoot, which is only a synonym to *F. Purpurascens*. 8. *F. Floccosus*, gathered by Mr. Menzies on the north west coast of America. 9. *F. Purpurascens* of Hudson. 10. *F. Subfuscus*, described twice in the Linnæan Transactions under the names of *Subfuscus* and *Variabilis*, in consequence

of its singularly dissimilar appearance at different seasons of the year. 11. *F. Pinastroides*. 12. *F. Lycopodoides*. 13. *F. Dentatus*. 14. *F. Hypoglossum*. 15. *F. Muscifolius*. 16. *F. Stiriatus*, a very singular species from the Cape of Good Hope. 17. *F. Horneri* a non-descript species brought from the Straits of Corea by Dr. Horner, the astronomer to the Russian expedition lately sent round the world, belonging to a tribe of Asiatic Fuci, naturally allied among themselves, but very different, both as to form and nature, from those found in our seas. 18. *F. Spinosis*, a native of the Cape of Good Hope and the Indian seas, figured from specimens in the Linnaean Herbarium. 19. *F. Thyrsoides*, found in New Zealand by Sir Joseph Banks, and at Jamaica by Dr. Wright, with a remarkable variety gathered in the Red Sea by Viscount Valentia. 20. *F. Pinnatifidus*. This plant is liable to such striking varieties, that preceding authors have divided it into several species under the names of *Corymbiferus* (but not of Gmelin), *Multifidus*, *Osmunda*, and *Filicinus*; but Mr. Turner is persuaded from a long and attentive observation, as well as from comparing many specimens, that they form in reality but one *individual*, he should have said *species*. 21. *F. Obtusus*. Mr. Turner observes that the whole catalogue of Fuci scarcely affords another instance of a single species, which at the same time that it is a native of such distant parts, still, whether found towards the northern or southern poles, or within the tropics, seems liable to so little variation, either in its form or size. 22. *F. Dasyphyllus*. 23. *F. Cristatus*, principally figured from specimens in the Linnaean Herbarium. 24. *F. Turbinatus*. 25. *F. Bracteatus* of Gmelin, *Radula* of the Banksian Herbarium, a native of the Cape of Good Hope, and of the

western shores of North America. 26. *F. Erinaceus*, of which the only specimens known to Mr. Turner are in the herbariums of Linnæus and Sir Joseph Banks. 27. *F. Menziesii*, a gigantic plant, twenty fathoms long and more, found by Mr. Menzies on the western coast of North America; only a small portion from the middle of one of its branches is figured, but of the natural size. 28. *F. Gigartinus*, but not of the Flora Danica, which is *F. Cristatus*. 29. *F. Kaliformis*. 30. *F. Clavellus*.

The work is intended to comprize all the plants which have been called Fuci by Linnæus and his followers, as far as sufficiently perfect specimens can be procured. Mr. Turner has also a further object in view, that of laying the basis for a future and permanent subdivision of the Marine Algae into new genera, but this he justly apprehends will be better effected at the close, than at the commencement of his labours.

As a specimen we shall select the account of *F. Banksii*, which will afford new information to most of our readers.

" FUCUS BANKSII.

" *Fucus Banksii*, frond filiform, coriaceous, irregularly branched, and swollen throughout its whole length into spherical receptacles, arranged like the beads of a necklace placed at short distances.

" On the shores of New Holland, plentiful. Mr. Menzies and Mr. Brown.

" Root small, discoid.

" Frond a foot, or a foot and half long, sometimes extending to two feet, simple at first, but very soon divided, and afterwards variously and repeatedly branched; branches divaricated, and almost reflexed, long, in general undivided, but here and there beset with smaller and shorter ones, issuing from them at right angles: the whole plant from base to summit is studded with receptacles innate in the frond, arranged like beads in a necklace, at intervals scarcely exceeding a line each, connected by the filiform frond, which is more thin than a sparrow's quill, the young-

er ones oblong, those more perfectly formed spherical, all irregularly flattened by drying, and never afterwards recovering their proper shape by immersion or any other means; those which are situated at the base and summit of branches are small, the others the size of a *Bullace*; the surface of all every where rough with globular tubercles, which, though immersed in the frond, are somewhat prominent, and are perforated with a very small pore.

"From the resemblance of these tubercles to those of *F. vesiculosus*, *nodosus*, &c. there can be no doubt of their containing the FRUCTIFICATION, though I have not at present been able to detect seeds in them; if examined by the highest powers of a compound microscope, they appear to be internally composed of fibres invisible to the naked eye.

"COLOR of the recent plant in all probability olive, when dried intensely black, and if afterwards soaked in water, turning to a dark dull olive, mixed with brown; internally reddish.

"SUBSTANCE, while wet, leathery, extremely tough; when dried brittle.

"For my specimens of this most extraordinary *Fucus*, I am indebted to the Right Honourable Sir Joseph Banks, by whose name I have called it, in memory

of the kindness with which he has assisted me in the present publication. It is said to be no less abundant on the shores of New Holland than *Fucus vesiculosus*, *serratus*, and *nodosus* plants unknown in that part of the world, are upon those of Britain. In its structure, it resembles these species, and their congeners, and, as has already been remarked in the description, there can be no doubt of the fructification being the same, and of the innate tubercles having, before they discharged their seeds, been wholly similar to those of this tribe, out of which Dr. Weber and Dr. Mohr, in an excellent paper, have constituted a new genus, which they call exclusively *Fucus*. Upon this subject I shall soon have occasion to speak more fully. It is most receptacles, when they have fulfilled their office as to the fructification, become filled with air, and perform the function of bladders design to give buoyancy to the frond. In a dried state they may not inaptly be compared to a string of acorn-cups. In the situation of its receptacles, as well as in general habit and form, *F. Banksii* is altogether a plant *sui generis*, and differs from every other species yet known. Its substance is so extraordinary tough that it almost resembles a piece of leather."

CHAPTER XIV.

AGRICULTURE, RURAL ECONOMY, AND GARDENING.

ART. 1. *Prize Essays and Transactions of the Highland Society of Scotland; to which is prefixed an Account of the principal Proceedings of the Society since 1803. By HENRY MACKENZIE, Esq. One of the Directors. Vol. III. pp. 629.*

THE first article in this volume is a short "Essay on the Natural History of the Herring;" by Archibald Drummond, Esq. The premium offered by the Highland Society several years ago for the best essay on a subject so intimately connected with the fishery, as the natural history of the herring, produced several communications, some of which were published in the preceding volume; an interesting and curious memoir by Dr. Walker was particularly worthy of attention. There is very little in the present to detain us: the manner in which herrings cast their spawn is unknown. Mr. Drummond confidently asserts that they deposit it on the shores, but at the same time confesses himself ignorant whether upon gravel, sand, stones or fuci. But if it has never been discovered upon the gravel, sand, stones or fuci of the coast, this confidence will bear some abatement. He goes on to say that the spawn cannot possibly "be deposited in deep water, unless we suppose it to have such a buoyancy as to bring it within the reach of the sun's influence." This observation too had better have been deferred till Mr. D. had ascertained what degree of warmth is actually necessary to give animation to the ova. Mr. Walker says that the favourite situation for spawning is a coarse gravel, ten or twelve fathom

deep.

The salmon and shad rarely desert their parent haunts; not so the herring, which sometimes forsake their accustomed bays and creeks for years and years together. In the friths of Forth and Tay about the years 1788 both haddocks and herrings took their departure, and did not return till nine or ten years afterwards. Mr. Drummond does not believe that the herrings retire after spawning, within the arctic circle, as is commonly supposed, but that they betake themselves like other migratory fishes, to the deep sea.

Art. II. *An Essay on Peat, its properties, and use, by John Naismith, Esq.—*The subject of this, like that of the preceding paper, has much occupied the attention of the Society, and their last volume contained an elaborate and philosophical essay on the origin, properties, and uses of Peat, by the late Professor of Natural History in Edinburgh, Dr. Walker, and another by Lord Meadowbank. The subject however is not exhausted, and in the present disquisition by Mr. Naismith several experiments are related, and facts recorded, which well merit attention. The incorruptibility of Peat, and its antiseptic power with respect to all animal and vegetable substances are properties which render it very intractable to the agriculturist: re-

sisting corruption to a great degree, plants can derive no food from its spoils, so long as that property remains unsubdued. That Peat is not altogether insoluble, we know from the experiments of Lords Dundonald, Meadowbank, Mr. Smith, Mr. Ayton, and others. Mr. Naismith says that whatever separates its parts and destroys its original conformation, fits it for supporting the growth of esculent vegetables, and he gives some experiments in proof of the assertion. Then the question is, what will most readily and most effectually destroy the texture of Peat? Peat may be fermented with new farm yard dung: but the decomposition will be incomplete, unless the two substances are repeatedly turned over together, and then they may be used as a valuable manure. If one part of lime also, newly slacked into a mild powder, be mixed with five or six parts of moist peat, and the whole completely mixed and broken before the lime becomes effete, the whole mass falls into a fine friable powder, and when applied to other soils, greatly promotes fertility. But Mr. N. has some experiments to shew that lime alone is but ill adapted to convert peat into a permanently fertile soil. In the reclamation of a peat-field, the first thing is to drain it: the stagnant water held in the interstices of peat produces such a degree of cold on its surface, as no cultivated vegetables can endure; nor will their roots penetrate where water lies in that sluggish torpid state in which peat confines it. Some practical cultivators, however, object to this as an initiatory process, from having observed that on all the spots which, from being above the common level, or near the side of a deep drain, are drier than the rest of the field, the crops fail in the time of drought. Mr. Naismith says, that the cause of this is, that peat for want of an ad-

mixture of earth, is deficient in the qualifications of a soil; and those spots having dried before their natural conformation was destroyed, the fibres preserve their elasticity, and forcibly repel each other. The fact appears from several experiments here detailed, that peat contains very little earth: a pound avoirdupois when burned, yields upon an average only five drops and a half of ashes. If the interstices of the peat in these elevated spots from which the water was drained had been filled with particles of earth, the drought would not so soon have affected them. The following among other experiments shew that brick-dust has a very powerful effect in exciting the fertility of peat.

"In 1802. I had a number of experiments going on in flower pots, and among these the following:—

No 1. $\frac{1}{2}$ peat intimately mixed with $\frac{1}{2}$ quicklime, 25th of March, and watered daily.

No 2. $\frac{1}{2}$ peat with $\frac{1}{2}$ tough clay, taken up eighteen inches under the surface, dried and powdered.

No 3. $\frac{1}{2}$ peat with $\frac{1}{2}$ fine brown sand, from a pit six feet deep.

No 4. A small pot filled with part of the contents of Nos. 2 and 3. with $\frac{1}{2}$ brick-dust, on the 27th May.

March 31st I planted seeds of trefoil, turnips, oats, barley, a pea, and a bean, in Nos. 1 2. and 3. May 27th, the plants being feeble in all the three, the pots were overturned, and their contents examined. In No. 1. the texture of the peat was destroyed, and itself converted into a fine friable mould; but the roots of the plants were brown, short, and sickly, everywhere seeming to shun the molecules of lime. In Nos 2: and 3 the conformation of the peat was little altered; the roots of the plants long and fresh in No 3.—short and branchy in No. 2 with little excrescences on some of them. The mixtures were then spread on a floor, broken, turned, and mixed repeatedly for three days, and returned into the pots, and placed near the breath of cows till the 5th June, when they were set in the open air, and seeds

sown in Nos. 1. 2. 3. 4. at the same time. In No. 1. the plants vegetated weakly for some time, and afterwards seemed to decline. The roots, when examined, appeared still to have been injured by the lime. In No. 2. the plants were not vigorous, nor much disposed to tiller; but produced perfect seeds. The lower end of the root of the bean rotted in the miry substance. The plants in No. 3. excelled those in No. 2. each tillering into three or four stalks. In the small pot, No. 4. a grain of oats, and one of barley, grew luxuriantly, and tillered each into seven good stalks."

But brick-dust is not to be had in sufficient abundance for the reclamation of peat bogs; and the construction of kilns for the burning of cohesive earths, would be too expensive a process. Mr. N. however, would obviate this difficulty, by covering the peat field in the first instance with the sub-soil of some rising ground in the neighbourhood. By the action of its own gravity, by frost, rain, &c. this sub-soil would insinuate itself among the interstices of the peat, and destroy the cohesion of its fibres. In this state it would be very susceptible of combustion, and as torrefying earth promotes its fertility, it might be communicated in an easy unexpensive manner.

Art. 3. An Essay on the influence of Frost, and other varieties of bad weather on the ripening of Corn. By the late Benj. Bell, Esq.

Experiments on the vegetation of suspected seeds are too commonly tried in some warm sheltered corner of a fertile garden; or we put a little rich mould into a pot, and bring it into the house; the seeds sprout, are carefully watered and nursed up; and an inference is deduced that refuse corn may as safely be employed for seed as the plumpest kernels. Thus are *chickens cheated of their victuals*, and the whole crops of the country exposed to imminent danger through a stupid economy. To imagine for a

moment, that the babe which presses the dry milkless bosom of a half-famished mother, can thrive as well as that which is reared at the full lactiferous breast of a healthy female, is to the last degree absurd. There is nothing, however, so absurd as not to have been sanctioned by some philosopher or other. This theory has received that sanction, and we took an opportunity of exposing its dangerous fallacy on a former occasion. Mr. Bell instituted a series of experiments on a large scale, he conducted them carefully, and the perusal of this paper will make those shudder, who have put to peril the agricultural produce of the country, by the rashness of their theories. It is a useful paper, intelligent and intelligible on a very important question.

Art. 4. Plan and Description of Lime-kilns, by Brigadier-General Dirom, with a section and plan.

Art. 5. Account of the improvement of a tract of barren ground, covered with heath in an elevated situation, in the county of Peebles, By Mr. James Allen.

Art. 6. Account of the improvement of a Moor, near Tranent, East Lothian, by Mr. Robert Hay.

Art. 7. An Essay on the grasses and other native plants most deserving of culture in Scotland, for hay or pasture; by the Rev. W. Singers.—This is a valuable paper, as are several others from the pen of the same writer, but its interest is of too local a nature to allow us the pleasure of a more extended notice of it.

Art. 8. Observations on some of the indigenous grasses of Britain, which seem deserving of culture for pasture or hay. By Mr. George Don, Gardener, Botanic Garden, Edinburgh.

This valuable paper is introduced by a brief account of the author's habits and pursuits: Mr. Don states that from his infancy, he felt an ir-

resistible and almost instinctive attachment to the delightful objects of the vegetable kingdom. This invincible propensity to botanical study, induced him in a great measure to abandon the more ordinary paths of industry, and devote himself to his favourite pursuit. "At his outset in life, he formed the arduous resolution of visiting every corner of his native country, in search of its vegetable productions; and for twenty-five years past he has been in the practice of making several botanical excursions every year; particularly to the Alpine districts of the Highlands, where he has spent many days and even nights with pleasure among the lofty cliffs, far from any human habitation, animated by the attainment, or by the hope of botanical discoveries."—The favourite objects of his study have been the Gramina of Britain: he has had the satisfaction of examining nearly the whole of them in their native soils and situations, and has added several of them, as well as other plants, to the catalogue of the British Flora.

The grasses which Mr. Don especially recommends for the improvement of barren soils, are, 1. *Poa Nemoralis*, (Wood Meadow Grass): This was considered by Withering and Hull as an annual, but Dr. Smith has marked it in his *Flora Britannica* as a perennial, which it certainly is. Mr. D. has cultivated this grass for ten years in different soils and situations, with complete success: he first planted it on a good soil, when it produced abundantly; and afterwards removed it to a dry sloping bank of sand in an exposed situation; it has here remained for seven years, annually producing a crop, little inferior to what it yielded before. He prefers it to the *Lolium perenne* (Rye grass) over which it has a great superiority in the number of its leaves. The *Poa* produces six or seven leaves,

and frequently branches in the stem, an advantage seldom met with in other grasses. The *Lolium* produces only three leaves.

2. "*Poa glauca*, (glaucous meadow grass.) This grass was first found by Mr. Don among rocks on Ben Lawers: there is no soil, however sterile, which will not produce this grass. Horses, cows and sheep are fond of it.

3. *Poa Alpina* (Alpine meadow-grass).

"This grass is also new to the agriculturalist. I first found it in 1788, on a high rock called Corbie Craig, in the parish of Tannadice, and among stones near Airly castle in Angus-shire. It is also found near the summit of several of the Highland Alps; but in these very elevated situations it is always viviparous: that is, its flowers become perfect minute plants, which drop off and strike root in the ground; an admirable provision of nature for the propagation of the plant in such alpine regions, where the severity and continual moistness of the climate would in general prevent the seeds from ripening. Even in the most lofty and barren situations this plant would make excellent pasture; and I am certain that many soils and situations which could never be turned to account otherwise, might be rendered valuable as pasture by the introduction of this grass. It forms a good foggage, and even continues to grow through the winter. In short, the *Poa alpina* is one of the best grasses for establishing a green sod for pasture on upland grounds, where few good grasses would vegetate. It is true, that a hay crop could not be expected from it; but would it not amply repay the expence of labour, by converting sterile heaths into profitable sheep-walks, and green fields for cattle? The enterprising and ingenious farmer might thus be enabled to improve immense tracts, at present not worth a shilling each acre annually, but which might in many cases become of fifty times that value."

4. *Poa Compressa*. (flat-stalked meadow grass.) This will not succeed in moist or manured ground, but in very stony places may be cultivated, and will produce a green

surface where few other grasses will grow. As it is hardly possible to eradicate this grass, it must be rejected from fields where corn is grown in rotation. The same objection lies against the

5. *Poa pratensis*, (smooth-stalked meadow grass), which, however will produce a permanent pasture on sterile fields, and will also thrive on peat bogs.

It is worthy of remark, that as there are some plants which delight in a fertile soil, and would be starved in a sterile one, so there are some few others which cannot bear high living: and notwithstanding the general principle of accommodation to soils and climates, which prevails in the vegetable as well as animal kingdom, cannot be made to succeed but in a barren soil congenial to that which gave them birth. Mr. Don gives two or three curious instances of the pertinacity of some plants to their peculiar soils and situations. The *Aira flexuosa* (waved mountain hair grass) prefers a dry barren soil: many years ago he discovered a similar *Aira* near Forfar, which he called *Aira Uliginosa** from its being always found in a wet marshy soil. He has repeatedly tried to cultivate both these *Airas* on a rich soil, but never could succeed. Nor will the *A. uliginosa* succeed on a dry barren soil, or the *A. flexuosa* on a wet barren one, but they both thrive well on the soil indicated by nature. The *Poa flexuosa*, (zig-zag meadow grass) is another instance: this he discovered among stones near the summit of Ben Nevis: all Mr. Don's attempts to cultivate it on good soil have proved abortive, but on a barren soil he has cultivated it for many years with great success.

6. *Poa trivialis*. (Rough-stalked meadow grass.) This succeeds be-

yond any grass in moist and rich soils: in the meadow under the castle of Edinburgh, and in that under the north-east end of Salisbury Craigs, it is cut six or eight times every season.

7. *Festuca Rubra*, of *Flora Britannica* (creeping Fescue grass.) Like the *arundo arenaria*, this grass tends to arrest the progress of the sand on the sea-shore, and often prevents it from overwhelming great tracts of the neighbouring soil.

8. *Festuca duriuscula* (hard Fescue grass). As this forms a very close turf, it may often be preferable to the *F. Rubra*, even on sandy shores. Cattle are very fond of it.

9. *Festuca pratensis* (Meadow Fescue grass). This is found on the wettest meadows and bogs, and succeeds astonishingly on peat soil, as does the *Holcus lanatus* (soft meadow grass) which is strongly recommended by Mr. Singers.

10. *Alopecurus pratensis* (meadow foxtail grass). This produces an early and abundant hay crop on a tolerable soil, if not on a very high situation; it is peculiarly well fitted for drained meadows.

11. *Holcus lanatus*. 12. *Anthoxanthum odoratum*, (sweetscented vernal grass).

13. *Sesleria caerulea*. *Cynosurus caeruleus* L. (Blue moor grass) is the earliest of the British grasses, producing its flowers about the end of March, and ripening in May. Mr. Don has cultivated it for many years both on a dry sterile soil, on good soil, and under trees; on all, it yields well, and is little affected by soil or situation. It is capable of resisting the severity of winter, and for earliness of growth and thickness of pasturage is unrivalled.

14. *Vicia cracca* (tufted Vetch) grows in stony places, meadows, hedges, &c.

* Mr. Knapp has admitted this *Aira* as a distinct species, changing the specific name to *A. scabro-setacea*.

15. *Medicago sativa* (Lucerne). The merits of this plant are well known: Mr. Don has seen it flourishing on arid sand when all the surrounding vegetables were completely scorched; it sends forth a number of long and strong roots, which penetrate deep into the sand, and enable it to resist the longest droughts. It is no where so long lived as in the sandy downs.

These are the grasses which Mr. Don has thought peculiarly valuable for some or other of their properties: to have estimated the comparative merits of all the British ones, would have required a volume. He concludes his essay by proposing to collect annually, under the auspices and patronage of the Highland Society, a quantity of the seeds of the rarer kinds, and to institute a variety of experiments on grasses and other plants for feeding cattle.

The two next articles in this volume are by Mr. Singers; the first containing General Observations on the practice and principles of Irrigation; the second gives the report of a Survey of watered meadows on the estate of the Duke of Buccleugh. Within the last ten years his Grace has subjected 362 acres to irrigation, under the management of Mr. Stevens, and there are about 50 more acres which he intends to improve in the same manner. Three plans accompany this elaborate account, and facilitate a comprehension of the principles and practice.

Art. II. "A treatise on the diseases of Sheep, drawn up from original communications."

In the year 1803 the Highland Society offered a premium for the best and approved essay on this subject. Several communications were sent, and the authors received some mark of approbation from the Society. No one of them, however, was considered so complete or superior to the others as to merit the

whole prize. It was resolved, therefore, to put all the essays into the hands of some professional gentleman who, by carefully collating them, might arrange the information into one general treatise. They were accordingly confided to Dr. Andrew Duncan, jun. and he appears to have executed the task with fidelity and judgement.

The last article in this volume is also from the active pen of Mr. Singers, "on the introduction of sheep-farming into the Highlands; and on the plan of husbandry adapted to the soil and climate, and to the general and solid interests of that country."

Mr. S. is decidedly of opinion, that sheep ought to be reared as the principal article of farm produce throughout the Highlands, but that they should by no means exclude the breed of other stock, and the culture of corn and timber. With respect to the latter, he deplors that false judgment which has led to the destruction of the ancient woods of the Highlands, for the purpose of making room for sheep, truly remarking, that no animal will feel the fatal effects of this system sooner than the sheep themselves. "To destroy the woods for the purpose of making room for sheep, is much the same kind of policy, as it would be to destroy the buildings of a city in order to make room for more inhabitants." This is a most happy illustration of the evil and folly complained of: no animal seeks shelter and requires it more than the sheep. These woods protect the ewes in the lambing season, and their tender offspring from blasts, which they are ill prepared to encounter at that time: what animal indeed at any time can thrive when exposed to beating rains, and drifting snows, and piercing winds? Thus beautifully do humanity and interest go hand in hand: live stock never

thrive so well and yield so much profit as when they are well fed, well sheltered, well littered—in short as when they are entirely comfortable. We cannot take leave of this volume without congratulating our brethren of the North, on the various benefits which they are daily deriving from the patriotic exertion of the Highland Society; “a so-

ciety, says the editor, which has not unaptly been compared to one of our own native rivers, which has its rise indeed in the Highlands, but which increasing as it flows, fertilizes and improves lowland districts at a distance from those less cultivated regions whence it originally sprung.”

ART. II. *General View of the Agriculture of the County of Devon, drawn up for the Board by Charles Vancouver.* 8vo. pp. 479, with several Plates.

DEVONSHIRE is a maritime county, about 70 miles from North to South; 65 from East to West; and 280 in circumference. Its area is about 1,595,309 statute acres, or 2,493 square miles. The number of houses according to the last return under the Population Act is 53,041; inhabited by 72,560 families, making a population of 343,076 souls, and averaging 13,761 individuals to each square mile of 640 statute acres. The climate of this county varies very much in different districts: in North Devon, from the N. E. extremity to the Southernmost cove in the Barnstable or Bideford bay, snow seldom lies longer than a few hours, and the double flowering myrtle, as well as the more delicate aromatic and narrow-leaved sorts constantly flou-

rish in the open air, and not unfrequently constitute a part of the garden hedges, Mr. Grant of Bideford removed several melon plants in the summer of 1805 from a hot bed into hills in the open air, previously prepared with dung and mould to receive them: the vines fruited as well in the open air as under hand glasses, and in the months of August and September, ripened several brace of melons to great perfection. The two following tables taken, the one at Ilfracombe, 50 feet above the level of the sea, and the other at Oakhampton, mark such difference of temperature in two places not more than 35 miles from each other as is very striking. The average height of the thermometer during the year 1806

	at Ilfracombe.	at Oakhampton.	Difference.	
For Jan.	53 ^o	34 ¹ / ₄	18 ³ / ₄	Average 10 ¹ / ₂ degrees.
Feb.	48 ¹ / ₂	36 ¹ / ₄	11 ³ / ₄	
March	52	41 ¹ / ₄	10 ³ / ₄	
April	57 ¹ / ₂	43 ¹ / ₂	14	
May	62 ¹ / ₂	50 ¹ / ₄	11 ¹ / ₂	
June	64 ¹ / ₂	55 ¹ / ₂	9 ¹ / ₂	
July	65 ¹ / ₂	62	3 ¹ / ₂	
August	66	63 ¹ / ₄	2 ¹ / ₄	
Sept.	61 ¹ / ₄	57 ¹ / ₄	4	
Oct.	62 ¹ / ₄	46 ¹ / ₄	5 ¹ / ₂	
Nov.	58 ¹ / ₄	41	17 ¹ / ₄	
Dec.	56 ¹ / ₄	39 ¹ / ₄	16 ¹ / ₄	

Ilfracombe is situated on the coast, at the N. E. extremity of the county, and Oakhampton within a few miles of Dartmoor forest.

The south-westerly winds, generally accompanied with rain, prevail in the country north of Dartmoor, but the south-easterly winds

which blow some time in March, April, and May, are those whose blighting effects are so much felt in the orchards, and which so much retard the growth of grass and corn.

Mr. Vancouver has investigated with much minuteness the soil and subsoil of this county, and its mineral riches in the different districts: we can only say in general terms that it produces silver, copper, tin, lead, iron, manganese, umber, timber, slate, marble, limestone, freestone, &c. There are mineral waters at Tavistock, Cleave, Lamerton, Bampton and Lifton.

In the parish of Bovey Tracey is found rising to the surface and with a gentle inclination to the southward the fossil substance called Bovey coal. It lies in parallel seams, 6 or 8 feet distant from each other, and continues to the depth of 60 feet.

Landed property in this country is, with a few exceptions, much divided. The church has a large proportion of it; estates belonging to the Sees of Exeter, York and Salisbury, the Dean and Chapter of Windsor, and the Universities form no inconsiderable part of the whole county. Mr. Vancouver mourns over the conspicuous ruin and dilapidation of the residences of ancient nobility and gentry: several of which have merely two or three rooms propped up for the accommodation of the bailiff. The evil, if it is one, may be lamented, but is not to be cured. Landed interest in this country is not what it was two centuries ago: the rapid and enormous wealth acquired by merchants and manufacturers have enabled them to purchase from the younger and collateral branches of our ancient families their patrimonial possessions. The property they inherited, particularly where it became divided among three or four sons, was entirely inadequate

to support their hereditary rank in society. It may be observed too, that in addition to the depreciated relative value of landed property resulting from the fast growth and extension of commerce, it has of late years been the policy or impolicy of government rather to promote this depreciation than counteract it. The *Country* influence was in former times frequently in opposition to the court: on the other hand there is such a constant interchange of accommodation between the money-making merchants and the government that one is not surprised at any preference which should be shewn to their interests. After all, however, the evil is not very serious: to see the property of an ancient family dispersed, and the branches torn, as it were, from the parent trunk by the winds of fortune may cost for the moment a sigh of regret; but if these branches are healthy they will strike root and flourish, though in a different soil. Many of those who would have lived a life of indolence on their paternal acres are now driven to a more useful and profitable employment of their time, and as the wheel comes round, they or their descendants may re-purchase the soil of their fathers when those who had dispossessed them of their inheritance are in their turn obliged to seek from other sources a renewal of their exhausted treasures.

Cottages in Devonshire as well as in almost every other country of the kingdom are too few for the number of labourers and many of them are very uncomfortable and bad. Although stone is almost every where to be procured with facility and cheapness, the walls are generally made of mud, and oftentimes neither rough-cast nor white-washed to conceal the native colour of the material; in which case, says Mr. Vancouver, "it is utterly im-

possible at a distance to distinguish a village from a beat-field, both having uniformly the same shade, from both of which the stranger perceives smoke issuing."

As to the size of farms, state of the poor and other parochial rates, tythes, rotation of crops, &c. these vary in different districts, and unless we could enter, as our reporter has done, minutely into the subject, we could afford very little useful information. Concerning implements, Mr. Vancouver has favoured his readers with neat engravings of a great many of them, ploughs, harrows, mattocks, shovels, &c.

Grass lands. When these are converted into tillage they are pared and burned, and Mr. Vancouver says that the avidity for this system of paring and burning, is rapidly producing the most fatal consequences. On this subject we shall apply a remark from Mr. Middleton's survey of Middlesex; land when pared and burnt, says he, yields its treasure freely: this puts it in the power of tenants with short leases to exhaust the soil with successive corn-crops and which may be continued so long as to leave the land a mere *caput mortuum*. In proof of this he mentions some rapacious occupiers who finding from the first crop of turnips and corn, that the land was in great heart, actually sowed wheat fourteen years in succession, when the soil was wholly exhausted! the fault however originates with landlords: let them grant longer leases, make proper covenants, and see that they are properly complied with.

Gardens and Orchards. As cyder is the common beverage of the county, it may be inferred that orchards are very numerous, and upon a large scale: the management of the kitchen garden is also well understood, and culinary vegetables,

together with fruits of various sorts are most plentifully provided.

Woodlands. Beech and sycamore are found by far the best able to contend against the most prevalent winds of this country, but neither of them appears to be an object of much care and attention to the inhabitants. The elm grows with luxuriance when protected against sea breezes; we find some useful hints relative to the growth of this tree, which perhaps may be in some measure applicable to that of others, from the pen of Colonel Taylor. He remarks that much of the hedge-row elm when it is felled, proves unsound at the bottom, although the lower part of the stock gives no external indications of decay. The fact is that the greater part of hedge-row elm are suckers from the roots of trees which have been felled. The stumps in a few years become rotten and communicate the disease to their radical progeny.

The Colonel says it is a rare thing in Devonshire to find two sound elms together that have sprung up spontaneously, and equally uncommon to find a planted tree unsound at bottom. The obvious way to prevent this disease is to separate the daughter while young from the parent plant, and thus to intercept any communication between them: the young plant will immediately send down perpendicular roots, become independant, and remain healthy.

It is also remarked that a plant once stunted will never make a fine tree: the vessels that convey its nourishment become rigid and contracted, and although a new outside of more luxuriant growth may in time be formed, "we find the original tree loose and unconnected in the centre of the new wood, and on the tree being sawn in two, it drops out. The famous cedar at Hillington near Uxbridge had the

original tree loose in its inside, having probably been planted and stood many years before it began to expand." It is an opinion pretty prevalent we believe that in making a plantation, young trees should be selected from nurseries, the soil of which is poorer than that into which they are transplanted; like children, they are supposed to be made hardy by early exposure to vicissitudes of weather and irregularities of food. It is of consequence that the truth of this opinion should be ascertained: that it should be ascertained, 1. whether plants taken from a rich soil and placed in a rich one do not thrive better, than when they have been taken from a poor soil and placed in a rich one. 2. whether plants taken from a rich soil and planted on a poor one do not also thrive better than when they have been taken from a poor soil and planted in a poor one. These questions can only be solved by observation and experiment: *ceteris paribus*, we should infer from reasoning upon the subject, that those young trees which are in every respect the strongest, and most luxuriant, and fullest of root; that is to say, those which were raised in good soil, are more likely to thrive into whatever soil they are transplanted, whether better or worse than that from which they came, than others are whose growth had been weaker, and whose roots are fewer. We say *ceteris paribus*, because as certain soils are peculiarly adapted to certain plants, that circumstance must in both cases be allowed for. The words *rich* and *poor* when applied to soils, are of vague signification: the same may be rich to one species of plants and poor to another. Mr. Vancouver complains of the great destruction of timber in Devonshire, and the very unequal plantations. We are of opinion that it is not wise to grow tim-

ber on soils which are capable of producing plenty of corn or grass. There is ordinary and mountainous land enough in the kingdom for the growth of timber, where nothing else will live.

Wastes. Mr. Vancouver was not able to ascertain the extent of moors and commons within this county, but it must be very great. "The forest of Dartmoor is divided by certain meets and bounds from the commons belonging to the surrounding parishes, and which by calculation from the map of the moor, made by Mr. Thomas Gray in 1796, was found to contain 53,644 acres! This forest belongs to his Royal Highness the Prince of Wales, as appurtenant to, and parcel of the Duchy of Cornwall." Deductions drawn from the trigonometrical survey of Col. Mudge, make the mean height of the forest of Dartmoor (above the level of the sea) to be 1782 feet; and the mean height of the most commanding situations in the country below, to be 737 feet; giving Dartmoor an elevation of no less than 1045 feet above the highest hills in the adjoining district. Now the whole surface of Dartmoor, including the rocks, consists of two characters, the one a wet peaty moor, or vegetable mould, but affording good sheep and bullock pasture, during the summer season; the other an inveterate swamp, absolutely inaccessible to the lightest and most active quadruped that may traverse the sounder part of the forest. These circumstances will sufficiently account for the different temperature of the air throughout the year at Oakhampton and Ilfracombe. The latter place is beyond the reach of the moor winds, and the exhalation from that wide-spread mass of moor to which the former is contiguous. Let us not complain of dismal fogs, cold winds, and scarce provisions, when we suffer such vast bogs as

these, useless and undrained, to deface the most genial provinces of our Empire.

Improvements. Draining is little attended to in this county; irrigation more so, but it is not well managed. Some very spirited improvements are now carrying on in the harbour of Torquay.

Live Stock. North Devon is justly celebrated for its breed of cattle: but Mr. V. thinks it is perhaps better adapted for grazing and for

Quantity and value of native fleece

First cross with the Merino

Second cross on this produce

Third on ditto

This is an encouraging improvement of the wool; the carcass is also stated "to be rather advanced than otherwise." It is a remarkable circumstance that the rot has never been traced to have originated with sheep constantly depasturing upon Dartmoor or Exmoor forests: and to the disgrace of Devonshire it must be related that many sheep are kept upon them the whole year round; farmers in that country seem to be very little acquainted with the advantages of a turnip-crop.

Labour. In all countries the treatment of women is considered as a test of civilization: in many parts of Devonshire women and young girls are employed in scraping roads, turning over muck-heaps, and driving horses when loaded with manure!

Manufactures, Commerce, &c. The principal manufactures are the different kinds of woollen cloths, and of bone-lace in the Eastern parts of the county. Many of the finer sorts found a market in the Mediterranean and through the Levant, but the war has been attended with very injurious effects. At Plymouth are considerable manufactories of iron, cordage, and whatever relates to the demand of the Royal Dock-

draft than for the dairy: he has nevertheless (at pp. 215, 216) given some instances of cows which yielded very largely to the pail. The plates of the Devonshire bull, cow, and steer, are neatly executed, and the description of their form is sufficiently minute.

Some attempts have been made to improve the wool of the Exmoor sheep, by a cross with the Merino ram: the result of some trials is thus related:

4½ lbs.	at 1s. 1d.	per lb.	4s. 10½d.
5	-	2s. 2d.	10s. 10d.
5	-	2s. 9d.	13s. 9d.
5	-	3s. 5d.	17s. 1d.

yard, sail-cloth excepted. A considerable number of what are called *long ells* are manufactured for the East India Company.

The concluding chapter relates to miscellaneous subjects, and we should not have thought it worth noticing if Mr. Vancouver had not volunteered his opinion as to the evil consequences of instructing the poor in reading and writing. From the first establishment of Sunday schools this long-sighted philanthropist "looked forward with a sort of dread to the probable consequences of such a measure. If the illumination of the peasant's mind would make him more moral, better satisfied with his condition in life, &c. much private satisfaction and public benefit would naturally result from such institutions." But this Mr. Vancouver demonstrates as not likely to ensue. "What," says he, "but the members of the affiliated societies and the number of *pen and ink gentry* on board our ships of war, created and kept up the mutiny in the Navy in the year 1797? and how will it be possible to suppress communications and a concert among the multitude, when they are all gifted with the means of corresponding and contriving schemes of sedition and insurrec-

tion with each other, &c. He goes on to say that the restlessness and propensity to emigration among the Irish and Scots are entirely attributable to the general capacity among them to read and write!!! We really must beg to decline entering into the lists with this gentle-

man: let him claim the honour of a triumph if he pleases. We cannot condescend to argue such a subject with such a reasoner. Mr. Vancouver has made a very careful report of the state of agriculture in Devonshire: let him be satisfied with that praise.

ART. III. *View of the Agriculture of Middlesex, &c. &c. drawn up for the Board of Agriculture, by JOHN MIDDLETON, Esq. 8vo. pp. 704.*

AS this county contains the capital of the Empire, it is clear that such a survey of it as the Board of Agriculture prescribes for its 'Reports' must comprehend a large proportion of collateral matter, that is to say of matter not immediately illustrative of the state of agriculture in the county; for what concerns the state of the poor in London, its police, commerce, manufactures, &c. &c. might rather have come under the denomination of a statistical and economical account than an agricultural one. This collateral information, however, is not the less interesting, and Mr. Middleton, to whom the task was confided of collecting and arranging the materials of this survey, has availed himself of the circumstance, and composed a very useful volume. His observations are sagacious and his sentiments liberal; nor has he disgusted his readers with that nonsensical chit-chat and petty-fogging detail which disgrace so many of the county reports. On looking over the number of pages devoted in our present volume to the review of books on agriculture, we fear it may be thought we have already allotted too large a proportion to the subject. Under this impression we shall not attempt to go through Mr. Middleton's "Survey" chapter by chapter, and section by section, but content ourselves with selecting from it a few curious or important particulars.

Middlesex contains about 280 square miles or 179,200 acres;

every part of which, unoccupied by buildings, roads, water, &c. is susceptible of cultivation. The temperature of the atmosphere (except within the influence of the London fires) is pretty nearly the same throughout the county. The annual consumption of 800,000 chaldrons of coals in London must have a sensible effect in drying and warming the air in its vicinity. The soil is naturally dry, and the moist situations being well drained, the climate is altogether salubrious. Round the one mile-stone on the Kingsland road, the surface has been lowered from 4 to 10 feet by brick-makers over an extent of more than 1000 acres. Where the works are not now carrying on, the land has, generally speaking, been levelled, plowed, well manured, and restored to excellent grass land; having previously yielded to the community, through the medium of the brick-makers, 6000l. an acre on an average of the whole level; but there are some few acres of choice marle earth which have produced through the same medium, the astonishing sum of 30,000l. an acre! In the chapter on the poor, we meet with many excellent observations, at once dictated by humanity and sound political wisdom. The statement however, that "lodging and diet in the workhouses, in every instance, are superior to what the industrious labourer can provide for his family" must surely be incorrect. If it were true the workhouse would always be preferred to labour, which

so far from being a general case, we are inclined to hope and believe is a rare one. Few persons whose habits have been in any ordinary degree decent, who have ever enjoyed a bed of their own to lie down on, or a potatoe of their own to eat, few persons of this description but shudder at the thought of entering a workhouse. We are nevertheless entirely of opinion with Mr. Middleton, that the funds raised for supporting the idle poor, not only of Middlesex, but of the kingdom in general, are so numerous, efficient, and comfortable as to operate against the general industry of the labouring poor.

Commons. Of these there are about 8700 acres in Middlesex, being a twentieth part of the whole county: in their present state they are estimated to produce four shillings an acre to the community—besides a large supply of footpads, highwaymen, gipseys, vagabonds and robbers of every description! There are 5000 acres on Hounslow Heath, which might be brought to yield an average produce of 10l. per acre annually. The arable land of this county is for the most part confined to common fields: those in the parish of Harrow and hamlet of Pinner are now under enclosure. All the enclosed arable land at present amounts to less than 3000 acres. The common-field ara-

ble land is about 11000 acres

Making a total of 14000 acres under the plough, or about one-thirteenth part of the whole; and not producing wheat enough to supply one-sixtieth part of the inhabitants with bread. Next to commons, and sheep-downs as they are generally managed, common fields are the least profitable lands a farmer can be concerned with. The culture of them must always be very inefficient, very troublesome, very

expensive, and the return very precarious.

The corn cultivated in Middlesex is nearly confined to wheat and barley: changing the seed every two or three years is a very general practice, and as little founded on propriety, (is the sensible remark of our Reporter) as the change of live stock once in every two generations would be. He contends that "it never will be the means of advancing corn to a high pitch of excellence. On the contrary, when corn-farmers become wise enough to apply Bakewell's method of improving cattle to the raising of seed grain, the advance will be rapid indeed." Mr. M. accordingly recommends the farmer to walk through his fields a few days before harvest, and select for seed the prime samples of every species of grain, and annually to repeat the operation of collecting the most perfect grain from the crops produced by such selected seed. There is rather more wisdom in this advice than in that which proposes that shrivelled kernels, refuse corn, chickens' victuals, should be reserved for seed: advice pregnant with incalculable mischief. Mr. Middleton is a strenuous advocate for sowing wheat in the spring. With respect to the produce of corn it is greatest at reaping time, decreasing the longer it is kept. Mr. M. says that wheat has been known to shrink from 30 to 24 bushels between Michaelmas and the first of May following; this is a loss of 20 per cent. on the first measure. The farmer, however, is the only loser here; the farina of the kernel has not escaped in drying, though the aqueous parts have, so that the public in fact gains its corn 20 per cent. cheaper. The weekly consumption of flour in London is estimated at 23,000 quarters, being the produce of 138,000 bushels of corn: this multiplied by

52 gives 7,176,000 bushels per annum, the product of 895,750 quarters, which is nearly a quarter of corn for each inhabitant.

Grass. There are about 2500 acres of meadows and pastures on the banks of the different rivers; and of upland meadows, &c. about 70,000. Those in the neighbourhood of London are worth about 10*l.* an acre per annum. Among the artificial grasses, red clover is that generally cultivated; sainfoin is not known in any part of the county; Mr. M. knows not any land particularly adapted to its growth. It is brought from the chalk hills of Surrey and Kent; hay made of it is esteemed of such superior quality in the London market, that it produces at least a guinea a ton more than meadow hay equally well cured. Hay-making is a branch of husbandry which has been brought by the Middlesex farmers to a state of perfection altogether unparalleled in any other part of the kingdom. Even in the most unfavourable seasons, the hay made according to their manner is superior to that made by any other method under similar circumstances. Mr. M. has given a very minute description of the Middlesex practice, but we must refer those to his work who are desirous to adopt it.

Fruit Gardens. Most of the land at the *Neat-houses* lying between Westminster and Chelsea is of the richest quality, and peculiarly suited to the purposes of kitchen gardeners, in whose hands it has been, time immemorial. Its fertility is preserved by the annual application of about 60 loads an acre of dung. The following estimate of the average produce of an acre of kitchen gardens at the Neat Houses was made by a man who occupied nine acres. Soon after Christmas, radishes, spinach, onions and other seed

crops are sown, producing annually	10 <i>l.</i>
Cauliflowers, frequently 70 <i>l.</i> or more, say	60
Cabbages	30
Celery, the <i>first</i> crop, oftentimes 60 <i>l.</i> say	50
Endive,	30
Celery, <i>second</i> crop	40

Total annual produce of an acre 220*l.*

There are also a sort of Farming Gardeners, who occupy larger tracts of land at a greater distance from London and work it principally with the plow; they grow peas, turnips, and other vegetables for the market. In the four counties of Middlesex, Surrey, Kent and Essex, Mr. M. estimates that there are about 8000 acres thus cultivated, producing annually about 50*l.* per acre.

It is supposed that there are about 1500 acres of Nursery ground in this county, and including the hot-houses and green-houses belonging to them, that they produce nearly 50*l.* each, or 75,000*l.* a year. The copses and woods of the county have been decreasing for ages, and Mr. M. anticipates, without much regret, their ultimate disappearance. Indeed the soil of Middlesex is very much too good for the growth of timber and underwood: except as ornamental decorations to gentlemen's seats. They may be raised on rocky and more barren soils: they may shelter the bleak heath where corn and herbage would not grow, and ultimately they will impart fertility to the most sterile tracts. But we perfectly accord with our Reporter, that no land should be in wood except such as is unfit for grass, corn, and garden crops, the produce of which on good lands is from five to ten times more valuable; and that to offer premiums for general and indiscriminate increase of wood is to offer a

premium for the restoration of uncultivated nature.

Irrigation. It is somewhat remarkable that this, without exception the greatest of all improvements in modern husbandry, should make no part of the practice of a Middlesex farmer! In *Hamworth park* there are about 60 acres of water-meadow, and Mr. M. knows of no other in the county. It is to be accounted for in some measure, however, because a great part of the level and low situations are in common fields and common pastures, which present an insuperable bar against this and every other improvement. How great a misfortune this is may be conceived, when we reflect that ninety-nine parts in every hundred of the night-soil produced in London is carried by the common sewers into the Thames, which as far up as the tide flows, is almost saturated with the very principle of fertility, with animal and vegetable recrements of every species. The produce of meadow-land in this county is 10*l.* per acre annually; of the arable land in common fields 8*l.* of light land enclosed 13*l.* Any of these Mr. M. says would produce 20*l.* if water-meadow.

Cows. Those which are kept for the purpose of supplying the metropolis with milk, are of a large size, with short horns, called the Holderness or Tees water cattle. Of this breed several oxen have been slaughtered weighing from 120 to 140 stone each (14*lb.* to the stone) It is supposed that this breed yields a greater proportion of *lean* meat in a given weight of beef than any other. We are glad to see Mr. Middleton, one of the oracles of the Board, allowing that premiums for promoting an increase of muscle, would have a much better effect than those for promoting the greatest quantity of fat. There are about 7200 cows kept in Middlesex:

in the neighbourhood of Islington, Hackney, Paddington, &c. cow-keepers engross every inch of land they can procure. One or two individuals are known to possess from 900 to 1000 cows: this last number are worth about 23,000*l.* the net profit of each cow is about 6*l.* there-fore the owner of a thousand, derives from them an annual income of 6000*l.* In Kent and Surrey there are about 1300 cows kept, making an aggregate number of 8500 for the supply of London and its environs with milk. Each cow yields on an average nine quarts of milk per diem, or 3285 per annum; but as there is a falling off a few days before and after calving, it must be set down at 3200 quarts, which is sold to the retailer at 2*d.* $\frac{1}{2}$ and re-sold to the consumer at 4*d.* $\frac{1}{2}$ a quart; leaving to the retailer a profit of 64*l.* per cent. supposing him to sell the milk unadulterated. But making allowance for cream, short measure, pump-water, and the mixture of less harmless articles, it is supposed that they make a full cent. per cent. for their labour. On the whole, says Mr. M. they divide among them the unreasonably large sum of 308,833*l.*; and the sum paid for milk amounts to 626,233*l.*

Horses. Very few of any excellency are bred in this county, the produce of the land being capable of a more profitable employment. On a comparison of horses and oxen for agricultural purposes, Mr. M. is most decidedly in favor of the former: his arguments and calculations must be referred to; we cannot detail them. Some good observations as to the management of roads are to be found in the chapter on that subject; and we recommend Mr. Rudge (the Reporter of Gloucestershire) to refer to the chapter on canals; that gentleman we recollect made a niggardly calculation of the number of acres cut into canals in that county, and ac-

tually seemed to grudge the space. He acknowledges, indeed, that canals are of considerable service to the interests of commerce, but he thinks their utility to agriculture very questionable. We did not think it worth while to expose the weakness of an opinion which was not very likely to make a single proselyte, and should not have recurred to the subject now, but to mark the more enlarged discernment of Mr. Middleton and refer the Gloucestershire Reporter to his chapter on the subject.

Bullocks, at an average, weighed			
Calves	-	-	-
Sheep	-	-	-
Lambs	-	-	-

Markets. The three principal ones for the sale of stock are Smithfield, Newgate and Leadenhall. The annual consumption of London is about 110,000 head of neat cattle, and 770,000 sheep. It must also be taken into the account that animals are fatted to more than double the weight they were formerly: Mr. M. has made the following calculation on this subject, but from what data we know not:

100 Years ago.	Now.
370 lbs.	800
50 —	140
28 —	80
18 —	50

Billingsgate Fish Market receives a considerable supply of fresh fish by land carriage from every distance within the limits of England and Wales; much is also brought from the sea up the Thames in boats; some even from Norway and Newfoundland as well as intermediate distances, *packed in ice*. The average number of cargoes brought by water to Billingsgate for the six years ending in 1785 was 1569. The average of four years ending in 1803, was 2428, the cargoes averaging more than 40 tons. This weight multiplied by the number of them, shews that about 100,000 tons of fish are annually brought by water-carriage to Billingsgate market; to which may be added 20,000 more, brought by land carriage.

Corn Trade. Years of scarcity follow closely upon the heels of years of plenty: then it is that the shrivelled ears eat up the plump ones, and the lean kine devour those that are well-favoured. During the last hundred years, our ex-

ports of corn for two years in succession with a bounty, have invariably been followed by larger imports during the two following years, with another bounty. The excess of our imports is annually about 1,168,000 quarters.

A chapter follows on *Manufactures, Breweries, Distilleries, Population*, furnishing details which we have no room to enter into. Those which remain, treat on the obstacles to improvement, means of improvement, &c. and furnish some calculations on the produce of agricultural capital which we should apprehend are too vague to be relied on.

We cannot hesitate to pronounce Mr. Middleton's to be one of the best County Reports which have come before us; and worthy of the compliments it has received in both Houses of Parliament. It contains a great mass of curious and interesting matter, and evinces in the author great professional judgment, and general good sense.

ART. IV. *General View of the Agriculture of the County of Essex, drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By the Secretary of the Board.* 8vo. 2 vols.

MR. Young is very like some of the strong lands in the country he describes: *they run to straw a good deal.* A stranger who looks over the hedges of these lands just before harvest, is delighted at the appearance of crops, covering the ground with a luxuriance of growth, which indicates the most exuberant produce. But *the taker* knows that however long the straw is, there can only be one ear at the end of it; he knows, that for a little corn these crops take a great deal of threshing—in short that they do not *cast well*, and if ever he wishes for a threshing machine, it is when he is encumbered with this long lazy-bearing straw. We can sympathize with the poor fellow in the barn, and almost wish for a good *threshing machine*.

Essex contains about 942,720 acres of land; its extent from east to west is about 60 miles; from north to south 50; its outline or boundary is about 120 miles. The county is divided into 14 hundreds, and 5 smaller districts called half-hundreds, containing in all 403 parishes, and 24 market towns. The climate, though tolerably mild, is not very salubrious; fogs rise from the marshes in certain districts, and severely afflict the inhabitants with agues. Nor are the most elevated situations exempt from this disease; hills attract vapours in the lower regions of the air, and render the inhabitants unhealthy. The nature of the soil varies in different places: in the north-western corner of the county there is a small district of chalk; clay prevails in many parts; and a district of what Mr. Young calls "fertile loam," runs along the banks of the Thames, and the coast of the German Ocean.

Although the rental of estates has an immense range, from four

or five pounds a year, to ten and twenty thousand, yet, there is a very large proportion of moderately sized farms in this county, the property of mere labouring farmers. Such has been the flourishing state of agriculture for many years back, that almost every estate which has been sold in lots of 50l. or 100l. or 200l. a year, has been purchased by farmers. A peasantry of this description is the pride, and the wealth, and the strength of a country. It is another indication of improvement that modern built cottages are numerous: it gives pleasure to remark that the proprietors generally annex a small portion of land to them.

The rents of farms vary from about 15 to 25 shillings per acre, averaging nearly 20: the number of acres being 942,720, and the whole rental of the county 936,320l. Rents, poor-rates, and tythes have risen in various proportions within these twenty years: in what part of the kingdom have they not risen within these twenty years? From Mr. Vancouver's tables it appears that the composition per acre for tythe has been raised 1s. 3½d. within eleven years: in 1794 the average was 3s. 5½d., and in 1805 it was 4s. 9d.

The agriculture of Essex has seen its best days if Mr. Young's assertion is correct, that it is becoming customary to refuse the renewal of leases. Not merely are those landlords totally blind to their own interests, and to the interests of their country, who decline granting leases, but who decline granting long leases, and those too unfettered by covenants. In hiring a farm, the rent of it is far from being the only consideration of importance; it is even subordinate to some others. Easy covenants and a long

lease will of themselves and immediately give the landlord a large per centage upon an expired rental: a per centage sufficiently large to indemnify him against any probable depreciation in the value of money. It is this apprehended depreciation which alarms landlords; a depreciation which Mr. Young asserts "has not raised the year's purchase of land one penny in the last forty years; which has not raised the price of corn; and which, till other causes operated, did not raise the price of labour." It was unnecessary to have made this strong and questionable statement; for whatever effect the depreciation of money has had on the value of land, corn, and labour, it is still a fact, true, not only of Essex, but of every county in the kingdom, that those estates have borne the largest rise of rental, which had before been left on leases of fourteen or twenty-one years. It is clear that nothing but anticipated profit can induce tenants to offer any rent; and the rent offered will always be proportioned to the expected profit. As no man in his senses will sow corn for another to reap, so no man will embark capital in the improvement of a farm without an assurance that he shall enjoy the advantage of his own improvements. Land, therefore, hired from year to year, is lett for less than its intrinsic value; whilst, on the contrary, land hired on easy covenants, and on long leases, is oftentimes lett for more than its present intrinsic value, on the well-grounded presumption, that its present intrinsic value may be increased in a degree which shall amply return the capital expended on its improvement. It is not to be expected, that landlords should grant long leases, unless they feel it their interest to grant them; and this they would feel, if they could once be made to understand, that their own interest is identified with

that of their tenants. The fact is incontrovertible: the landlord who pauperizes his tenants, pauperizes his lands, and pauperizes himself. He cuts off the source of his own supplies, and commits a moral suicide.

If landlords fear a depreciation of money, why not receive some *proportion* of their rent in corn? Here is a simple and easy remedy for the evil. Or let the average price of corn or wool, during each year, regulate, by some stipulated proportion, the rent of that year. This would be no check to improvement; the tenant would always be better able and more willing to pay a high rent than a low one, and the landlord would suffer less inconvenience from a depreciation of money.

Chap. V. *Implements*. Mr. Young took a draftsman with him into Essex for the purpose of drawing the various tools in use; this chapter contains a great number of neatly executed plates, representing the Essex implements of husbandry.

Chap. VI. *Enclosing*.

"*Naseing*.—This was not an act of enclosure, but a very extraordinary regulation of a most valuable common of 453 acres. The case, perhaps, is singular. By an utter neglect of the fences surrounding the common, there was some danger of the bounds being lost, and that encroachments might gradually take in material parts of it; it was also stocked in a manner that deprived the poor of the benefit which they might, under a better arrangement, have reaped from so fine a tract of land. By the act, it was vested in trustees, who were empowered to levy a tax of 6d. per annum for each sheep, and 2s. 6d. for each head of greater cattle, to form a fund on which to borrow money enough to pay for the act, and for fencing the common, and other necessary charges; but cut off from paying themselves any sum exceeding 40s. per annum for their own expenses. The whole business seemed to have no other object but benevolence to the poor. There are 100 common rights, and all are made equal, from the poorest cottager to the lord

of the manor himself; and all are unalienable from the cottages. By the act, twenty sheep and four beasts were allowed to each right; but every circumstance rested within the power of the trustees, who have reduced this to ten sheep, and two head of horses or cattle. WILLIAM PALMER, Esq. who possesses considerable property here, had the praiseworthy humanity to offer to lay down money to enable every poor man, otherwise unable, to find stock, to buy ten sheep, the produce of which was to be his until he was repaid, and then to remain the cottager's. It is a fact much deserving the most serious attention, that every man who accepted the offer (which very many did), repaid the money within two years; some in a shorter term: a circumstance that proves what may be done with attention, when the object is sincerely to assist the poor, perhaps, in the manner of all others the most useful, by giving them live stock, and the means of feeding it."

The common was thus regulated in 1778, and it appears from the parish-books, that the poor-rates have been gradually encreasing from that time to the present! The inference is not to be got rid of, that the advantages both to the poor and to the parish even of this well regulated common are nominal and not real. Oh but, Mr. Young says, "we do not know that they would not have been much higher, had not it been for this establishment, as 3s. 6d. in the pound, at present must be esteemed low." Such reasoning as this eludes every reply—let it pass for its value: the rates were only 3s. 6d. in the year 1805, but they were 5s. in the pound the year before, and had twice been still higher. The fact probably is, that the poor buy stock for the common in summer, and lose all their profit in winter.

A fact of some value is recorded concerning the parish of *Great Parndon*, which was enclosed in 1795. It contains about 2000 acres of land, and all the farms are small ones; there are only three which

are above 100l. a year, and those three not above 150l., the rest are 10, 20, 30, 40l., &c.

"This schedule should be considered by those who attribute so many mischiefs to an evil which does not exist, that of engrossing farms. These men are too many of them in a low condition: their holdings too small for good farming; and accordingly the tillage is badly managed. The fences, also, of most of the new allotments, are shamefully let down; the quick destroyed, and gaps for scores of yards. Such little farms are much commended for producing plenty of pigs, poultry, and butter. I told Mrs. JOHNSON (in 1800), that she must find the benefit in her house-keeping of being surrounded by such a number of little farms. She replied, that it was the dearest place, she believed, in England: butter, 1s. 4d., has been 1s. 6d.; turkeys, 9s. to 12s.; geese, 8s.; chickens, 6s. a couple, and sometimes higher; pork, 10d. per lb.; and all meat round, 9d. on an average. If such facts were everywhere ascertained, the efficacy of little farms in producing plenty would be better understood."

Chap. VII. *Arable Land*. There is a district reaching from Saffron Walden on the north, almost to the edge of Epping Forest on the south, where the standard course of husbandry is crop and fallow, crop and fallow! The soil is heavy and wet, yet the farmers prefer barley to oats. Turnips and clovers are very rarely grown, and of course the number of live stock is exceedingly limited. Mr. Young says, he found the farmers in this district almost as torpid as their land; it is worthy of remark, that while rents throughout the rest of the county have risen exceedingly, some being doubled and even trebled in 35 years, this fallowing district has absolutely stood still, having risen within that time only from 14 to 16 or 17 shillings an acre. Mr. Y. says, that "the rent paid is as much as the system will bear, and that landlords cannot raise their rents justly." No, but at the expiration of their

leases, landlords may eject these unprofitable servants, who, instead of doubling their talents, have buried them idly in the earth. If cases of this sort were frequent, they would indeed form a strong argument against the granting of long leases.

The most fertile district of Essex is that which runs along the banks of the Thames and the coast of the ocean. Wheat and beans are here alternately sown for many seasons with success. The dibbling of wheat is yet insufficiently understood; it is an excellent practice, but is not the transplanting of wheat still better? Now that every port in Europe is shut against us, and it seems not unlikely, that those of America may be so too, it must become a duty, doubly imperative, to grow as great a quantity of wheat with as little waste of seed as possible. The quantity of seed wheat employed per acre varies according to circumstances and seasons from six pecks to twelve pecks: perhaps the average throughout the kingdom may be eight, which, if multiplied by the number of acres sown, will amount to an enormous quantity. It is possible, that three fourths, if not seven eighths, of this quantity might be saved to the nation, were the system of transplanting wheat generally adopted. But experiments on this subject have been on much too limited a scale and too few in number to warrant a recommendation of the practice, except experimentally; and in this manner it cannot be too strongly recommended.

The Suffolk practice of not plowing heavy lands in spring for barley, oats, &c. is very little known in Essex: it is said to be an important improvement in modern husbandry. The potatoe is grown largely, but in the account given of its culture, or of that of the different grains, roots, and grasses we have found

nothing sufficiently novel or important to detain us

Chap. X. Woods and Plantations. The natural woods have been very much diminished both in number and extent within the last fifty years; and the diminution still goes on more rapidly than ever. The high price of timber, topwood, and bark, the low rental of underwoods, and the increased profits of agriculture, are circumstances which combined offer a powerful temptation to use the axe. A profitable kind of plantation which has prevailed a good deal within the last twenty years is that of Osiers.

Chap. XI. Wastes. The waste lands of Essex, including the forests, are estimated at 15,000 acres; the greater part of which are capable of producing corn, and of receiving, it is supposed, an improved value from about 5s. 6d. to 17s. per acre; that is to say, of more than 200 per cent! The forests of Epping and Hainault are viewed as a great nuisance by the farmers, who declare, that their right of commonage does not indemnify them for one tenth part of the losses they sustain from the deer, which break their fences, trespass on their fields, and destroy their crops. "These forests, moreover, so near the metropolis are well known to be the nursery and resort of the most idle and profligate of men: here the under-graduates of iniquity commence their career with deer stealing, and here the more finished and hardened robber secretes himself from justice, or retires for a time with his plunder from his haunts in London, where his arrest is certain, whenever it is determined by the master-robber, or the robber-catcher, that the active and actual robber is to be done."

Epping forest contains about 60,000 statute acres, of which about 48,000 are the estimated contents of enclosed private property, and the remaining 12,000 acres, the

amount of unenclosed woods and wastes. Within these latter, the crown has an unlimited right to keep deer, and the owners and occupiers of lands have a right of pasturing horses and cows, no other animal being commonable within the forest. It appears from one of the Reports (the fifteenth) of the Commissioners of the Land Revenue, that they received representations from twelve parishes, within and adjoining to the forest, of the injury sustained from the deer; these representations signed by more than 200 persons of great property and respectability were accompanied with a requisition that the commissioners would recommend to the legislature the disafforestation and enclosure of the forest, or that the deer might be removed or confined within parks.

Mr. Conyers, who has tried the experiment on a large scale, is of opinion, that the forest is an extraordinary good woodland; the young plants requiring only protection against external injury. On a survey, however, of the timber in the King's woods, taken in the year 1783, it was found, that the whole number of oak trees from ten feet upwards, was 11,055. Of these 2760 were reported to be trees of 30 feet and upwards, and to be fit for the use of the navy: 7825 were young trees from thirty feet down to ten feet each, and the rest scrubbed and unthrifty. On the whole, the number of oaks was less than four trees to the acre, and of those thirty feet and upwards, less than one to the acre!

Embanking.

"As a guard to a sea wall, much exposed and newly repaired by Mr. Dudley, he attempted to give a new direction to a shifting bank of shells, to convert it into a defence and security to his wall; for this purpose he made a faggot hedge in the sea ouze, to retain the shell sand; and finding it to take effect, he made a second.

The bank shifts, though slowly, to his will, and he has the rational expectation of availing himself of it, to strengthen his wall, at no other expense than that of thinking. Opportunities of this sort often occur, but are lost."

Paring and burning are but little practised, and the irrigation of meadows is still less so; Mr. Young says, he has known parts of Essex forty years, and most of it above twenty, and in the two great points of hollow-draining and manuring no change has taken place that merits attention. "But in more general objects, *I take it*, improvements have been, if not active, at least moving"—Moving, like Mr. Dudley's shell bank?

Chap. XIII. *Live Stock.* The Essex farmers are not yet very select in the choice of their stock; the introduction of south down sheep, however, and Devonshire cattle is at length awakening their attention to the subject. In order to make a calf fatten quickly they compose a ball, "weighing about two ounces, of the powder of fenugreek, wheat-meal, powdered chalk and mild ale, which they give it morning and evening just before sucking." This lulls the calves to sleep and promotes their fattening. Milch cows are said to do well on oil cake: Mr. Hanbury gives each cow four cakes a day, together with hay, and he says, that the effect is extraordinary: cows almost dry, have immediately a flow of milk. The rot among sheep is unknown in Essex, notwithstanding its numerous and extensive marshes, but agues are very general.

Chap. XV. *Political Economy.* This chapter is split into a variety of sections and subjects. Sect V. treats on commerce and fisheries. In the Blackwater river is a considerable oyster fishery, which is represented as being an object of importance to the country, the earnings of the men employed in it

being large: it is added, however, that "when the men die their families come to the parish, greatly encreased by the number of apprentices they have taken." It is estimated that there are employed in this fishery about 200 vessels varying from 8 to 50 tons burden, and giving employment to not more than 500 men. The principal breeding rivers are the Crouch, the Blackwater, and the Coln: the quantity consumed in a season is from 12,000 to 15,000 bushels. The woolen manufactory, which from time immemorial has been the staple of the county is in a declining state.

On the subject of the poor, Mr.

Young has inserted a long paper from the pen of Mr. Howlet deprecating what are called the "Benefit Clubs," as nurseries for idleness and intemperance. Our private opinion has, for years, been in perfect consonance with that which is enforced in this paper, and we are glad to see it made public. The last section of this survey gives a comparison of the expenses on arable land in the years 1790 and 1804: the documents are very insufficient to warrant a trustworthy inference; but that which is drawn from them leads us to imagine that the general increase of expence is something under 50 per cent.

ART. V. *General View of the Agriculture of the County of Gloucester; drawn up for the Consideration of the Board of Agriculture and internal Improvement.* By THOMAS RUDGE, B. D. 8vo. pp. 408.

THE county of Gloucester contains 705,252 acres; its greatest length, from Bristol to Clifford Chambers, is about 54 miles in a right line, and its greatest width, at right angles with that line, about 33 miles. The political division of the county is into hundreds, but its natural division is into Cotswold, Vale, and Forest; the climate varying of course according to the varieties of elevation, degrees of shelter, &c. The soil has no general character, and its diversities and sudden transitions from one species to another, can only be made intelligible by a reference to the map, in which those diversities are marked. The Cotswolds are not known to contain any metallic ore: in the forest of Dean iron ore is found in great abundance, although a small quantity only is raised. The greater part used in the furnaces is brought from Lancashire, which, on account of its superior quality, is more profitable, notwithstanding the expense of carriage. In the lower part of the vale, veins of lead are found in al-

most all the lime-stone rocks, but they are too trifling to pay the expense of working them. Coal abounds in almost every part of Dean Forest, where there are not fewer than 150 pits; all free-miners and colliers claiming a right to dig for coal and ore. These adventurers, without capital, dig till they come to water, which they have no mechanical power to exhaust. There are but three steam engines erected, and from the pits connected with them coal of a tolerably good quality has been raised: but in all, much sulphur is contained, which emits unpleasant vapours whilst burning, and from its property of dissolving iron is very destructive to the bars of the grates. The greater part of the property of this county is freehold, some is copyhold, and about a fortieth part is held under corporations, ecclesiastical or temporal. On the Cotswolds buildings of every description are made with free-stone, and covered with stone tiles, materials which are plentifully found on or near every estate.

Tythes. Within the last century, more than ninety acts of Parliament have been passed for the inclosure of waste lands in this county; by which a considerable part has been exonerated from tythes, besides demesnes, lands, glebe, &c. which have been discharged by private agreement between the impropiator and land owner. In the enclosing of wastes, however, where it has been a part of the plan to exonerate from tythes, a portion of land has been allotted to the tythe owner; when from the smallness of the properties this has been found impracticable, corn rents have been fixed subject to periodical revision.

In most of these county reports we have to regret with the editors of them that leases are going out of fashion, more particularly long ones: a "three years taking" is not uncommon in Gloucestershire, seven years most frequent and fourteen years most rare. In our notice of Mr. Young's "Essex" we have made some remarks on the folly of landlords in this respect as well as their cruelty; it is unnecessary to repeat them here.

The practice of fallowing is still pursued in the *Vale*; two crops and a fallow generally in the open fields below Gloucester, and three crops and a fallow above. On the enclosed lands of the Cotswolds the general system is what is called 'seven field husbandry'; namely, first year turnips, second barley with seeds; third seeds mown; fourth the same grazed with sheep and neat cattle; fifth wheat; sixth oats, vetches or peas, and if oats frequently laid down with saintfoin. The rotation of crops, however, necessarily varies with the varieties of soil. On light soils much plowing is deemed detrimental, and the crops are commonly confided to the earth after a single one. With respect to the crops usually cultivated; the quantity of seed; ma-

nagement; and produce; we find nothing which is likely to instruct any of our agricultural readers. They will hardly go to Gloucestershire for a lesson: indeed we are forced to infer from this report that farming is there conducted in a more slovenly and ignorant manner than in most other counties.

Natural meadows and pastures. The richest of these are found on the banks of the Severn and other rivers which run through the *Vale*. They are liable to be overflowed once or twice every year and receive their whole manure from the deposit of muddy particles which subside during the inundation. The Avon brings a rich manure from the hills of Warwickshire, collecting in its progress from the Tame and other rivulets a red soil which leaves a highly fertilizing sediment on the meadows. Those on each side of the Severn, from about six miles below Gloucester to the full extent of it above, are mowed every year; but although the crop is thus constantly taken away without any return of dung, the produce continues as abundant as ever it was in the memory of man, being little less than two tons an acre. The meadows on the banks of the Leden are even more productive, owing to the soil which is brought down with the overflowing current from the rich lands of Herefordshire. To counterbalance these advantages, however, a summer flood often comes on in the midst of harvest and spoils the whole crop. Gloucestershire farmers do not trouble themselves much about weeding their pastures: where the natural grasses are so luxuriant this slovenly negligence is doubly culpable, as the trouble of keeping them clean would be so largely remunerated.

Feeding. "The management of the stall is no where better attended to. The stalls are built in a long

range, proportioned to the size of the farm, of sufficient width to admit free exercise of the beast every way; in a complete state they are enclosed on every side so as to preserve a regular temperature of warmth during the winter." Hay, corn steeped in water, or ground and linseed oil-cake are the food most in use. Mr. R. says that barley steeped in boiling water, with potatoes steamed, have been used with success. After some time the saccharine parts of the corn in a state of dissolution form a stiff jelly which is cut and distributed to the cattle. The meat thus produced is of excellent quality, and the fat usually proves delicately white.

Gardens and orchards. The latter form an important part of the farmer's care in the vale and forest districts of this county: a long chapter is devoted to the management of the orchard and the cyder press.

Woods and plantations. On the Cotswolds, beech and ash are the principal trees; the former seems to be the natural growth of the soil, it grows luxuriantly and rapidly. In the vale there are but few tracts of woodland left. The elm grows well, and the oak, and the Spanish chesnut. The latter is a most valuable wood, much less cultivated now in this country than it was formerly and than it deserves to be. The chesnut mentioned by Evelyn in his *sylva*, as known to have been 500 years old in the reign of King of John is yet alive in the garden of Lord Ducie at Tortworth-house: it was measured in 1791 and found to be forty-four feet four inches in circumference. In the year 1804 it bore a considerable quantity of fruit. The great oak at Boddington, either by accident or design, was burnt down in 1790: its circumference at the ground was somewhat more than 18 yards, and at its smallest dimensions 12. In the forest of Dean,

notwithstanding the continual depredations committed, there still remains a large quantity of valuable timber. In the year 1788 that forest was estimated to be capable of furnishing an annual supply of 1500 loads for seventy years from that time: Mr. Rudge says, that by proper management this supply may be made perpetual.

Improvements. Mr. Lambert has obtained a patent for a draining machine, adapted to strong cohesive soils; it saves three-fourths of the usual expence of draining by manual labour. "The machine is worked by eight men, who are enabled by the mechanical apparatus, to do as much as thirty horses could do without it, moving nearly six yards in a minute." This plough has been improved by Mr. Rogers, who works it with a single horse; it is impelled forward by the revolution of a long lever and axle. A plate is given to explain its principles and construction.

Cattle. The dairy is a principal object with the vale farmers: and to do them justice the cheese they furnish the rest of the kingdom with, stands almost without a rival. A very ample account is given of the manner in which this article of domestic consumption is so excellently made. The Gloucestershire breed is still much valued in some old dairies, although the Hereford and Devon stock have in a great measure displaced them. The former of these breeds is preferred for working oxen and the latter for milking.

Manufactures. The principal are woolen broad-cloths, chiefly superfine, made of the Spanish wool. Stocking-frame-knitting furnishes much employment to the poor at Tewkesbury: brass and iron wire are made near Bristol: the pin manufactory flourishes at Gloucester. It appeared from the population returns of 1800

that in the county about 50,350 persons were employed in agriculture, and about 40,000 (exclusive of Gloucester and Bristol) in trade, manufactures, and handicraft.

Obstacles to improvement. These are of a general rather than a local nature, such as tythes, and restraints, imposed upon tenants in the management of their farms. The want of underground drains is represented as "a great obstacle to improvement." This is an error: drainage is the desiderated improvement and there is no obstacle to drainage. Farmers may drain if they please, therefore the shortest way would have been to say that the want of good farmers is "an obstacle to improvement."

In the appendix to this report is a very sensible and well-written letter from Mr. Sheppard to Sir John Sinclair "on the subject of his experiments regarding the improvement of the fine-wooled breeds of sheep." Mr. S. has been largely engaged for many years in the manufacturing of superfine cloths, and of course he has been in the habit of buying annually large quantities of Spanish wool. He was anxious to form an estimate of the relative quality and value of such wools as might be produced in this country in competition with those of Spain. For the last eight years he has accordingly crossed Ryeland ewes with the Merino ram. In the year 1806 his Spanish and mixed flocks amounted to 986 exclusive of lambs: the average weight of each fleece, *washed on the sheep's back*, exceeded 3lb. The value of the wool from the different crosses thrown together was 4s. 5½d. per lb. and that of the fleeces exclusively Spanish 6s. 4d. when in the same state as the wool brought from Spain. The price of the best Spanish wools of this year's import was 6s. 9d. per lb.

Mr. Sheppard thinks there is not a breed of clothing wooled sheep in

England which would not produce from four or five repeated crosses with the Spaniard a fleece worth at least 4s. per lb. washed on the sheep's back. He is accordingly a strenuous advocate for the expulsion of those wretched and unprofitable flocks which now infest many districts in this country; and for the introduction of this crossed breed, particularly on poor and mountainous tracts of land. As to the rich and cultivated parts of the kingdom, he would leave them in possession of the large and long-wooled flocks which thrive so well upon them, being satisfied from experiments here detailed, that without extraordinary care to guard against the effects of climate, and a strict abstinence from the more nutritious and succulent kinds of food the wool of the mixed breed will materially degenerate. Of course it is not intended to insinuate that the sheep should be half starved: nutritive pastures are necessary to the health of the animal, and the health of the animal to the goodness of the wool. Mr. Sheppard's conviction is that when the sheep is kept high and pushed forward in its growth, the fibre enlarges with the other parts of the frame, and that whenever an increased weight of wool is so produced a deterioration in quality attends it. Under this deterioration, therefore, a recurrence every now and then must be had to the pure Spanish ram; care, however, being taken that the fineness of his fleece has not degenerated in consequence of that high keeping, whether from too rich pastures, turnips, hay or corn, which he is very likely to receive.

The fact, if further experiments confirm it to be one, is of the utmost importance: we must refer those of our readers who desire more information on the subject, to Mr. Sheppard's letter which is very well worth their perusal.

ART. VI. *Elements of Agriculture: being an Essay towards establishing the Cultivation of the Soil, and promoting Vegetation on steady Principles.* By JOHN NAISMITH, 8vo. pp. 553.

UNDER this modest title we have found much science and experiment. The application of chemistry to agriculture is of modern date; but so numerous and important are the advantages which have already resulted from it, that every encouragement is offered for acquiring such a knowledge, at least, of the elements of matter, of their various combinations, and of their effects on vegetation when blended in different proportions, as may direct the labours of the husbandman according to certain steady scientific principles, and enable him to anticipate the results of them with confidence.

It is the object of this work to communicate in simple and popular language so much knowledge of chemistry, of vegetable physiology, and of the habits of those plants which more immediately are the object of the agriculturist's attention as may render farming at once a more profitable and interesting employment—an employment more interesting to the individual who engages in it, more profitable both to himself and to the public.

Agriculture has long been in the hands of one of the most vulgar ignorant, and of course one of the most prejudiced classes of the community; and although it is now and must ever be very extensively conducted by that class, it has certainly of late been rescued from its state of entire degradation by the attention which some individuals, not only of enlightened understanding but of a philosophical cast of mind have devoted to the culture of the soil. Farming, from having been consigned exclusively to the clown, has risen to be the fashion of the day: and every gentleman with a capital at his command—an es-

sential circumstance no doubt—has believed himself qualified to direct the labours of a troop of husbandmen, who oftentimes laugh at his ignorance and make him smart for his folly. Agriculture, if not to be accounted one of the sciences itself, requires their aid and co-operation in order to be pursued with dignity and advantage: and here we cannot help thinking that Mr. N. has been guilty of an omission in not devoting a chapter to the mechanical powers. Surely among the sciences with which the agriculturist is concerned that of mechanics is not of the least importance; in the construction of his carriages and various implements, much labor may yet be saved by calling into action those latent powers, the existence of which or the direction of them at least is very little understood by farmers. Among the “elements of agriculture” mechanics ought to have been reckoned an auxiliary science.

The three first sections of the first part may be considered as a sort of syllabus, a *catalogue raisonné* of chemical substances and combinations so far as they are connected with the process of vegetation. The fourth section gives a general view of the vegetable kingdom, in which Mr. N. has judged it expedient to introduce in a brief manner the Linnean system of Botany, and to classify, in conformity with that system, those plants over which the husbandman or gardener extends his cognizance. The manner in which this subject is treated is this; 1. The progress of vegetation is traced from its first act of germination to the maturity of the plant. 2. A view is given of the structure of plants, of their several parts, namely, the bark, wood,

pith, leaves, flowers, and fruit, together with their respective uses. 3. Some remarks are offered on the habits of those plants which come under the cognizance of the husbandman in this country. 4. The fourth division treats of the ingredients of which vegetables are composed. 5. The principles from which they derive their food. And 6. Sixthly, a view of the changes which succeed when vegetable life ceases. In one of the supplementary volumes to the Encyclopedia Britannica, under the article *Vegetable Substances*, Dr. Thomson of Edinburgh has treated the same subject with great elegance, accuracy, and science. To the chemical works of the same writer in particular, Mr. Naismith seems to be under great obligations in the composition of the three first sections.

The second part is also divided into several heads: the first treats of inclosing and sheltering; the second of draining; the third of the preparation of the soil, that is to say of the labours necessary to give it the proper texture and consistency for admitting the roots of cultivated vegetables, and for holding water in that state of minute division which is requisite to support the vegetation of land plants by furnishing the oxygen and hydro-

gen of which it is compounded. The fourth treats of the preparation of soluble carbone, which is the third considerable and essential ingredient of vegetables. The fifth treats of the aid which may be obtained from other bodies, either for the amendment of the soil or for the better preparation of the food contained in it.

A great deal of very valuable matter is to be found in this volume on the reclamation of peat bogs: this is a subject of infinite importance and is treated here in a very sensible and scientific manner. There seems to be the strongest ground to believe that these immense and increasing swamps, instead of being as they are now not only useless but noxious to the neighbourhood where they lie, may be made to afford an almost exhaustless stock of vegetable aliment, and thus to give an indemnification for their rapid and alarming encroachments. The chapter on the preparation of the soil, and that on the preparation of soluble carbon for the nourishment of vegetables, are excellent. Indeed we have no hesitation in recommending this volume in strong terms to every farmer of decent education and common understanding. We consider it as worthy to form a standard elementary book.

ART. VII. *The Experienced Farmer, enlarged and improved; or a Complete Practice of Agriculture; according to the latest Improvements. The whole founded on the Author's own Observations and his actual Experiments: with four Plates.* By RICHARD PARKINSON, 8VO. 2 vols.

THE "Experienced Farmer" was published we believe six or seven years ago in a single volume. Mr. Parkinson has since that time farmed both in Ireland and America, and the result of his comparisons on the different modes of agriculture adopted in these coun-

tries are incorporated in this new and enlarged edition of his work. It will suit common farmers very well: it is on a level with their comprehensions, nor will they object to the homely chit-chat and circumstantial style which swell the volume.

ART. VIII. *The Shepherd's Guide; being a Practical Treatise on the Diseases of Sheep, their Causes, and the best Means of preventing them; with Observations on the most suitable Farm-stocking for the various Climates of this Country.* By JAMES HOGG, the Ettrick Shepherd. 8vo.

TOO much attention cannot be paid to the breeding, rearing, and preservation of an animal to which we are so largely indebted for food and clothing as the sheep. All that the "Ettrick Shepherd" has himself written in this book is stated to be the result of his own experience and observation during a life employed in the rearing and management of sheep. He is an unlettered man, and communicates his remarks in that homely style which is alone intelligible to the class of men for whom his hints are intended. We really cannot give an opinion on the merits of this book, for many of the names even of the diseases which are here enumerated have been till now

unknown to us. But as experience is the mother of wisdom, we bow to the authority of the Ettrick Shepherd.

The latter half of this volume consists of communications from different persons, and extracts from different works. M. Daubenton's two Memoirs, one on the most prevalent diseases of sheep, the other on the most necessary regimen for them, are translated from the French, as well as M. Vitet's account of the sheep-pox. An Essay is also introduced on the utility of encouraging the system of sheep-farming in some districts of the Highlands, &c. addressed to the Highland Society.

ART. IX. *A New Discovery of Great National Import; communicated in the following Experimental Treatise on Swine.* By JOHN SAUNDERS of Stroud, Gloucestershire. 8vo. pp. 36.

MR. John Saunders of Stroud, Gloucestershire, discovered, perhaps to his loss, that if by any accident his pigs got into a clover field they would eat, almost till they burst themselves. A wise man always makes the best of a bad market, and turns even his misfortunes to a good account. Having discovered, then, that pigs love to 'live in clover,' and that green clover is not to be had all the year round, he shrewdly suspected that the swinish multitude might be kept in very good humour and very good thrift if the juices of this aforesaid clover, extracted from the hay, could be presented to them in the agreeable form of a dish of tea. The inference was admirable, and this is "the new discovery of great national import." *I have found it, I have found it,* cried Archimedes,

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running stark naked from the bath when the first hint came across him how to detect the proportion of alloy in Hiero's crown. The geometrician, however, was hardly more delighted than is Mr. Saunders at having discovered that pigs may be kept very profitably upon hay-tea and boiled potatoes.

The use of hay tea as a drink for horses and cows has long been acknowledged: Mr. Billingsley in his view of the Agriculture of Somerset, published ten or twelve years back, recommends it particularly for cows, as being extremely nutritive and as replenishing the udders with a prodigious quantity of milk. Mr. Saunders asserts that a single sack of boiled potatoes mixed with hay-tea goes as far as four or five sacks of boiled potatoes without it.

E e e

ART. X. *A Treatise on the Choice, buying and general Management of Live Stock, comprising Delineations and Descriptions of the Principal Breeds of Black Cattle, Sheep, Swine, Horses, &c. &c. together with an Appendix on the Improvement of British Wool, and on the Destruction of Vermin. By the Author of the Complete Grazier.* 8vo. pp. 157.

"THE Complete Grazier" we recommended as an useful and cheap book: this is a selection from that work of such parts as more immediately relate to the choice and management of live stock.

ART. XI. *ΓΕΩΠΟΝΙΚΑ. Agricultural Pursuits. Translated from the Greek. By the Rev. T. OWEN, M. A. of Queen's College, Oxford.* 2 vols. 8vo.

WE can hardly avoid feeling some regret that so much industry and learning should have been thus unprofitably employed. What benefit can modern agriculture derive from recurring to the childish, superstitious practices recommended by the writers of the *Geoponics*? The learned, they who are curious to be acquainted with the minutiae of ancient agriculture, will not be content with Mr. Owen's translation but refer to the original, and we fear that, with the exclusion of that class, his list of readers will be limited.

Mingled with a great many absurdities, however, we find some good sense and many practices recommended which are still in use in the culture of various fruits. The propagation and management of the vine and the olive, and the preparation of wines and oils constitute a large and interesting portion of the work.

The ancients, although ignorant of the convertibility of leaf-buds into flower buds were led by accident to adopt a practice which we continue to find advantageous. The most vigorous branches are not those to be relied on for fruit: on the contrary, when a tree is very luxuriant and "runs to wood" as the gardeners term it, it is rarely fructiferous. Leaf-buds are believed to be convertible into flower-

buds, by impeding the descent of the new caudexes along the bark: and this we effect by binding a strong wire tightly round the bark, or by cutting through it a spiral ring, or by depressing the too vigorous branches down to the horizon or even below it. The generation of leaf-buds being thus impeded, or their supply of nourishment being intercepted, nature, it is imagined, makes a successful effort to indemnify and compensate herself, by producing flower buds which do not require new roots to pass along the bark of these bended, bandaged, or wounded branches. Thus one of the writers of the *Geoponics** says that if you wish an apple tree to bear much fruit and not to shed it, you should cut off a wide piece of a leaden pipe and tie or fix it around the stem a foot from the ground. When the fruit begins to ripen remove the cincture and let this be done every year and the tree will flourish.

Another writer† recommends the same practice, and says moreover, that "plants do not cast their fruit if having dug round their roots and having perforated them, you set in a piece of the cherry tree and lay on the mould. But some, having laid the roots bare, dividing the strongest and largest of them in the middle, set in a hard flint,

* Anatolius.

† Sotion.

and then tying them they again cover them with earth." So many idle charms, however, are by this writer recommended as producing the same effect, that it is impossible to say whether he might not consider the wounding of the roots or the stricture round the bark of a tree as one of them.

The ideas of the ancients on the subject of Caprification are less questionable. The process as described by many Greek and Roman writers, Theophrastus, Plutarch, Pliny and others, is precisely the same as that now practised. It is alluded to by Palladius, who says that "in the month of June, about the solstice the fig-trees are to be drest, that is, the fruit of the wild fig are to be hung on, threaded with flax like a garland." One of the writers of the *Geoponics** also says that the fig-tree "will not cast its fruit if, when the moon is at the full, you suspend sour figs on it,

wherefore some insert a shoot on each tree that they may not be obliged to do this every year."

The *Geoponic* writers all agree that scions of one genus may be grafted on stocks of another. One of them† says that if you graft the vine on the cherry, you will have very early grapes; for at the season in which the cherry tree has been accustomed to produce its own fruit, it will at the same period afford grapes, that is in the spring.

Here it will be observed, that plants not merely of different genera, but even of different orders and classes are said to have succeeded by promiscuous engraftment. Modern experimentalists have been less fortunate, but whether we are authorized on that account to reject such a mass of authority, is more than we shall venture to determine.

ART. XII. *The Fourteen Books of Palladius, Rutilius Taurus Æmilianus, on Agriculture.* By T. OWEN, M. A. of Queen's College, Oxford. 8vo. pp. 349.

THE general observations which we made on the preceding work are in some measure applicable to this. Mr. Owen's remark however, is perfectly correct, that Palladius has reduced his treatise into a more methodical order than any of his predecessors had done, and if many modern treatises on the art of gardening are not absolute-

ly indebted to this Roman writer for their plan of arrangement, few of them have adopted a better. Palladius is a very sensible writer: he observes closely, and reasons judiciously. Many of his instructions are evidently the result of his own experience, and may yet be attended to with advantage.

ART. XIII. *Transactions of the Horticultural Society of London.* Vol. I. Part I. 4to. pp. 70.

THE Royal Society of London, as a national institution, was wisely projected on the most comprehensive scale, and intended to be the emporium of general science: no subject is excluded from its cognizance but such as philosophy disowns. It has been found, however,

conducive to the interests of science, that other societies on a narrower basis should be formed with the view of devoting an undivided attention to particular subjects. Accordingly a few years since was established under the auspices of Dr. Smith, the Linnean Society,

* Democritus.

† Florentinus.

confining its investigations to Natural History; the Horticultural Society is still more limited in the range of its enquiries than the Linnean, having for its immediate object, as the name implies, the improvement simply of the Art of Gardening. But in order that gardening may be improved, as an art, it must be studied as a science; whatever relates to the growth and management of plants therefore must necessarily fall within the sphere of its attention.

The objects which the Horticultural Society has in view are briefly unfolded in an introductory paper by T. A. Knight, Esq. a gentleman who by his patient investigation and very delicate and ingenious experiments has perhaps contributed more than any other individual in this country, since the time of Hales, to enlarge our acquaintance with the physiology of vegetation; that part of botany by far the most interesting and most instructive, and indeed without which it must be considered as little better than a dry and barren nomenclature, scarce worthy to be ranked among the sciences.

The second article is "*An attempt to ascertain the time when the Potatoe (Solanum Tuberosum) was first introduced into the United Kingdom; with some account of the Hill-Wheat of India. By the Right Hon. Sir Joseph Banks.*"

The honour of having introduced the potatoe into the United Kingdom has, we believe, been very generally ascribed to Sir Walter Raleigh, and his claims to it are here confirmed. Sir Joseph says it was probably brought over in Raleigh's ship, which returned July 27, 1586; and that it was taken over to Ireland immediately afterwards appears from the MS. minutes of the Royal Society, December 13, 1693, in which it is stated that Sir Robert Southwell, then

President, informed the Fellows at a meeting that his grandfather had received potatoes from Sir Walter Raleigh and carried them to Ireland.

Some writers have asserted that potatoes were first discovered in the South Seas by Sir Francis Drake, and others that they were introduced by Sir John Hawkins. In both these instances it is conceived that the plant alluded to is the Batata or sweet potatoe, which was imported from Spain and the Canaries, and had been used in England as a delicacy long before the introduction of the common potatoe.

Although Raleigh brought it hither in 1586, it seems to have been known in Spain and perhaps in Italy at an earlier period. Sir Joseph infers from the chronicle of Peter Cieca, printed in 1553, that the potatoe was first brought into Europe by the Spaniards from the mountainous parts of South America in the neighbourhood of Quito, where it was called Papas; the name *potatoe* being probably given on account of its similarity in appearance to the Batata. And our potatoe appears to have been distinguished from that root till about the year 1640, by the appellative of *potatoe of Virginia*.

"*Hill-Wheat*:" nine or ten years ago Mr. Lambert brought to Sir Joseph Banks a small paper of seeds with the above superscription on it. The seeds were scarcely larger than those of our wild grasses, but when viewed through a lens they perfectly resembled grains of wheat. They were sown in a garden and the crop very unexpectedly proved to be wheat of the spring kind, the ears of the usual size and the grains nearly, if not quite as large as those of the ordinary spring wheat. These seeds had been given to Mr. Lambert by Mrs. Barrington, but among

the multiplicity of seeds received by her about the same time she could not recollect the exact history of them, when referred to for information, and only knew that they came from India. From the superscription, Sir Joseph suspects that they came from the peninsula, or from the hilly country far within land from Bengal. As the Hill wheat must be known to many persons who have been or are now in India, he solicits them to communicate what information they possess on the subject; "especially whether this wheat is a cultivated or a wild plant, as we shall, if the latter is the case, ascertain two of the greatest desiderata of cultivators, namely, the country where wheat grows spontaneously and the nature of the grain in its original state."

III. *On the Cultivation of the Crambe Maritima of Linnæ, or Sea Kale.* By Mr. John Maher, F. H. S.

IV. *Some hints respecting the proper Mode of inuring tender Plants to our Climate.* By Sir Joseph Banks, Bart. P. R. S. &c.

These hints seem naturally to result from the adoption of Mr. Knight's theory, that the paternal progeny of plants resemble their parent in every respect, while the seminal offspring are susceptible of endless variation.

"In the year 1791, some seeds of *Zizania aquatica*, were procured from Canada, and sown in a pond at Spring Grove, near Hounslow; it grew, and produced strong plants, which ripened their seeds; those seeds vegetated in the succeeding spring, but the plants they produced were weak, slender, not half so tall as those of the first generation, and grew in the shallowest water only; the seeds of these plants produced others the next year sensibly stronger than their parents of the second year.

"In this manner the plants proceeded, springing up every year from the seeds of the preceding one, every year becoming

visibly stronger and larger, and rising from deeper parts of the pond, till the last year, 1804, when several of the plants were six feet in height, and the whole pond was in every part covered with them as thick as wheat grows on a well managed field."

This experiment shows that a tender annual plant may in a few generations be so hardened as to flourish in a colder climate in full perfection. Many of the common flowering shrubs have long been familiar to our gardens: the laurel, the bay-tree, arbutus, myrtles, oranges, and others have been cultivated in England nearly two centuries, and yet, says Sir Joseph, not one of them will bear with certainty our winter frosts. Some of these shrubs ripen their seeds in this climate, but it is not the custom of gardeners to sow them; they rather propagate the plants by suckers and cuttings, where, to use Mr. Knight's expression, 'there is no new life generated.' Now as the experiment of the *Zizania* shows that where the seeds of a tender exotic plant are sown successively year after year, the progeny improves in hardiness, and in a few generations completely accommodates itself to a colder than its native climate; and as it appears in the case of the laurel, myrtle, &c., that where the life of the original plant is continued by cuttings or suckers, and not transmitted by seminal generation to a distinct offspring, no such improvement in hardiness and adaptation to climate takes place in a very much longer time, the inference is, that in order to inure tender plants to bear severer colds, it is necessary to sow the seeds of those which occasionally afford us the opportunity, by ripening them in this climate. Gardeners, we believe, are generally aware of this fact, though they may not be able to reason on it.

We cannot help remarking here,

that in order to support his hypothesis Sir Joseph has stated his case more strongly than he is warranted by the facts. Let us instance the laurel; that it "does not bear with certainty our winter frosts" ought not to be adduced as an evidence that this plant is not yet inured to our climate, since in this very paper it is stated on the sound authority of Millar, that frosts have sometimes been so severe with us as to rend asunder the trunks even of our indigenous forest trees,* and oftentimes we see that their early shoots are injured by them.

The laurel was introduced by Master Cole, a merchant living at Hampstead, some years before 1629, when Parkinson published his *Paradisus Terrestris*. The laurel was certainly at that time a tender plant: Sir Joseph has himself told us that Master Cole used to cast a blanket over the top of his laurel in frosty weather, in order to protect it. But at this time we take no such precaution, for it is totally unnecessary. In fact we certainly consider the laurel now as a hardy naturalized shrub: those individual plants which are placed in a southern aspect during the winter will in common with other shrubs in a similar situation occasionally suffer from rapid changes of temperature which others, *protected against the sun*, are unexposed to. Sometimes in winter the sun breaks out warmly for a few hours and dissolves the snow which had lodged upon the plants on the south side of a house; at night the moisture is frozen on their leaves, and this rapid transition from heat to cold injures those plants which are exposed to it. We cannot, therefore, entirely accord with Sir Joseph as to the absolute, though we may as to the

comparative tardiness with which perennials propagated by cuttings or layers, accommodate themselves to a colder than their native climate, and which comparative tardiness is generally known among nursery-men and gardeners; but we rather agree with Mr. Knight, who says, in a paper which we shall very soon notice, that if two plants of the yinc or other tree of similar habits, or even if obtained from cuttings of the same tree were placed to vegetate during several successive seasons in very different climates; if the one were planted on the banks of the Rhine and the other on those of the Nile, each would adapt its habits to the climate in which it was placed; and if both were subsequently brought in early spring into a climate similar to that of Italy, the plant which had adopted its habits to a cold climate would instantly vegetate whilst the other would remain perfectly torpid.

Although these hints therefore appear naturally to have resulted from the adoption of Mr. Knight's ingenious theory on the essential difference between the offspring of plants propagated seminally and of those propagated laterally, Sir Joseph seems to have deduced inferences which in their extent Mr. K. would hardly accede to, and which do not appear to be altogether supported by fact.

In order still farther to corroborate his hypothesis Sir Joseph says, "it is probable that wheat, our principal food at present, did not bring its seed to perfection in this climate till hardened to it by repeated sowings; a few years ago some spring-wheat from Guzerat was sown with barley in a well cultivated field: it rose, eared, and blossomed with a healthy appearance, but many ears were, when

* See Millar's Dictionary, Article *Frost*.

ripe, wholly without corn, and few brought more than three or four grains to perfection." The fact, however, which is stated in his communication on the Hill-wheat would militate against this conclusion; those seeds were scarcely larger than the seeds of our wild grasses and yet the first crop, we have just been told, produced ears of the usual size and grains nearly, if not quite as large.

V. *On a variety of the Brassicae Narus or Rape, which has long been cultivated upon the Continent.* By James Dickson, F.L.S. V. P. H. S.

VI. *Observations on the Method of producing new and early Fruits.* By T. A. Knight, Esq. F.R.S. &c.

Mr. Knight remarks with too much truth in his introductory paper that few systematic experiments have yet been made for the production of new and early fruits, and that almost every ameliorated variety appears to have been the offspring of accident or of culture applied to other purposes. Almost the only experiments yet made have been by Mr. Knight himself. In various papers which have appeared in the Philosophical Transactions, and in a Treatise expressly written on the culture of the apple and pear, Mr. K. has proposed and supported his theory, that fruit-trees gradually degenerate by age beyond a certain period, and finally lose their principal discriminative qualities; and that this degeneration affects not merely the parent tree, but extends to all plants which by engraftment have been propagated from it. His idea is that the graft is a simple elongation of the parent tree, and that all plants however propagated from the same stock partake, in some degree, of the same life, and will attend it in the habits of their youth, their maturity, and decay; though they will not be in any way affected by incidental injuries which the pa-

rent tree may sustain after they are detached from it.

In the same treatise too, we remember that Mr Knight related some curious and delicate experiments, illustrating the effects of impregnating blossoms with a foreign farina, the proper antheræ having been, of course, destroyed before they arrived at maturity.

1. It is from this adulterous connection that *new fruits* are to be produced; and 2. it is from attending to the effect of temperature on plants in different states of irritability that *early ones* are to be obtained. May we be allowed a few remarks on these two subjects?

1. As to impregnating the stigmata of one flower with the farina of another of a different species, or with that of a variety of the same, it could not escape the observation of physiologists, nor has it escaped the observation of our common gardeners, that an intermediate progeny, is thus produced, differing in its character from both the parents. Accordingly, our common gardeners avoid planting varieties of the strawberry in the neighbourhood of each other, and they pay the same attention in respect to peas and beans. Dr. Darwin in his *Phytologia*, (See Sect. VII. 2, 6) quotes several instances where this observation had been made a great many years ago, and notices a coarse sort of experiment which had been successfully tried by a farmer to improve, by this method, his stock of cabbages. The farmer had found that the *drum-head* or *tallow-loaf cabbage* was too tender to bear a sharp frost, and therefore he planted some of this sort with others of the hardier *purple cabbage*; when the seed pods were formed he cut down the purple and left the other for seed. This, says he, had the desired effect, and produced a mixed stock of a

deep green colour with purple veins, retaining the size of the *drum-head* and acquiring the hardness of the *purple**. There is an apple described in Mr. Bradley's work on gardening which is said to have been on one side of it a sweet fruit which boiled soft, and on the other side a sour fruit which boiled hard. Mr. B. ascribed this phenomenon, so long ago as the year 1721, to the farina of one species of apple blossom having impregnated another. M. Koelruter impregnated a stigma of the *Nicotiana rustica* with the farina of the *Nicotiana paniculata* and obtained prolific seeds from it. With the plants which sprung from these seeds he repeated the experiment, and thus continued to impregnate them for many generations, always with the farina of the *N. paniculata*, until at length he obtained six plants in every respect similar to the paternal parent and in no respect resembling their maternal parent the *N. rustica*.—Thus a West India planter is said to have worked out his colour; the original connection is with a native; the successive ones with her offspring, that offspring's child, and child's child, till the monster has at last generated a being of his own unsullied whiteness!

Indeed the general analogy which exists between animals and vegetables might have naturally led, a priori, to an inference, that as by mixing breeds of the same species of animals we produce new varieties, so a similar effect would result from fecundating the stigmata of one flower with the farina of another of a different species, or with that of a variety of the same. It is to Mr. Knight however, that we are principally indebted for the useful

and extensive application of this principle. His experiments are systematically conducted, and in all probability will in time furnish us with a number of new and valuable varieties of fruits.

2. The influence of climate on the habits of plants, Mr. K. remarks, will depend much less on the aggregate quantity of heat in any climate than on the distribution of it in different seasons. Unquestionably it will: we know that the irritability of plants as of animals is increased by the subduction of heat. Vines in grape-houses which have been exposed to the winter's cold will become forwarder and more vigorous at spring than those which were kept during winter in the house. Onions, potatoes, barley, &c. &c. vegetate with a less degree of heat in spring than in autumn. We know also that when plants have acquired certain habits they are disposed to retain them under different circumstances: roots brought from southern latitudes germinate sooner than those brought from more northern ones; apple trees sent from hence to New England blossomed for a few years too early for that climate and bore no fruit; but afterwards learned to accommodate themselves to their new situation (See Botanic Garden, Part II. Canon I, l. 322. Note on the Swallow). Mr. Knight, in this paper says, he has found that the crops of wheat on some very high and cold ground which he cultivates, ripen much earlier when he obtains his seed corn from a very warm district and gravelly soil, which lies a few miles distant, than when he employs the seeds of the vicinity; and barley grown on sandy soils in the warmest parts of England is always found by the

* The case is to be found in the first volume of the Bath Papers which was published in 1780, page 18. Another instance is to be found in the fifth volume of the same work, p. 38.

Scotch farmer, when introduced into his country, to ripen on his cold hills earlier than crops of the same kind do when he uses the seeds of plants which have passed through several successive generations in his colder climate.

In conformity with these principles Mr. Knight has instituted a series of experiments, and though the result of them, it is candidly observed, is by no means sufficiently decisive to prove the truth of the hypothesis he is endeavouring to establish, or the eligibility of the practice he has adopted, it is nevertheless amply sufficient to encourage future experiment.

From the apple Mr. Knight proceeds to detail some experiments on the grape and peach. The earliest variety of the grape sprang from a seed of the sweet water and the farina of the Red Frontignac; but there is reason to fear that its blossom will prove too tender to succeed in the open air in this country.

He also produced two new varieties of the vine with striped fruit and variegated autumnal leaves by impregnating the white Chasselas with the farina of the Aleppo.

This interesting paper is closed with the statement of a few inferences which, says Mr. Knight, "I have been able to draw in the course of many years close a tention to the subject on which I write." They are too valuable to be passed over:

"New varieties of every species of fruit will generally be better obtained by introducing the farina of one variety of fruit into the blossom of another, than by propagating from any single kind. When an experiment of this kind is made, between varieties of different size and cha-

racter, the farina of the smaller kind should be introduced into the blossoms of the larger; for, under these circumstances, I have generally (but with some exceptions) observed a prevalence in fruit of the character of the female parent; probably owing to the following causes. The seedcoats are generated wholly by the female parent, and these regulate the bulk of the lobes and plantula; and I have observed, in raising new varieties of the Peach, that when one stone contained two seeds, the plants these afforded were inferior to others. The largest seeds, obtained from the finest fruit, and from that which ripens most perfectly and most early, should always be selected. It is scarcely necessary to inform the experienced gardener, that it will be necessary to extract the stamina of the blossoms from which he proposes to propagate, some days before the farina begins to shed, when he proposes to generate new varieties in the manner I have recommended. When young trees have sprung from the seed, a certain period must elapse before they become capable of bearing fruit, and this period, I believe, cannot be shortened by any means. Pruning and transplanting are both injurious; and no change in the character or merits of the future fruit can be effected, during this period, either by manure or culture. The young plants should be suffered to extend their branches in every direction, in which they do not injuriously interfere with each other; and the soil should just be sufficiently rich to promote a moderate degree of growth, without stimulating the plant to preternatural exertion, which always induces disease.* The periods which different kinds of fruit trees require to attain the age of puberty, admits of much variation. The Pear requires from twelve to eighteen years; the Apple, from five to twelve, or thirteen; the Plumb and Cherry, four or five years, and the Vine, three or four; and the Raspberry, two years. The Strawberry, if its seeds be sown early, affords an abundant crop in the succeeding year. My garden at present contains several new and excellent varieties of this fruit, some of which I should be happy

* The soil of an old garden is peculiarly destructive.

to send to the Horticultural Society, but the distance renders it impracticable*."

VII. *On the cultivation of the Polianthes Tuberosa; or Tuberoses; with its botanical description and figure.* By Richard Anthony Salisbury, Esq. F.R.S. &c. The figure which accompanies this communication is drawn with great accuracy, and the engraving is well finished. The Tuberoses is one of the most beautiful of our garden plants; its character and habits, and the mode of cultivation are detailed by Mr. Salisbury with his wonted discrimination and minuteness. The Polianthes Tuberosa is a native of the warmer provinces of North America, whence and from Italy we are in the habit of receiving our roots. Mr. S. having cultivated it for many years in the open air at Chapel Allerton, may assert with confidence that it is not necessary to have recourse to foreign countries for this supply.

VIII. *On the revival of an obsolete mode of managing Strawberries.* By Sir Joseph Banks. The obsolete custom here recommended, or custom from which the plant is suspected to have derived its English name, is that of laying straw under the strawberry plants when the fruit begins to swell. The advantages of straw thus laid are very obvious and extensive. It shades the roots from the sun; prevents the waste of moisture by evaporation, and consequently in dry times, when watering is necessary, makes a less quantity suffice than would be used if the sun could act immediately on the surface of the mould: it prevents the leaning fruit from resting on the earth and thus becoming dirty; it also prevents the

heavy rains from dashing up the mould and fixing it upon the berries. As the straw is taken away at the end of the season, the expense of this simple and efficacious management of the crop is absolutely nothing: for the extra labour is amply repaid in the extra produce and quality of the crop.

IX. *On raising new and early varieties of the Potatoe (Solanum Tuberosum).* By Thomas Andrew Knight, Esq. F.R.S. &c.

It is well known that the early varieties of this plant never affords seeds nor even blossoms, and of course they can only be propagated by the division of their tuberous roots: experience has only shewn that every variety when long propagated, loses gradually some of its good qualities. After various experiments Mr. K. succeeded in a method of obtaining seeds from the earliest and best varieties; these in successive generations may perhaps afford still earlier and better than any which have yet existed. Mr. Knight suspected that the cause of the failure in early potatoes to produce seeds might be the præternaturally early formation of the tuberous root, drawing off for its support that portion of the sap which in other plants of the same species affords nutriment to the blossoms and seeds. The following method of preventing the formation of tuberous roots is recommended.

"Having fixed strong stakes in the ground, I raised the mould in a heap round the bases of them; and in contact with the stakes: on their south sides I planted the Potatoes from which I wished to obtain seeds. When the young plants were about four inches high, they were

* The Hautboy Strawberry does not appear to propagate readily with the other varieties, and may possibly belong to an originally distinct species. I have, however, obtained several offspring from its farina; but they have all produced a feeble and abortive blossom. If nature, in any instance, permits the existence of vegetable mules (but this I am not inclined to believe) these plants seem to be beings of that kind.

secured to the stakes with shreds and nails, and the mould was then washed away, by a strong current of water, from the bases of their stems, so that the fibrous roots only, of the plants, entered into the soil. The fibrous roots of this plant are perfectly distinct organs from the runners, which give existence and subsequently convey nutriment, to the tuberous roots; and as the runners spring from the stems only of the plants, which are, in the mode of culture I have described, placed wholly out of the soil, the formation of tuberous roots is easily prevented; and whenever this is done, numerous blossoms will soon appear, and almost every blossom will afford fruit and seeds. It appears not improbable, that, by introducing the farina of the small, and very early varieties into the blossoms of those of larger size, and somewhat later habits, moderately early varieties, adapted to field culture, and winter use, might be obtained; and the value of these to the farmer in the colder parts of the kingdom, whose crops of Potatoes is succeeded by one of wheat, would be very great. I have not yet made any experiment of this kind; but I am prepared to do it in the present spring."

X. On the advantages of grafting Walnut, Mulberry, and Chesnut-trees. By T. A. Knight, Esq. F. R. S. &c.

With a view to anticipate the effects of time in the culture of these fruits Mr. K. recommends grafting *by approach*, as the former of them at least rarely succeed when any other method is adopted; when they do, however, nearly the same advantages will probably be obtained, except that the habit of the bearing branch is least disturbed by grafting by approach. In the spring time, let scions of one or two years old be raised up to the bearing branches of the stock tree by stationing them on the top of poles placed in the earth. Let them then be grafted by approach; an union will probably take place during the summer, and in the autumn the grafts may be detached

from the parent stock and transplanted elsewhere. From a scion which had sprung from the roots of a mulberry tree only the preceding year, and which was thus engrafted into a bearing branch of an old tree, Mr. K. obtained fruit the third year, and the young tree has continued annually productive. Similar experiments on many other species of trees were always attended with the same result, and of course the effects of time may thus be anticipated in the culture of any fruit which is not produced till the seedling trees acquire a considerable age.

XI. An account of some new Apples, which with many others that have been long cultivated were exhibited before the Horticultural Society, the 2d. of Dec. 1806. By Mr. Arthur Biggs, F. H. S.

This, the last paper we have to notice, is very modestly written by a working gardener who exhibited a great number of fine varieties of the apple before the Horticultural Society, at whose request he undertook to give an account of them. Some of those varieties which he especially recommends as summer apples are the *Summer Pippin*, *Devonshire Quamington*, *Summer Traveller*, *Bland Rose*, *Red Colville Marigold*, &c. Among the winter varieties are the *Norfolk Storer*, *Norfolk Beaufin*, *Lemon Pippin*, *Ribstan ditto*, *Kentish ditto*, *Golden ditto*, *Ring of ditto*, *Flower of Kent*, *Holland*, *Berry*, *Minchin Crab*, &c. The following is a list of some new varieties, of which the four first are particularly valuable: *William's Pippin*, *Paddley's Pippin*, *Biggs's Nonsuch*, *Minier's dumping*, *Flat Green*, *False Beaufin*, *Ovil Apple*, and *Green Pyramid*.

Mr. Biggs is a practical gardener, and in all probability has no favourite theory to support; his observations therefore, on the growth

and management of apple trees are particularly worthy of attention. He has never found any thing, he says, of more consequence to the health of the tree than plenty of light and air, and accordingly recommends as Millar does, that standards should be planted at the distance of 40 feet from each other every way, and dwarfs at 20 feet. Mr Biggs says, it is a matter of paramount importance to select such trees in the nursery as have been grafted from *bearing branches*, whether the choice be in apple or any other fruit trees. Mr. Knight too, uniformly lays a stress on this circumstance, nor are our common gardeners ignorant, at least many of them are aware, that fruit is obtained within an earlier period in this manner than if a branch not yet come into bearing had been employed as the scion. As the graft after insertion in the stock still retains its character and habits, the ground of this preference is obvious.

Mr. Biggs has another remark of considerable consequence. He says that "the apple tree will grow readily *by cuttings*, and that trees raised in this way from healthy one year old branches, with blossom buds upon them will continue to go on bearing the finest possible fruit in a small compass for many years." He believes too, that they are less liable to canker than when raised from grafting. "I have more than once experienced this in the Golden Pippin, cuttings of which have remained seven years in perfect health, when grafts taken not only from the same tree, but from the very branch, part of which was divided into cuttings, cankered in two or three years."

This experience of Mr. Biggs solicits remark. Lord Bacon says, "the Scion over-ruleth the Stock quite; and the Stock is but passive only, and giveth aliment but no

motion to the graft." Mr. Knight, adopting almost the same words, says, "I am thoroughly confident from very extensive and long experience that the graft derives nutriment only, and not growth from the young stock in which it is inserted, and that with the life of the parent stock the graft retains its habit and its constitution."

Experience here seems to be opposed against experience; for surely the case given by Mr. Biggs is an instance where the scion doth not "over-rule the stock quite," but where the stock either imparts to it some disease of its own, or creates disease by supplying nourishment in too scanty or too abundant quantities.

In fact there is yet considerable obscurity enveloping the philosophy of engrafting; and several facts are upon record, constituting however the exceptions and not the rule, which imply a more intimate alliance between the stock and the scion than seems generally to be allowed. Mr. Bradley states an instance where the scion of a variegated jessamine gave variegation to the leaves *beneath it* of the unvariegated jessamine on which it was engrafted, though the graft itself perished. Mr. Lawrence inoculated in the month of August some buds of a striped jessamine into the branches of plain ones, and asserts that he has several times experienced that if the bud lives but two or three months it will communicate its disease or virtue to the whole circumfluent sap, and that the tree will become *entirely* striped. Mr. Fairchild budded a Passion-tree whose leaves were spotted with yellow into one which bore long fruit: the buds did not take; nevertheless, in a fortnight, yellow spots began to shew themselves about three feet above the inoculation, and in a short time afterwards, yellow spots appeared

on a shoot which came out of the ground from another part of the plant (Bradley on Gardening, Vol. II. p. 129*). Mr. Speechley, in his work on the Culture of the Vine, says that scions engrafted on more vigorous trees of the same genus have thence acquired greater vigor in the growth of their leaf-buds and fruit-buds. Accordingly he asserts that he improved many kinds of vines by engrafting those which have generally weak wood on stronger ones.*

If the stock is merely to be considered as a medium of nutrition, the reason is not very obvious why scions do not succeed when grafted on stocks of different genera, orders, and even classes; Du Hamel tried a great number of experiments on this subject, but was always unsuccessful in his attempts. An ingenious working gardener whom we have conversed with told us he had often tried similar experiments without success: his expression was that the scions always appeared to imbibe poison from the stock.

It may not be altogether impertinent to state here, that Virgil and even Columella contend for the possibility of successfully grafting scions on stocks of different genera, orders and classes. The latter particularly, in his work *de Arboribus* has a chapter to prove this doctrine in opposition to more ancient writers who had denied it, and he accordingly gives particular directions how to make the fig and olive tree unite. Virgil says that planes have been engrafted with apples, that the mountain ash has been whitened with pear-blossoms, and that swine have munched the fallen acorns under elms. The writers of the *Geoponica* agree on the subject of promiscuous engraftment.

Another topic suggests itself which one might expect that observation on the effects of engrafting would elucidate; namely, the generation of buds; whence are they secreted; from the alburnum or from the bark? Flower-buds generate seeds which are detached from the tree when they have arrived at maturity, and fall on the ground: leaf-buds on the contrary adhere to the parent tree, and form the bark by their numerous vascular caudexes, which are sent down to the roots. From the experiments of Mr. Knight in particular, and others it appears that the ascending sap passes through the alburnous and central vessels, while the descending sap passes through the cortical ones. Now if the new bud is generated by the descending sap which flows through these cortical vessels constituting the bark (and which are themselves caudexes of buds formed the preceding year in the axillæ of leaves) the sap must undergo some essential and inexplicable alteration at the point of engraftment; since a bud bursting out immediately above that point resembles the scion, and another bursting out immediately below it resembles the stock. The result will be the same if on one stock more than a single variety of scions are inserted. On a crab-stock engraft a golden pippin; on that golden pippin engraft a non-pareil. The buds which are put forth between the two points of engraftment will resemble the pippin, those above the upper point will resemble the non-pareil, and those beneath the lower will resemble the crab. It is nevertheless believed that the topmost bud of this non-pareil sends down to the roots of the tree a long, continuous, vascular caudex through which flows

* These cases are cited by Dr. Darwin in his *Phylogia*, Sect. V. 1. and XV. 1. 4.

the descending sap in a complete and uninterrupted course. If the buds are secreted by this sap, it must in its passage undergo some essential change to which we know of nothing analogous in animal physiology.

Dr. Darwin seems to have been struck with this difficulty and in order to get rid of it assumes what he terms a lateral generation: he believes that the parts of the long caudex of each bud of an engrafted tree, and consequently of all trees, are secreted from the correspondent or adjoining parts of the long caudex of the last year's bud which was its parent; and not that it consists of the roots of each new bud shot down from the plumula or apex of it. But there seems no occasion for this assumption. Oaks which have been debarked in the spring for the purpose of being felled in the ensuing autumn will send out shoots; these therefore must have been secreted in the alburnum in which was deposited a reservoir of nourishment*. Supposing buds to be secreted from the alburnum, the difficulty will be less in accounting for the general fact that each division of an engrafted tree sends forth shoots peculiar to itself. Take the instance before given: the ascending sap is imbibed by the roots of the crab-stock and passes through its alburnous vessels into the al-

burnum of the golden pippin. Here it is converted from its pristine nature by those powers of assimilation which we know to prevail in the glandular system of animals. It proceeds to the alburnum of the Non-pareil where it undergoes a similar change. We cannot imagine such a change to take place within the cortical vessels; these are annually renewed and repeatedly cover over both the stock and the scion with a new reticulated membrane. The ascending sap of an engrafted tree passes from one set of vessels in another, from the alburnum of one species or variety of tree to the alburnum of another. The descending sap, on the contrary, is believed to flow in a continuous course through *one simple* set of cortical vessels, furnished with minute valves, Mr. Knight believes for the purpose of preventing an inverted motion of their fluid†.

The instances above quoted of the striped jessamine and the spotted passion-tree are difficult to be accounted for on any hypothesis. They exhibit, however, on the one hand, an influence on the stock produced by the scion; as on the other hand, the cases of Mr. Speechley's vine exhibit an influence on the scion produced by the stock, and to these last must be added the experience of Mr. Biggs, who found that cuttings of a golden

* Mr. Bradley in his Discourses on the growth of plants says, that "buds must have their first rise in the *pith*; they are there framed and furnished with every part of vegetation and forced forwards to meet the air through the tender bark, and would drop on the ground if they were not restrained by vessels which serve as roots to nourish them; and thus as a seed takes root in the earth, a bud takes root in the tree. But with this difference that the seed has lobes to supply it with nourishment, till it can select juices from the earth, but the bud has no occasion for lobes, because it takes root immediately in the body of a tree where the proper juices are already prepared for it." The pith however, is a cellular substance, or rather a substance contained in cells occupying the centre of the wood. In young shoots it is very succulent, but it becomes dry as the plant advances, and at last in the large trunks of many trees is scarcely discernible. If buds therefore take their rise in the pith they must not only "force forwards to meet the air through the tender bark" but must force themselves through the numerous and inert circles of hard wood, which compose the body of an old tree.

† See his paper on this subject in the Phil. Trans. for 1804.

pipkin would remain six or seven years in perfect health, when grafts taken not only from the same tree, but from the very same branch, have cankered in two or three. The cases collectively taken evince therefore that the scion doth not always over-rule the stock quite, but occasionally receives from it and occasionally imparts to it some peculiar qualities.

It must have been observed that this initiatory number of the Transactions of the Horticultural Society has been supplied by the communications of a very few individuals. Those individuals indeed, are for the most part, precisely such as would have been selected for the purpose of giving interest and reputation to a newly established

work. In future, we hope to see the number of contributors encreased, and particularly from the class of practical gardeners. Mr. Knight we consider as the patron of this Society; his experiments are always ingeniously devised and accurately conducted. We cannot but regret that his opinions and hypotheses are scattered through various publications: if he has leisure to digest the general result of his diversified experiments and observations into a treatise on the economy and physiology of vegetation we have no doubt that he would much improve our knowledge in that interesting science, and facilitate the acquisition of it to those who may undertake the study.

ART. XIV. *The Gardener's Remembrancer throughout the Year; exhibiting the newest and most improved Methods of Manuring, Digging, Sowing, Planting, Pruning and Training; the Natures of Earth, Water, Heat, Air, and Climate, best adapted for the Culture of Plants, and Production of Fruits, Flowers, and esculent Vegetables, in the Natural and in the Forcing Way. The Causes and Symptoms of Disease and Barrenness in Trees of every Kind; with Means of Prevention and Cure. To which is prefixed, a View of Mr. Forsyth's Treatise on Trees. By JAMES M'PHAIL. Twenty Years Gardener to the Earl of Liverpool. Svo. pp. 619.*

THE Earl of Liverpool is too wise a man to part with such a gardener as Mr. M'Phail: there is not an atom of quackery about him; on the contrary, he ferrets it out in other people, and exposes it with the united force of reasoning and ridicule. Mr. Forsyth and his composition, which was to impart vitality to inert matter, which spurned at the vulgar laws of vegetation, and imposed upon so many lords and ladies, and doctors of high degree, who mistook the *vis medicatrix naturæ*, for the *vis medicatrix medicamenti*; Mr. Forsyth is ranked with the Broquems of the day, and his composition with the Anti-impetigenes, and the Absorptergent Lotion. This is not quite fair, however; for in the last edition of his book, which after all is an useful one, Mr. F. to the confusion of

his many testimonialists, discards at once both the plaster and the practice which had gained him his celebrity. In discarding it, however, he takes care to assume the merit of *another discovery*, which is to save both labour and time. This latter discovery is—the futility of his former one; he now acknowledges that the peculiar qualities of his famous composition, of that composition for whose peculiar qualities he obtained a premium from Parliament, are purely imaginary, and before he died, he absolutely left off the use of his composition himself. His words are these: “Instead of paring away the bark, as had been heretofore the practice, and covering the stem with the composition, *I now merely scrape off the loose bark, and apply a mixture of cow dung and urine only* (made

to the consistence of a thick paint) with a painter's brush, covering the stem carefully over." Our honest friend M'Phail agrees with Mr. Forsyth that his, *new discovery* of cow-dung and urine will, at any rate, answer every purpose of the discarded composition. "Those, however," says he, "who know the nature of these ingredients better than I do, may put Mr. Forsyth's new discovery into practice, and recommend it to others if they please; but his recipes are, in my opinion, of such a nature, and mostly composed of such filthy ingredients, which, by his directions, are to be used about fruits *which ladies love*, that I intend not to defile my hands in using them for the purpose he recommends, nor to employ my pen further in commenting on the futility of applying medicine to the diseases or wounds of vegetables in a similar way, as it is frequently successfully applied to the wounds and diseases of animals." Here is such a display of gallantry, as well as of good taste, that it is impossible not to congratulate lord Yarmouth, and the ladies of his illustrious family, in having a gardener of such exquisite delicacy as Mr. M'Phail; one would think he had come from Broekland, rather than from Scotland.

Considering this last discovery as not a whit better than the first, Mr. M'Phail recommends a substitute, which, says he, "is more cleanly and more efficacious for promoting vegetation in all its stages of growth or renovation of the wood of trees; that is, when the natural rain from the clouds comes down too scantily, let the trees be well washed occasionally with clean sweet water from a river or a standing pond."

Here is sense, simplicity, and cleanliness: we shall follow the prescription of Mr. M'Phail.

The culture of the pine-apple, melon, apricot, peach, nectarine,

and a few other choice fruits, together with some observations on the construction of hot-houses, occupy the first part of our "*Gardener's Remembrancer*;" we then come to instructions for the management of hot-houses, green-houses, forcing frames, flower-gardens, and fruit-gardens for each month of the year. The instructions are minute and intelligible; they are the result of experience, and we doubt not may generally be followed with advantage.

We find some remarks on the destruction of those Insects that infest the pine-apple plant, the grape-vine, and other fruit trees which are worth attending to, at least which accord with some favourite notions we entertain about blights, mildews, and so on, namely, that the attack is resisted effectually by healthy plants, and only becomes injurious to those which are diseased, or in a state of previous debility.

In the year 1802 Mr. M'Phail had the care of a number of pine-apple plants, which having been packed up in a moist hamper during a voyage, were completely blanched and much infested with insects. He kept his house very hot, raising the air sometimes to upwards of 120 degrees, and often watered the plants with water at 120 of Fahrenheit. This treatment entirely succeeded; the insects were destroyed, the plants recovered their verdure and their health.

It is not a very uncommon opinion among gardeners that because the pine apple is a succulent plant and able to live long in a hot house without being planted in earth or set in water, that it is injurious to water its leaves. Mr. M'Phail's practice proves the contrary: he asserts that there is not the least danger in thus watering them plentifully at any time of the year "provided the tan bed and the air in the

hot house be kept sweet and to proper degrees of heat." He also assures us that a temperature of 60 degrees is sufficient to keep the pine plants alive during winter; this temperature may be easily maintained without the aid of fire, by horse-dung, or the leaves of trees. His own succession pines are thus preserved all the year *without the aid of fire*; "the sun during the winter never shines on some of them, and their leaves are continually moist, and water standing in their centres constantly."

With respect to vineries and hot-houses in general, nothing is more likely to preserve plants from the depredations of insects than to keep the house at a proper temperature and constantly sweet, by the due admission of fresh air, by the aid of fire, and by gentle waterings. If insects have attacked your vines, it is recommended to peel off all the loose bark in the winter and to wash the whole with clean water and soap, using a sponge and pressing on the wood sufficiently hard to kill

any insect which may adhere to it.

"After this washing if they are infected with the turtle insect, before they begin to shoot, rub the branches with sulphur and water." Tobacco smoke will destroy many insects, but has no effect, Mr. M^cP. says on the red-spider or mildew; and the method he recommends for the destruction of insects on pine apple plants will destroy insects of every kind on plants of all sorts, but it is too powerful to be applied to fruit trees in blossom or in fruit. He recommends the flower of sulphur to be scattered thick on the parts of a tree infected by the mildew, against which it is also a preventative. In order to destroy insects or hinder them from breeding on fruit trees we are advised to wash the stems and branches with a mixture of sulphur and water, early in the spring, or at any time when it can be done without hurting them. The walls too may be washed with this mixture before the trees are nailed, with great advantage.

CHAPTER XV.

SCIENCE AND EXPERIMENTAL PHILOSOPHY.

ART. I. *Chemistry applied to Arts, and Manufactures.* By M. J. CHAPTAL, Member and President of the French Senate, Grand Officer of the Legion of Honour, Member of the National Institute, &c. &c. 4 vols. 8vo.

THERE are few chemists to whom the name of Chaptal is unknown. Destined originally we believe to the profession of medicine, he early imbibed a taste for chemical pursuits, and had the merit of being the first to apply some of the modern discoveries in this science to the service of the arts and manufactures. Previously to the French revolution he had engaged largely in the manufacture of alum and sulphuric acid; and during the revolutionary period was one of the committee of chemists, to whose care and superintendence the vast national establishments for the purification of nitre and preparation of gunpowder were entrusted. Under the consulship of Bonaparte he was appointed Minister of the Interior, an office which afforded him unusual facilities for the inspection of the manufactories in the French territory: so that it would appear that few individuals have possessed such favourable opportunities of enquiry as M. Chaptal.

The design of this work is thus stated in the preface—

“A TREATISE on Chemistry applied to the Arts cannot be a treatise on each art in particular. An undertaking of that nature would not only exceed the ability of any individual, but such a work must necessarily abound with tedious repetitions. The air, water, heat, light, act according to the same laws in the hands of every class of artists; and it is sufficient to point out the respective properties of all these agents and the law of their action, to give every artist a competent idea of the cause, motive, and principle of his operations.

“The best way of illustrating the arts consists not so much in describing their

processes with accuracy, as in reducing all their operations to general principles. The description of an art, however correct it may be supposed, is nothing more than the history, the picture of the existing practice. It may, indeed, raise all artists to the same level in point of knowledge, by the communication of the same processes, but it does not enable ingenuity to advance a single step; while science reflects a light on every operation, elucidates all their results, makes the artists perfect master of his processes, varies, simplifies, and improves them, foresees and calculates all their effects.

“A treatise on Chemistry applied to the Arts, is therefore an elementary work; and I shall think that I have attained the object I had in view, if every artist finds in this performance the cause of all his results, and the fundamental rule of his conduct.”

“This treatise on chemical principles applied to the arts will soon be followed by the description of some very complicated arts; and in the course of the present year, I intend to publish the *Art of Making Wine*, and the *Art of Dying Cotton red*.

“In all these various particular treatises which will succeed the publication of my *Chemistry applied to the Arts*, I shall give all the details necessary to render the processes easy of execution, so that they may be considered as a sequel to the principles which have been established in this work.

“This book then, such as it is, may be considered as a Treatise of Chemistry, following the same course and the same method as that important science.”

It is true, as the author says, that the greater part of this work is an elementary treatise, differing from those that enjoy the highest reputation at present, only in being more concise, more imperfect, worse arranged, and more incorrect; in this point of view, therefore, it is

wholly superfluous and worthless. Fortunately, however, the author has by no means adhered to his own plan, and in various parts, particularly in the latter volumes, are to be found details of processes and manipulations worth consulting by the manufacturer. A very cursory notice of the contents of these volumes is all that our limits will allow.

The first volume contains two chapters, the first of which relates the general laws of chemical action, and is for the most part a bad and confused abstract of Berthollet's luminous treatise on chemical affinity; the second describes the means employed by the chemist to prepare the particles of bodies for chemical action; the means are solution, crystallization, and the application of heat, including fusion, evaporation and distillation. The section on large furnaces is singularly imperfect; the only methods mentioned of throwing in air artificially are the bellows, and the wooden trunk, no notice whatever being taken of the infinitely more powerful blast produced by the steam engine, either with or without chambers of compression. The method of boiling by steam, so extensively and effectually applied in this country, appears to be used in France only in the new method of distilling brandy.

"The new apparatus for distilling is a genuine Woulf's apparatus. It consists of a cauldron fixed in a furnace, and a series of circular boilers which communicate with each other by means of pipes. The apparatus is terminated by a worm.

"Wine is put into the cauldron, and into all the intermediate vessels between it and the worm. The neck attached to the head of the cauldron plunges into the liquor in the first vessel to the depth of ten or twelve inches.

"From the empty part of this first vessel runs a pipe, which plunges into the liquor of the second vessel to the same depth as the first.

"From the second issues another pipe that is adapted to the worm, which is cooled by the process we have described.

"When the wine contained in the cauldron is heated, the vapours which rise from it pass over into the liquid in the first vessel, and communicate to it a sufficient degree of heat to disengage from it the spirit of wine. These vapours of spirit of wine pass into the liquid of the second vessel, and effect the volatilization of the alcohol which it contains. Thus one moderate fire occasions the ebullition of a prodigious quantity of wine, distributed in several vessels: and the condensation of this large mass of vapours takes place, as usual, in the worm.

"You may obtain spirit of greater or less strength, and procure, at pleasure, any degree of spirituousity you wish, by taking the produce of the first receiver or of the second.

"If, instead of employing wine you put water into the cauldron, and wine into the other vessels, you obtain a milder and more pleasant spirit than when you put wine into it."

The second part treats of those bodies which are the subjects of chemical action, and is by no means confined to those which are employed in the arts and manufactures.

The first chapter gives an imperfect account of gaseous fluids and the changes undergone by the air in respiration. The second chapter treats of mineral substances, very superficially, and in many instances very incorrectly. The earths and fixed alkalies are first mentioned, not forgetting zircon, glucine and yttria, though it is hard to say what use has been made or is likely to be made of any of them in the arts. The account of the method of preparing pure strontites is one of those instances of ignorant carelessness which but too often occur in this work. He proposes to mix the native sulphat of strontian with charcoal and calcine the mixture, by which a decomposition will be effected and "*the sulphur which remains mixed with the strontites is separated by repeated washing in hot water.*"

The metals are described after the
F f f 2

alkalies, with the methods of extracting them from their ores: this part is almost beneath criticism; what are we to think of the modesty of our author in presuming to treat of metallurgy, who can seriously inform us that the iron is separated from the Cornish tin ore by *means of magnets*?

The third and fourth chapters treat of sulphur, phosphorus, carbon, coal, oils, bitumens, and resins, caoutchouc, gum, sugar, fecula, &c. They show equal ignorance as the preceding chapter, and with less excuse, since by very moderate research, even among French authorities, most of the errors might have been avoided, and the deficiencies supplied. We are almost inclined to attribute to the author some original fictions, as when he informs us that Lord Dundonald's coal tar supplied the English marine for several years with the tar it required. The account of the preparation of starch, if authentic, shows in how barbarous a state this manufacture is in France compared to the same in England.

The fifth chapter describes the acids and the methods of preparing them: the only laboured articles are sulphuric and nitric acids, and vine-

gar; from neither of which will the British manufacturer derive any information. The accounts of the Prussic and Gallic acids are singularly unsatisfactory.

The third part of this work is entitled an account of the mixtures and combinations of bodies with each other. It includes the preparation of alloys, of glass and pottery, of the metallic oxyds and sulphurets, and of the compound salts, and also treats of tanning, soap-boiling, varnishing and dying. Almost the only new and valuable matter in the book is included in this part, particularly the articles relating to the preparation of alum, nitre, gunpowder, and a few of the metallic salts, which may be consulted with advantage by our manufacturers, without absolutely relying on their accuracy. The translation is miserably executed, not only do French idioms perpetually occur, but the ignorance of the translator with regard to technical terms has occasioned some ludicrous blunders. Thus we meet with *loaves of alligation*, *hoops* formed by tetrahedral crystals, &c. &c. and in more places than one, whole lines and half sentences are entirely omitted.

ART. II. *A Dictionary of Chemistry and Mineralogy, with an Account of the Processes employed in many of the most important Chemical Manufactures, to which are added a Description of the Chemical Apparatus and various useful Tables of Weights and Measures, Chemical Instruments, &c. &c. Illustrated with Fifteen Engravings.* By A. and C. R. AIKIN, 2 vols. 4to.

OUR yearly catalogue would be greatly deficient if we omitted to insert a publication of such magnitude as that before us, nor can the editor affect to consider this branch of his literary labours as unworthy of the patronage of that public which has honoured his exertions in the cause of learning with a favourable notice.

The design of this dictionary is explained in the following short preface.

"In submitting to the Public a Work of considerable magnitude, the labour of some years, the Authors claim the usual indulgence of pre-engaging the notice of their Readers with a few words on its plan and object.

"Their intention has been to give a faithful and sufficiently detailed description of all the important facts hitherto discovered in the sciences of Chemistry and Mineralogy, enlarging more particularly on those parts which are of peculiar interest to the Manufacturer and to the Practical Chemist.

"Both the advantages and defects of the form of a Dictionary are sufficiently felt to render needless any observations on this subject; and the great encouragement which has been given in this and in other countries to this plan of describing the Arts and Sciences, is an ample proof of its utility and general acceptableness.

"Though the compass of two quarto volumes would appear to allow ample space for a complete description of every branch of this science, the authors were convinced that they should either have been cramped in the parts on which they wished to enlarge, or have been compelled to extend their work to an inconvenient length, without some previous selection of the overflowing matter which lay before them.

"They have therefore omitted (not as being less interesting in itself, but merely as less suited to their particular purpose) every thing relating to Geology, to the application of Chemistry to Medicine or Physiology, to Galvanism, and to the History of the science, except to reclaim the merit of discovery in a few disputed instances for those to whom it appeared to be justly due; and they have made it a general rule to touch very slightly on the theoretical part of chemistry, that they might dwell on the practical. To render their labours useful as a *Laboratory Guide*, they have been studiously minute in most descriptions of analytical processes and elementary experiments, and they trust that their readers will not regret the pains that has occasionally been taken to reconcile the varying results of such chemists as Priestley, Klaproth, Kirwan, or Vauquelin, not by impeaching their general fidelity, but by shewing the inaccuracy of data on which their calculations have been founded.

"With regard to the description of Chemical Arts and Manufactures, the intention of the authors of this work is not (had they the means) to teach their readers how to become iron smelters—glass-makers—soap-boilers—dyers—but to describe, as fully as they were able with the materials before them, the general principles on which these and other important chemical arts are carried on (with which the manufacturer himself is often but imperfectly acquainted) and by exhibiting the rationale of these processes to shew what parts of them offer the most reasonable probability of improvement.

"Some new or hitherto unpublished matter will be found interspersed in these volumes, and particularly specified in the notes of reference to the respective articles. It relates chiefly to the description of certain manufactures, such as the smelting of copper, iron, and tin; the making of vitriol, common salt, sal ammoniac, and a few other processes, on which subjects the authors have been favoured with original communications from friends on whose accuracy they can fully rely. They have also added the results of their own experiments on a few detached subjects that have engaged their attention.

"The nomenclature which they have used has been in general that which is now become the vernacular tongue of Scientific chemistry; but they have not in the least degree scrupled to blend it with the chemical language of Bergman, Scheele, Black, Beaufort, and a crowd of other excellent chemists, whose works are rich with ever-valuable facts, and whose terms are still retained in shops and laboratories.

"Such is the work now offered to the Public. They who have been engaged in similar pursuits will be able justly to appreciate the labour required in selecting, arranging, and comparing materials from voluminous transactions of learned societies, from long series of periodical works, and from the copious store of individual or elementary treatises with which this science abounds. The original authorities have been uniformly resorted to whenever the authors have had access to them, and when they have been obliged to use the medium of a Journal or Translation, care has generally been taken to express it in the notes of reference. By this means the reader may readily go over the same ground, and the Authors flatter themselves that such an examination will turn out favourable to the character of accuracy and impartial fidelity which it has been a principal object with them to acquire."

As a specimen of the descriptive part we shall give the present method of smelting copper in Cornwall, which we here select as being an original communication.

"The copper furnaces in Cornwall are also of the reverberatory kind. The ore when drawn up from the mine is first broken into pieces no bigger than a hazelnut, which operation is called *cobbing*, and

the better sort is picked out by hand. The reduction begins by the process of roasting in large reverberatory furnaces 14 feet by 16, the bottom or bed of which is made of fire-bricks and covered to the thickness of about 2 feet with silicious sand, which runs together by the heat into a semi vitrified mass. The chimney is from 40 to 50 feet high, which causes such a powerful draught that the arsenic and sulphur separated during the roasting pass almost entirely through the chimney into the open air, none of it being collected as at Anglesea. The ore is spread over the bottom of the furnace about a foot thick, being thrown in through a kind of funnel or hopper just above. The fuel is Welsh coal, which, as usual, is burnt at the anterior part of the furnace, and its flame draws over the surface of the ore in its passage to the chimney. In this furnace, which is called the calcining furnace, and is the largest of all, the ore is roasted without addition with a dull red heat for 12 hours, and is frequently in that time stirred with a long iron rake, introduced through a hole at the further end of the reverberatory, to expose fresh surfaces to the action of the flame. The ore is not melted here, but when roasted sufficiently, it is carried to another furnace exactly similar to the former, but smaller, that is, about 9 feet by 6, and here it receives a fusing heat, but still without any addition, except that when the slag does not rise freely, a little calcareous sand is thrown in. At the end of every four hours the slag is raked out; it is then of the consistence of soft dough and is laded into oblong moulds, and a little water is sprinkled upon it to make it sink down, after which the moulds are quite filled with it, and when cold it makes hard solid blocks of slag about 14 inches long and 12 deep and broad, which are used for building.

After the slag is raked off, a fresh charge of calcined ore is let down into the reverberatory, and the copper is tapped off by a hole in the side of the furnace, which before the fusion had been stopped up with a shovel full of wet clay mixed with about a fourth of new coal, which prevents the clay from hardening too much, so that the hole may readily be opened by an iron pick.

"The rough copper as it runs from the furnace is conveyed by a gutter into a large kind of bucket suspended by chains in a well through which a stream of water is passing, and here, in falling into the wa-

ter, the metal is granulated, which takes place without explosion or danger, and it is then drawn out by raising the bucket.

"The copper is still however extremely impure, though apparently in the metallic state, being grey and perfectly brittle, and still mixed with arsenic and sulphur, to separate which is the work of several subsequent processes. It is then remelted and granulated twice more or oftener, each time throwing up a slag in the furnace, which is removed before the plug-hole is tapped; but as this slag contains some copper, it is not cast into moulds as the first, but worked over and over again with the fresh charges of calcined ore. The number of fusions and granulations is entirely determined by the nature of the ore. The granulated mass is then melted and cast into pigs, which have a blistered appearance on the surface, and are broken up and roasted for one or two days in a low red heat, and again melted and roasted as before for several times till the metal is considerably purer, and at last is cast in oblong iron moulds about 14 inches in length, when it is removed to the *Refining Furnace*. Here it is again melted with the addition of a little charcoal, till it is brought to a sufficient purity to bear the hammer, and is now good saleable copper.

"It is observable that in the former process when the crude and brittle metal is cast in sand in the form of large pigs or ingots, the best part of the copper rises to the surface, and when cold may be knocked off with a hammer, forming a brittle crust about three-quarters of an inch thick, of a grey colour and a steel-like fracture.

"Thus by a series of successive calcinations and fusions in the simplest manner possible, the common copper ores are freed from arsenic, sulphur and earthy matters, and gradually brought to the state of malleable copper. Where a variety of ores from different places and of different species are brought to the same smelting-house (which is the case in many of the houses at Swansea and different parts of the Bristol coast) much technical judgment is exercised in sorting the ores and distributing the charges for the furnace in such a manner that the more fusible will assist the reduction of the refractory, and the poorer will be made more worth working by the addition of a portion of the richer ores, and the like.

"The subsequent operations whereby

the ingots or pigs of malleable copper are formed into sheet copper, wire, nails, bolts, cauldrons, and an infinite variety of manufactured articles, do not come within the province of pure chemistry: it may be sufficient to observe that the hammering renders the metal much more uniform, close, and ductile, but this requires to be frequently alternated with annealing at a full red heat, to prevent the metal from cracking under the powerful pressure to which it is exposed. Immediately after the last annealing, the copper plates are quenched in urine, which somewhat hardens the surface, and gives it that redness which is considered by the merchant as one mark of the purity of the metal."

The description of chemical apparatus is given in a separate appendix alphabetically arranged; and the several articles are described with minuteness, and with a particular view of being useful to the young chemist. The article *filter* will serve as a specimen.

"Filtration is constantly required in chemical processes, in order to separate fluids from substances suspended in them. In most instances it is performed by throwing the whole upon a conical bag made of any porous materials, such as flannel, linen, or paper, which detains the solid part, and allows the fluid to pass through clear. Where the quantity of materials is large, and the solid is of a nature to be not easily suspended in water, a flannel or linen bag is preferable, as it is much more expeditious than paper. Thus for example, where in the first step of making phosphorus, bone-ash is decomposed by sulphuric acid, and the whole diluted with much water, the liquor is obtained very clear by throwing the whole on a conical linen bag; and though the first few ounces may be turbid, the runnings soon become perfectly limpid. Where the object is, as in this case, to preserve the liquor that runs through, linen is preferable to flannel, as the latter soaks up a larger quantity of liquor, which must be got out by subsequent washing and wringing. But where the solid residue is the only valuable part (as in filtering the citrat of lime formed by chalk and lemon juice) flannel answers as well and is more speedy. In small quantities, and where accuracy is required, the material of the

filter is generally a square thin unsized paper, first doubled from corner to corner into a triangle, and the latter again doubled into half the size making another triangle. This when opened forms a paper cone, into which the liquor is poured, and which must be supported by being put into a glass funnel. There is always some little loss of materials incurred by filtration, particularly of the fluid which passes through, for the paper must of course absorb a quantity of it, and though after the first filtration the filter is repeatedly filled with warm water, it is impossible to wash out every particle of the saline solution with which it was at first impregnated. This is one reason why in all analyses of minerals in the moist way, the sum of products obtained by the most accurate experiments always falls short a little of the original weight of the mineral employed; so that if they should prove exactly equal, there is reason to suspect some little error in the computation, or a want of desiccation in the products equal to that of the substance used.

"To collect at the bottom of the filter every particle of the residue, it is very useful to have a small glass tube open at both ends, and drawn out into a very fine capillary point at one of them. When this is filled with distilled water, and the larger end put into the mouth, the force of the breath can direct a small strong stream of water round the sides of the paper funnel, which will wash down to the bottom every minute particle of solid substance. When the filtration is finished and the residue properlyedulcorated, it must be dried in part before it can be taken clean off the paper. Sometimes the quantity of residue is so minute, and sticks so much to the paper, that it cannot be scraped off when dry, at least not with sufficient accuracy; as, for example, where the quantity of sulphuretted hydrogen of a mineral water is to be estimated by precipitating and weighing the sulphur. In such case the most accurate way is to filter as usual, but instead of attempting to remove the residue, to weigh it against another piece of filtering paper previously cut exactly of the same size as the filter, wetted, and dried at the same temperature, and the difference in the weights will indicate the quantity required.

"The substances that cannot be filtered in the common way, are those which act too powerfully upon the paper and other materials employed. The concentrated

acids and alkaline solutions are of this kind. Where it is required to filter them, which is not often the case, they may be poured through a stratum of coarsely powdered glass, or well washed white sand in a glass funnel. See FUNNEL.

"A convenient stand for filtration with

a drawer at bottom to hold filtering paper, &c. is shewn in Pl. VI. Fig. 65."

The plates are well executed, and the frontispiece represents a very useful range of furnaces erected by Mr. Pepys, taken from actual measurement.

ART. III. *Practical Electricity, and Galvanism, containing a Series of Experiments calculated for the Use of those who are desirous of becoming acquainted with that Branch of Science. Illustrated with nine Copper Plates. By JOHN CUTHBERTSON, Philosophical Instrument Maker, and Fellow of the Philosophical Societies of Holland and Utrecht. 8vo. pp. 271.*

THE author of this volume is well known for his skill in the construction of philosophical instruments, and particularly, for his invention of a new kind of electrical machine, by which the apparatus is increased much beyond its former limits. His familiarity with the experimental parts of the science must render him well qualified for executing the task which he has undertaken, and accordingly we have found this work to answer very completely the object for which it was destined.

It begins by a short chapter, containing an account "of the nature, general laws, and properties of electricity." The author adopts the Franklinian hypothesis, because, as he informs us, "all the experiments can be more easily explained by it than by any other;" he of course admits of the redundancy and deficiency of the electric fluid, or as it is commonly called, of its positive and negative state, the impermeability of glass, and all the other points which have been so often controverted. Before he enters upon an account of the experiments, Mr. Cuthbertson gives us a description of his plate electrical machine, the effects of which so greatly surpass what was produced by those on the former construction; its merits are too well known, to render it necessary for us to enlarge upon them. The experiments are detailed with clearness and accuracy, and are

accompanied by good engravings; we meet with a description of all those that are usually exhibited; both for amusement and instruction; and there are besides a number of original experiments, that were performed for the purpose of establishing or illustrating some of the properties of the electric fluid, which had not before been accurately ascertained, or sufficiently attended to.

A part of the work which may claim the merit of originality, is the section in which Mr. Cuthbertson gives us an account of the method that he adopted, in order to ascertain the relative power of electrical machines. The methods that were employed by the earlier electricians were obviously incorrect, and the author shows, that the one which has been the most relied on, viz. the measuring the force of a discharge produced by a given surface of coated glass, was also liable to considerable irregularity, in consequence of the nature of the glass employed by different experimentalists. Instead of this, Mr. Cuthbertson measures the force of the machine, by the length of wire which it has the power of exploding; founding his opinion upon the observation; "that equal quantities of electricity in the form of a charge, will cause equal lengths of the same steel wire to explode, whether the jar made use of be of greater or less capacity within cer-

tain limits." We have some experiments related which appear favourable to this opinion, the author, however, candidly admits, that they require to be repeated and extended. The conclusion drawn from them is,

"That the quantities of electricity required to produce like effects upon wire, will be the greater the lower the intensity, when the quantity of surface is greatly increased; in which case the velocity of the electric fluid may be supposed insufficient for the whole charge to exist in the conducting wire at one and the same time, or its impetus may be less; or, lastly, there may be a considerable waste from the conducting particles floating in the very thin stratum of air through which the explosion at last passes."

We have some useful remarks, on the means of encreasing the power of batteries, and a method of accomplishing this is pointed out, which is as simple in the execution, as it is powerful in its effect, viz. breathing into the jars before they are charged, so that their inner surface may be rendered slightly damp. This, although contrary to the usual custom, is found to encrease the power of the batteries to a very considerable amount, as it appears to enable the jar to hold a larger quantity of electricity without the spontaneous discharge taking place. Mr. Cuthbertson's method of explaining this circumstance appears to us ingenious and satisfactory. When the jar is highly charged, and the inside of the coating is perfectly dry, all the additional electricity that is forced into it forms a condensed atmosphere within the vessel, which is perpetually endeavouring to escape. If the smallest quantity pass out, an undulation is produced in the whole, which by causing a part to rise above the level, permits it to form a communication with the external surface, and thus produces the spontaneous discharge. This effect appears to be prevented by

moistening the inside of the apparatus.

"When a coated jar is breathed into, and then subjected to the process of charging, the electric fluid is forced into it along the wire in the inside to the coating, where it instantly spreads itself over the whole coated part, and at the same time, though with difficulty, and consequently gradually, it spreads itself over the uncoated part, taking the condensed film of humidity for its conductor, as it proceeds from the edges of the coating upwards towards the mouth of the jar, according to the arrangement of the particles of moisture, and rises higher or lower, depending entirely on their arrangement, and the force with which it is repelled from the machine. If the conducting particles be almost uniformly diffused over the uncoated part, the whole jar in the inside will become charged, though in a much less degree than the coated, on account of the imperfection of the conducting particles, which has adhered to its surface; no coruscations will be perceived on account of the gradual and equal diffusion of the electric fluid, over its inside surface, and though the charging be continued, yet if the exhaled conducting particles be favourably diffused, no spontaneous explosion will happen from one coating to the other, along the uncoated surface, but the jar will either be perforated, or if it be of sufficient strength to resist that effect, the electric fluid will be seen to run in a stream over the mouth of the jar, as quickly as the machine supplies it."

The account of Galvanism is given in an appendix, which is rather scanty in proportion to the other parts of the work. Mr Cuthbertson conceives that the operation of the Galvanic apparatus is entirely electrical, although the fluid is evolved under such circumstances, as in some measure to modify its effects. The author concludes his volume by pointing out the peculiarities which distinguish Galvanism from common electricity.

"When iron wire is ignited by a common electric discharge, in such a degree as just to produce a red heat the whole length, the discharge is accompanied with

a loud explosion, and the red heat produced in the wire, lasts no longer than the body of metal can contain that heat; but when produced by a galvanic discharge, no explosion happens, and the red heat that is caused, continues for a sensible length of time longer than when it is caused by an electrical explosion. This proves, that a current of galvanic fluid follows the discharge. In the above experiment care must be taken not to have the charge in either so powerful as to convert the wire into globules.

"Deflagration of iron wire may be produced by galvanism, as well as by common electricity, so far as to produce globules, but the difference is, that an electric discharge will disperse the globules to a great distance, which does not happen by galvanism.

"An electric discharge can convert iron and other metallic wires into an impalpable powder, so as to float about in the air, which cannot be done by galvanism.

"Common electricity charges coated glass, and so does galvanism, but in a very inferior degree. Though not universally allowed, there is no doubt of this fact.

"Galvanism decomposes water and several other fluids; so does electricity, but in a very inferior degree.

"A double quantity of galvanic fluid in the form of a discharge, can only ignite double the length of wire, but a double quantity of electricity in the same form will ignite four times the length of wire.

"When water is to be decomposed by electricity, exp. 125, it makes no difference whether both the wires which produce gas, be connected with both conductors of the machine or not; if a good conductor continued to the ground be connected to the hydrogen wire, it will answer equally well; but, when water is to be decomposed by galvanism, exp. 202, both the gas producing wires must be connected to their respective ends of the trough.

"When water is to be decomposed by electricity, as small a portion of metal as possible must be opposed to the water, and, by galvanism, long projected wires are required.

"The quantity of electric fluid given out by a galvanic trough, when compared to the quantity given out by an electrical machine is worth attention.

"The deflagration of charcoal, exp. 209, has never been effected by common electricity."

ART. IV. *A Philosophical Inquiry on the Cause, with Directions to cure the Dry Rot in Buildings.* By JAMES RANDALL, Architect. 8vo. pp. 67.

THE disease in timber called the Dry Rot is a destruction of its texture, a decomposition of its parts, accompanied with the attachment of a parasitic fungus. To the agency of this fungus the disease has been commonly attributed.

Sir Joseph Banks laboured to prove that the mildew of wheat was produced by the activity of a fungus: in our review of his paper (Vol. IV. p. 78) we made some observations which are not inapplicable to the subject of the present pamphlet. Nature suffers no fit recipient for animal or vegetable life to remain void; microscopic beings of both kingdoms are always ready to seize on every thing which can afford them subsistence. Fungi find an appropriate nidus in diseased and decayed vegetable matter, more

particularly if it remains in a state of moisture. Accordingly the wood-work of vaults, and indeed their walls, is always covered with a certain mouldiness or mucor.

There is strong reason to suspect that Sir Joseph mistook an effect for a cause, and there is pretty much the same reason to suspect a similar mistake in accounting for the Dry Rot. The fungus which accompanies the disease is probably not the cause of it, but the effect. Mr. Randall states his conviction, from numerous observations and experiments, that fermentation always takes place in the vegetable matter destroyed antecedent to the appearance of the fungus. Now we know that carbonic acid gas and hydrogen gas are generally emitted in great abundance during the pro-

cess of putrefaction, and that carbon and hydrogen are principal ingredients in the pabulum of plants: As all sap-wood contains a saccharine matter which has a tendency to ferment under given degrees of warmth and moisture, the great secret is to counteract this tendency. It is probably of no little consequence that timber should be well seasoned before it is used; and that it should, in the first instance, be felled in the winter months, before the sap has risen. But whether it is felled in the spring or the winter, and whether it is employed in buildings seasoned or unseasoned, there still remains a quantity of saccharine matter which, under given degrees of continued warmth and moisture, is disposed to run into fermentation.

Where Mr. Randall gives us his facts we are obliged to him for the communication, but he theorizes now and then too much at random, as at page 7, where he seems to imagine the mixture of hydrogen or oxygen must necessarily be followed by combustion, and the product of water. It is true that if hydrogen and oxygen gas be mixed together *kindled* that they will instantly burn and explode, but it

is known that hydrogen will not burn, even in contact with oxygen, unless a red heat be applied to it, which could not have happened in the case alluded to.

In page 12 it is stated that "the fungus *produces* decomposition only on the part on which it grows:" at page 14 it is acknowledged that "no alteration is observable in the wood *until* the root be firmly attached, &c. The fact probably is that although the fungus is an *effect* only, in the first instance of incipient decomposition, it may ultimately be a *cause* of hastening the process.

In page 17 and 18 it is stated that this fungus germinates in the absence of oxygen: and that it grows more rapidly under this deprivation than when oxygen is admitted to it. Many experiments have been tried, both at home and abroad, on the germination of seeds, but the presence of oxygen has been invariably found necessary: we cannot flatter Mr. Randall that he has disproved its necessity in the case of fungi. For this purpose more accurate and philosophical experiments are required.

ART. V. *A Treatise on Soap-making; containing, an Account of the Alkaline Materials; Test for discovering the Presence of an Alkali, &c; with full Directions for Manu- Tallow, Pure, White, and Perfumed Hard Soap; also, complete Instructions for the making of Green or Soft Soap; with other Requisites necessary to finish the Soap-boiler. To which is added, Abstracts of the Excise Laws relative to Hard and Soft Soap-makers. By a Manufacturer. 8vo. pp. 135.*

THE contents of this little volume are so amply detailed in the title-page as to render it needless to present to the reader a more laboured analysis. It is however very far from being a treatise on the important and interesting art of soap-making; being little else than an account of the practice of an individual. It may be of some service to the manufacturer, and may

be consulted with some little advantage by the philosophical inquirer into the theory and practice of the art. The author however appears to be totally ignorant of what has hitherto been published on the subject, and his practice is in several respects different from, and in our opinion inferior to, that of the most successful English manufacturers.

ART. VI. *Philosophical Transactions of the Royal Society of London for the Year 1807, 4to.*

OF the contents of this interesting volume we shall proceed to give as ample an account as our limits will allow.

1. *The Bakerian Lecture on some Chemical Agencies of Electricity. By Humphry Davy, Esq. F. R. S. M. R. I. A.*

This is by far the most important paper in the whole volume, and cannot fail of adding considerably to Mr. Davy's reputation as an able experimentalist and acute reasoner, great as is the height to which his reputation has already most justly attained. Mr. D. first treats of the changes produced on water by electricity (including under this term chiefly that mode of electricity commonly called *galvanism*) It has been remarked by most chemists who have made the experiment, that when water has been decomposed by electricity not only oxygen and hydrogen have made their appearance, but also several acids, chiefly however the nitric and muriatic, and the three alkalies. The production of these substances has been by many persons attributed to the decomposition of the water itself, and has hence given rise to doubts concerning the perfect accuracy of the composition of water as stated by Cavendish, Lavoisier, &c. and to vague speculations on the composition of muriatic acid, and the fixed alkalies. But Mr. D. shows clearly by a series of the most unexceptionable experiments, that these extraneous substances are not composed in the process from the decomposition of the water, but are eliminated from the glass or clay vessels in which the water is contained, or from the vegetable and animal matters that serve as the medium of communication, or from impurities subsisting even in water carefully distilled, or pro-

duced by the agency of the surrounding atmospheric air; and that water perfectly pure is decomposed by electricity only into oxygen and hydrogen.

The next subject treated of is on the agencies of electricity in the decomposition of various compounds. In this is shown first the power of electricity in effecting a decomposition of substances insoluble or nearly so in water. Thus two small cups being made of compact sulphat of lime, and filled with about fourteen grains of water each, and the communication between the two being formed by fibrous sulphat of lime moistened, the positive and negative platina wires from a galvanic battery were introduced, one into each cup, so that the electrical circuit passed through the fibrous sulphat. The contents of each cup were examined after an hour's action, and that containing the negative wire was found to be a saturated solution of lime, while the other, containing the positive wire, exhibited a moderately strong solution of sulphuric acid. The sulphats of Barytes and strontites and fluat of lime were in like manner decomposed, though not so easily as sulphat of lime. Thus also Basalt afforded in the negative cup a mixture of lime and soda, and in the positive one muriatic acid: and the alkaline ingredients of Zeolite, Lepidolite and Lava were by the same powerful agent separated from their other constituent parts. The more soluble salts, both neutral, earthy, and metallic produced similar results.

Having established these important facts, Mr. D. proceeds to investigate some remarkable circumstances attending this decomposition and transfer of the constituent parts of bodies. In the first place he confirms the statements of

Gautherot, Hisinger and Berzelius, that either of the elements of a compound decomposable by electricity may at pleasure be transferred by employing for this purpose the positive or negative electricity of the battery. Thus if a cup made of sulphat of lime and holding water, be connected by a few threads of Asbestos, with an agate cup also holding water, and the positive wire be placed in the cup of sulphat of lime, the sulphuric acid will remain in this cup and limewater will be found in the agate cup: if an opposite arrangement of the wires be made, the sulphuric acid will pass over into the agate cup, the lime remaining where it was. The time required for these transmissions (the quantity and intensity of the electricity remaining unaltered) depends in some degree on the length of the fluid medium connecting the wires; thus when a tube containing sulphat of potash on the negative side was connected with a tube of water on the positive side, by means of a fluid medium, only an inch in length, a very manifest quantity of sulphuric acid passed into the water in less than five minutes, but when the length of the connecting medium was increased to eight inches, fourteen hours were required to produce the transmission of an equal quantity of acid as in the former case. It appears also that actual contact with the wires is by no means necessary for decomposition, for when the two wires were made to terminate in tubes of pure water, and a tube containing muriate of potash was placed between and connected with the others by asbestos, in a short time, although the saline matter was distant from both wires at least two-thirds of an inch, acid made its appearance in one of the side tubes, and alkali in the other. Another remarkable observation made by Mr. D. was, that neither acid nor alkali,

while under the agency of electricity, and passing from one vessel to another, produce those changes in vegetable colours that they do in ordinary circumstances. This latter fact being so extraordinary induced Mr. D. to try whether acids and alkalies could be transferred through fluids with which they have powerful chemical affinities, and yet be prevented by the electric power which causes the transfer, from combining with them; and this he found to be actually the case in many instances. Thus when solution of sulphat of potash was in contact with the negatively electrified point, and dilute solutions of ammonia, lime, potash or soda were made the medium of communication, the acid passed through these, and was collected in the water attached to the positive wire, without having combined with the alkali through which it had passed. Thus in like manner the acids from muriat of soda and nitrat of potash were transmitted uncombined through strong alkaline solutions. But when a barytic or strontitic salt was in like manner subjected to decomposition; though the base passed readily through nitric or muriatic acid; yet when sulphuric acid was made the medium of communication, the greater part of the base combined with this acid: so also if a solution of either of these alkaline earths was made the medium of communication, though muriatic and nitric acids passed readily through, sulphuric acid was almost wholly detained.

The general deduction made by Mr. Davy from these interesting facts is, that hydrogen, the alkaline bodies, the metals and certain metallic oxyds are attracted by negatively electrified surfaces, and repelled by positively electrified surfaces; and on the other hand that oxygen and acid substances are acted on by electricity, in a directly contrary manner, and that

these forces, while they are in activity are capable of destroying or suspending the usual operation of chemical affinity. Mr. D. now proceeds to show that the two great divisions of substances above mentioned are naturally endowed with opposite states of electricity: thus when a plate of metal is touched with a dry acid, it exhibits positive electricity, but by the contact of dry lime and other similar substances it acquires negative electricity: again, any two substances capable of chemical combination with each other, are found to be in opposite states of electricity, and when by the action of the galvanic pile, the electricity of one is reversed, so that they are both in the same state, no chemical action will take place: and in like manner if two substances possessing naturally the same electricity, are brought in contact, they will not combine, but reverse the electricity of either, and combination will immediately ensue. By keeping in mind this principle, we probably shall be able, as Mr. D. suggests, to explain many anomalies and difficulties in the theory of chemical affinity, and a new and most important field is opened to philosophical investigation.

2. *On the Precession of the Equinoxes, by the Rev. Abram Robertson, M. A. F. R. S Savilian Professor of Geometry in the University of Oxford.*

This paper is incapable of abridgment.

3. *An Account of two Children born with Cataracts in their Eyes, with Experiments to determine the proportional Knowledge of Objects acquired by them immediately after the Cataracts were removed. By Everard Home, Esq. F. R. S.*

Mr. Cheselden's celebrated case, which has been so often referred to by all subsequent writers on this part of the science of vision, has generally

been allowed to prove the conclusion to which theory would lead, namely, that our ideas of figure and distance are not inherent in the function of the eye, but are acquired by experience and by comparison with the sense of touch.

Some cases published by Mr. Ware in the transactions for 1801, appeared to lead to a different conclusion, but there were several unsatisfactory circumstances attending them, which it is not necessary here to mention.

Mr. Home has brought forward two other cases, which confirm the observations of Mr. Cheselden, and are attended with several interesting results. The second of the two here narrated is the most important.

The subject was a boy seven years old, with cataracts in both eyes from birth, which only allowed him to distinguish vivid colours. The experiments on his new ideas, acquired by restoring vision, were simple, well devised, and shewed in a satisfactory manner, that the ideas of distance and shape were only the result of experience. This experience appeared to be acquired very rapidly to a certain point, but afterwards the improvement was very slow, and, as might be expected, though the new ideas of sight gave the child abundance of delight and entertainment, he constantly recurred to the accustomed impressions of touch to guide his judgment. The only source of uncertainty in all these instances, is the difficulty of ascertaining with precision whether the person from whom the cataract is removed has acquired, previous to the operation, along with the sense of colour any idea whatever of form or distance. If he has always distinguished scarlet from green, it seems to follow that he must also have been able to tell in some slight degree how much, and what definite portion of the field of vision is at any given time affected

with these sensations. The case of the sudden acquisition of sight in an adult after total darkness from birth, has never yet happened, nor probably ever will.

4. *Observations on the Structure of the different Cavities which constitute the Stomach of the Whale, compared with those of ruminating Animals. By the same.*

These observations are a sequel to those of a former paper, on the stomachs of ruminating animals, and the author here shews that the stomach of the whale forms a link in the gradation towards the stomachs of truly carnivorous animals.

A small bottle-nose whale (*Delphinus Delphis* Linn.) thrown ashore last year at Worthing, furnished Mr. Home with the subject of the present researches. This animal has four stomachs, the first of which is not only a reservoir, but the food undergoes some change in it, and in particular the flesh of the fish on which it feeds is here entirely extracted from the bones, which latter alone remain in the cavity. The use of the second and third cavities is not very apparent, but Mr. H. considers the fourth as the true digesting stomach, in which the food is converted into chyle. In this opinion he differs from Mr. Hunter. Two illustrative plates are added.

5. *On the Formation of the Bark of Trees. In a Letter from T. A. Knight, Esq. F.R.S. to the Right Hon. Sir Joseph Banks, P.R.S. &c.*

It appears from this paper, that the true sap poured out from the vessels either of the bark, or album, or the central vessels of the succulent annual shoot, is the substance that deposits and forms the new bark wherever a portion of the old is removed.

6. *An Investigation of the general Term of an important Series in the inverse Method of finite Differences, by the Rev. John Brinkley,*

D. D. F. R. S. and Andrews Professor of Astronomy in the University of Dublin.

7. *On Fairy Rings, by W. H. Wollaston, M. D. See R. S.*

Dr. Withering had suggested that the *Agaricus Orcades*, by its circular method of growth, was the cause of fairy rings. Dr. Wollaston has confirmed the accuracy of Dr. Withering's observations, and has shown that not only the *Agaricus Orcades*, but also the common mushroom (*agaricus campestris*) and the *Ag. terreus*, and *Procerus*, and *Lycoperdon bovista* affect the circular method of growth, and produce similar circular rings in the soil, which are first occupied by the agarics, then are bare, the peculiar nourishment of the agarics being exhausted, and are then luxuriant with grass, the decaying agarics furnishing a rich manure for other vegetables.

8. *Observations on the Structure of the Stomachs of different Animals, with a View to elucidate the Process of converting animal and vegetable Substances into Chyle. By Everard Home, Esq. F. R. S.*

The object of this curious anatomical paper is to trace the gradation from the most complicated to the simplest structure, in the stomachs of different animals, and to shew that a degree of uniformity is observed in the structure and functions of all, modified by the peculiar nature and habits of the individual animal. The anatomy of the stomachs of twenty-five distinct species of animals, are succinctly described in this paper, which are illustrated by nine very excellent plates. In all, even where the organ is single, the author shews a very great difference between the cardiac and pyloric extremities, and traces the glandular apparatus for the secretion of a solvent liquor, which mingles with the food on its

entrance into this cavity. The author notices in a particular manner this distinction in the human stomach, and has detected a muscular contraction between the two, similar to that of other animals which has not been observed. This contraction is not produced by a particular band of muscular fibres, but arises from an exclusive action of the middle portion of the muscular coat. It is very generally met with when this organ is examined soon after death, and sometimes the contraction remains permanent for many days, but it commonly disappears in about twenty-four hours after death. Dissection does not shew any unusual appearance in the fibres of the muscular coat, at the part where this contraction takes place.

2. *On the Economy of Bees, in a Letter from T. A. Knight, Esq. F. R. S. to the Right Hon. Sir Joseph Banks, P. R. S.*

The observation of principal importance in this paper is, that when a swarm of bees is preparing to quit its native hive, a small number of bees from twenty to fifty, is detached about a fortnight before the emigration takes place, to discover and take possession of a cavity in a tree or elsewhere, capable of commodiously receiving the new colony. Hence it is inferred by Mr. K. that bees have some method analogous to language, of communicating their observations and intentions to each other.

10. *Observations and Measurements of the Planet Vesta; by John Jerome Schroter, F. R. S.*

From the observations of this astronomer it appears, that the apparent diameter of the planet Vesta is only 0.488 seconds, or about half the apparent diameter of the fourth satellite of Saturn: yet notwithstanding its minuteness, its appear-

ance in a 13 feet reflector, with powers of 136 and 288 is that of a fixed star of the sixth magnitude, with an intense radiating light.

11. *A new Eudiometer, accompanied with Experiments elucidating its Application: by William Haseldine Pepys, Esq.*

This is a very valuable paper, but the account of the Eudiometer cannot be understood without the plates of reference by which it is accompanied.

12. *Observations on the Nature of the new celestial Body discovered by Dr. Olbers, and of the Comet which was expected to appear last January in its Return from the Sun. By William Herschel, L. L. D. F. R. S. &c.*

This new celestial body, which has received the name of Vesta, belongs to the recently discovered class of asteroids. Its real disk is not visible with a power of 636: what has been mistaken for the real disk is a spurious one, varying in its apparent diameter according to the magnifying power with which it is viewed. The comet was observed in the latter end of January and the beginning of February, and has no visible disk, or even nucleus.

13. *On the Quantity of Carbon in Carbonic Acid, and on the Nature of the Diamond. By William Allen, Esq. F. L. S. and William Haseldine Pepys, Esq.*

None of our chemical readers can be ignorant of the experiments of Morveau on the combustion of the diamond, and of the theory which he has thence deduced. It appeared to him that the diamond required a greater proportion of oxygen for its combustion and conversion into carbonic acid, than charcoal did: hence he considered the former as pure carbon, and the latter as an oxyd of carbon, plumbago occupy-

ing a middle space between the two. The experiments and theory have been acquiesced in by most chemical writers, but the authors of this paper having repeated the experiments with the utmost care, and in an apparatus admitting of great precision, have found that the experiments of the French chemist are erroneous, and consequently that his theory falls to the ground.

The limits within which we are restrained, will allow us only to state briefly the general results of a series of experiments, which for neatness and accuracy we recommend as a study and model to all who are capable of appreciating their high merit. From these it appears,

1. That the estimate given by Lavoisier, of 23 parts of carbon in every 100 of carbonic acid, is very nearly correct, the mean of the experiments here detailed being 28.6.

2. That the diamond is pure carbon, without any mixture of hydrogen.

3. That well-burnt charcoal contains no hydrogen, but by exposure to the air for a few hours, it absorbs water, and then on being heated, gives out hydrogen.

4. That pure charcoal is not oxyd of carbon, as it requires as much oxygen for its combustion as diamond does.

5. That diamond and all other carbonaceous substances differ principally in the state of aggregation of their particles.

14. *An Account of the Relistian Tin Mine, by Mr. Joseph Carne.*

15. *An Analysis of the Waters of the Dead Sea and the River Jordan, by Alexander Marcet, M. D.*

The waters of this singular lake,

which differ in their contents from any other known natural water, were analyzed in 1778 by Messrs. Macquer, Lavoisier, and Sage, but though the general statements of these eminent chemists were correct, their analysis wanted that degree of accuracy which is so desirable in researches of this nature.

A specimen of the water, about an ounce and an half, was collected on the spot by Mr. Gordon of Clunie, and given by him to Sir J. Banks, whence it was transferred to Dr. Marcet, and the analysis is given at length in this paper. The specific gravity of this water is remarkably great, being as much as 1.211 on which account the human body cannot sink in it, as has been observed by all travellers. It is so intensely saline, that no living animal whatever is seen to inhabit it. A hundred grains of the water afforded by Dr. Marcet's analysis, nearly 25 grains of a mixed salt, which was composed of about ten parts of muriat of magnesia, somewhat more of muriat of soda, not quite four parts of muriat of lime, and a minute portion of selenite.

The water of the river Jordan on the other hand is remarkably soft and pure, but on nice investigation it exhibits traces of the same salts as those of the Dead Sea, in which it terminates.

This paper has an additional value to the chemist, as affording an excellent example of accurate analysis of salts, the separation of which is attended with a good deal of difficulty; and in the course of the inquiry the composition of these and some other saline compounds is determined with a degree of precision which is worthy of entire confidence.

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